THE ADVOCATE: AMERICA'S JEWISH JOURNAL

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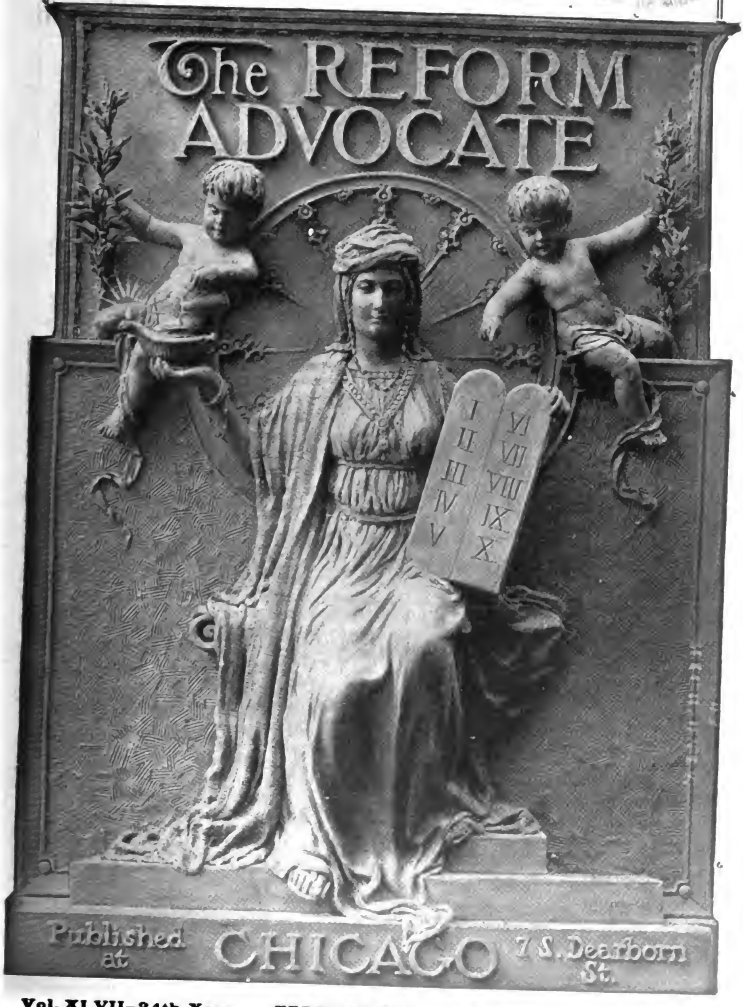
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The Supreme Vindication of American Civilization—Emil G. Hirsch.



Vol. XLVII—24th Year. FEBRUARY 14, 1914. No. 1

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We certainly would not recommend your purchase of stocks as a woman's investment. Only the highest grade bonds and mortgages should be purchased by you and if you are without information on the subject, you should seek the advice of an investment banking house of highest reputation.

It would be our thought that you should buy bonds secured by actual real-estate security having a value of at least twice the total amount of the bond issue, or buy a simple mortgage on a property whose value you can ascertain for yourself. If you wish to put this money away for a long time it would probably be best for you to buy a bond as it entails the least amount of looking after.

* * *

Mr. F. C.,
Chicago, Illinois.

Answering your inquiry concerning Studebaker, common or preferred, we do not wish to go on record as advising the purchase of speculative or semi-speculative stocks. The purpose of this column is rather to give advice concerning investments and we consider Studebaker a highly speculative purchase. The price in 1912 was 49½. Since that time it has descended as low as 15¾. At the present time it is fluctuating broadly between 20 and 25. The Preferred sold in 1912 as high as 98¼ and this summer as low as 65 — the present market ranging from 77 to 80.

* * *

OH, WE'LL COME OUT ALL RIGHT.

How often you hear the man who is afraid (although he may not realize it) to face the future and the hard facts of old age, drive himself into further extravagances with the spur, "Oh, we'll come out all right."

How many of us trust to Luck to pull us through the tight places and how many of us blindly blunder through life believing that in some way Luck will take care of our old age and provide for our children.

Isn't it true that you have spent all you have made while your prosperous neighbor managed to save part of his? You unhesitatingly admit that it is so. But, you reply that your neighbor has had numerous opportunities to make "easy money," while you have had none.

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Answer this: Could he have taken advantage of his opportunities if he had not had the ready money? You know he could not and you know further that even if you had his chances they would have done you no good because you had nothing ahead.

Going one step further, it may be just possible that because your neighbor had the money he was always looking for a way to use it profitably and because he did look so diligently he found opportunities that you would not think of.

If you will seriously consider these matters you will agree that it is time you adopted a definite plan of savings: and as soon as you do adopt a definite plan you will be surprised to find how easily you will be able to build up steadily an income-producing reserve.

The best plan to follow is to put a certain amount weekly in your bank, making a firm agreement with yourself in advance that such funds will not be touched for any purpose. Then, as soon as you have $100 or $500, you are in position to buy high-grade bonds, which are the only type of investment that you can afford to purchase.

Safe bonds to net as high as 6% may be purchased through investment banking houses of long and proven record; and it is only on the advice of such houses that you should make your investments.

Cut this article out and place it where it will be a constant reminder of your purpose to begin systematic saving.

If you have $100 or more today, make a start by putting this immediately into some good bond; and if you will write six or eight of the investment banking houses advertising in this publication they will be glad to send you full information in regard to safe bonds which you can use for your purposes.

Chicago Hebrew Institute Activities.

The next lecture to be given under the auspices of the Institute Lecture Association, on Wednesday evening, February 18, will be by Professor John C. Kennedy, of the University of Chicago, who will lecture on "The High Cost of Living."

* * *

Miss Belle Tannenbaum, the gifted pianist, will be the soloist of the next concert to be held on Sunday afternoon, February 15, at 2:30 o'clock. She will play Liszt's "Liebestraume" and "Campanello." Messrs. Furman and Parks, of the Chicago Symphony Orchestra, will play Hamm's "Dialoguo Duet for Flute and Clarinet." In addition the following program will be given: Overture, "Zampa" by Herold; Ballet Music, "Queen Sheba" by Gounod; Selection from Opera "Lucia" by Donizetti; "Serenade" by Pierne; and Intermezzo, "Blissful Dreams" by Meyer-Helmund.

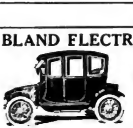
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Rabbi M. Ungerleiter will preach the sermon at the religious services to be held on Friday evening, February 13, at 8:00 o'clock.

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THE REFORM ADVOCATE.

CHICAGO, ILL., FEBRUARY 14, 1914.

THE REFORM ADVOCATE

PUBLISHED EVERY SATURDAY
IN THE INTEREST OF REFORM JUDAISM

EMIL G. HIRSCH ... . EDITOR
GERSON B. LEVI..... ASSISTANT EDITOR
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Editorial

The Supreme Vindication of American Civilization.

Statistics establish the fact that the average number of illiterates among Jewish immigrants from Russia has never exceeded seventeen in every hundred. But women have furnished the larger quota. It is plain then that if the Bill which has passed the House and is now pending in the Senate shall become Law, it will result in visiting glaring injustice on many a family. The wife's illiteracy will place the husband before the alternative either to abandon her or to remain with her in that darkest of all Egypts, the Russian Jewish Pale. They who argue that America is absolved from the obligation to preserve the family of a would-be immigrant or that the fate and freedom of human beings in the Russian empire is not our concern show little humanity and display a selfishness which is not only thoroughly immoral but also extremely shortsighted.

A man who seeks our ports of entry with his family is certainly not to be distrusted as a mere bird of passage. Whatever may be said in favor of excluding temporary sojourners that are believed to flock to our shores for the sole purpose of acquiring a competency and with no thought of making this land their permanent home does not apply to one who undertakes the voyage in the company of wife and children. Nor will he be long in adjusting his life to the higher standard adopted by our civilization. No fallacy has been given wider circulation than that immigration necessarily lowers the standard of living. The Jew who comes to America from the Tzar's dominions has no intention to depart again. He is anxious to make this country his home and that of his children. He accommodates himself most eagerly to the new surroundings. Were the truth told, it would appear that among the most zealous to subscribe to organized labor's insistences are the Jewish newcomers. At all events, if selection must be made among the petitioners for admission, wisdom and humanity both counsel discrimination in favor of the men with family.

A moderately keen consciousness of the consecrations which ideally at least are implied in genuine Americanism, should give every Legislator pause before countenancing measures bound to make escape from the Russian Hades more difficult and hopeless. Perhaps among the many things on which our legislators are ignorant conditions in Russia hold a prominent place. That Russia is a Christian country may ease the conscience of some; that she has been a buyer of our agricultural implements may induce others to shut their eyes to what is going on in the empire of the knout. Wild distorted visions of Russia's power to embarrass our State Department confronted with the Mexican muddle and the national sensibilities of the Mikado's government have made some give expression to sharp regret at the denunciation of our treaty with Russia. But if the principle is sound that our Republic must be certain of the moral credentials of another government before we shall have official dealings with it, we must send the Russian Ambassador about his business in short order. That Russia is powerful and Mexico is not, should not count in the court where high moral consecrations alone speak the decisive word.

It may therefore not be amiss to lift the curtain just a little behind which Russian black hundreds carry into effect their hellish warfare on humanity and justice.

A few years ago the Tzar claimed for himself and his government the exclusive right to manufacture and sell spirituous drinks. On the pretense that this monopolising of the trade was necessary to insure greater temperance and to save the poor Mudjik from the clutches of the Jewish venders of Vodka throughout the pale the privilege to sell liquor which before had been one of the few trades open to the Jews was revoked. Instead of decreasing the consumption of the devil's fire-water the monopolizing of the business by the government has spread the plague and increased its fury. Alcohol sales have been forced in order to pump more money out of the pockets of the people. All attempts at checking the terrible evil meet with the hostility of the administrative and fiscal bureaus and provincial authorities throughout the empire. Anyone who suggests that indulgence in alcoholic drink is bound to invite perils of grave consequences to individual and society is listed among the suspect.

The authorities of the Novgorod-Syeversk district are expelling Jewish tenants who have been working the lime-kilns there.

No less than seven journals have been suppressed or fined out of existence within one week simply because they had dared print news not agreeable to the St. Petersburg despots.

Anent the recent Educational Conference which drew to the capital over six thousand primary teachers from all parts of the Empire, a correspondent of Darkest Russia, a weekly published in London, gives details of the horrible oppression to which the Russian school teachers must submit and the wretched

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conditions of the hovels which are assigned to him and his pupils for class-rooms. An army of informers dog the teacher's every footstep and endeavor to listen to his every word both when he is teaching and when he is not. The clergy with the connivance of the government conspire to make the teacher's life an uninterrupted round of petty annoyances. Teachers are dismissed without a hearing. Their remuneration is pitiably inadequate. The wrath of the tyrants was especially stirred by a resolution adopted by the Educational Conference in spite of the endeavor of the government to suppress it, protesting against the restrictions now enforced against the Jews. Every Russian who has any regard for true education, the Conference claimed, condemns the preposterous policy of the government which withholds the benefits of an education from millions of Russian children.

The Bill passed by the House punishes the innocent victims of the crime committed by the Tzar's ministers. And none has suffered more grievous wrongs and indignities than the Jew sentenced to a fate worse than death in the Pale. But our Congressmen would bar the gate of hope before many who will bear any hardships to get away from this land of bondage. Men and women are to be turned back into furnace of oppression for no other reason than that they or their wives had been denied the opportunity to master the alphabet sufficiently to read thirty printed words with some degree of fluency. And this is the vindication of American civilization! !

EMIL G. HIRSCH.

NEW YORK LETTER

By Our Own Correspondent.

New York, February 9th.

At the Free Synagogue yesterday morning Dr. Stephen S. Wise preached on the theme, "Lincoln: Man and American." He pointed out that Lincoln and Washington are the great patriotic figures of American history, that both are products of the plain people and that both were given to us by history within less than one hundred years. Lincoln is particularly the hero of American life; he was a pioneer, physically, morally and spiritually. His career must be and remain an inspiration to all Americans to follow the democratic ideal, which he first fully displayed and lived. Next Sunday Dr. Wise's sermon will be on the topic, "The Jew at His Best and the Jew at His Worst."

The lectures in the course on American Jewish history, given at the downtown branch in Clinton Hall by Albert M. Friedenberg, secretary of the American Jewish Historical Society, were concluded to-day. They will be succeeded by a course on "The Prophets in Ancient Israel" by Dr. Alexander Lyons, of Brooklyn, which begins next Monday evening. A branch of the synagogue has now been completely organized in the Bronx.

Last Firday and Saturday evenings Dr. F. de Sola Mendes celebrated the fortieth anniversary of his incumbency of the pulpit of the West End Synagogue. On the first of these occasions special addresses by Dr. Joseph Silverman and several laymen of the congregation formed a part of the regular Friday evening service. On the second evening the congregation tendered its minister a reception. Dr. Mendes is the elder brother of Dr. H. Pereira Mendes, of the Spanish and Portuguese congregation, who participated in this jubilee.

Governor Glynn designated Justice Benjamin N. Cardozo as an associate judge of the Court of Appeals, the highest in this state. Justice Cardozo took his seat in the Supreme Court of New York on January 1st last. He is but 43 years of age.

Mayor Mitchel last week announced that he had decided to avail himself of the co-operative aid offered by the "Kehillah" to the police department of this city. Thus the assistance given by the "Kehillah" to the police especially in regard to the problems of the lower East Side, during the Gaynor administration will be continued. The police commissioner has appointed J. Robert Rubin as second and Leon G. Godley as third deputy of his department. Mr. Rubin was an assistant to District Attorney Whitman, and won his spurs in the Becker case, while Mr. Godley was formerly in the corporation counsel's office.

The annual meeting of the Hebrew Free School of Brownsville was held yesterday. Jacob H. Schiff, Dr. J. Leon Magnes and Joseph Barondess delivered addresses. It was Mr. Schiff's first appearance in the district.

Yesterday, too, marked the annual meeting of the Hebrew Infant Asylum, which is located in the Bronx. A hospital annex costing $25,000 was dedicated in this connection, the speakers at the exercises including Borough President Marcus M. Marks and City Magistrate Samuel D. Levy.

To-day marks the opening meeting of the national executive of the Council of Jewish Women. This body will continue in session here until Thursday, and in the next correspondence details of its meetings will be supplied. Last week the city's health department published a long memorandum embodying the results of the investigation into the after-care problems of tubercular patients, undertaken by the New York section of the council.

The Grand Lodge of the Independent Order Free Sons of Israel met here yesterday in annual convention.

The B'nai B'rith home for the aged at Yonkers is now conducted in strict accordance with the requirements of the Jewish dietary laws, the ladies' auxiliary society having defrayed the entire cost of installing the culinary apparatus for such purpose.

Last Wednesday Sigmund Mogulesko, the popular comedian of the Yiddish stage, died at his home here, aged 55 years. For 33 years he had trod the boards. His funeral on Friday was marked by the scenes which have become usual when important characters of the lower East Side are borne to their last resting-places. Some 30,000 people followed the cortege, which stopped at various places where addresses were delivered eulogizing the departed. The police were present to preserve order among the marchers.

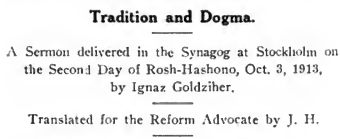
Melvin E. Boas bequeathed $5,000 of his estate of more than $20,000 to five of the larger Jewish charities in this city, share and share alike. Abraham Unterberg gave $3,900 of his $11,000 estate to the communal

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philanthropies, while Joseph B. Koplik divided $500 of his $2,000 estate among charitable institutions.

Dr. W. E. Aughinbaugh, a commercial globe-trotter, was in this city last week and gave a description of his travels to the daily press. He reported there are 1300 naturalized American Jews living in Jerusalem, "waiting to die there on holy soil," at the present time.

"Occasional."



Tradition and Dogma.

A Sermon delivered in the Synagog at Stockholm on the Second Day of Rosh-Hashono, Oct. 3, 1913, by Ignaz Goldziher.

Translated for the Reform Advocate by J. H.

Upon my willing acceptance of the flattering invitation of your Honorable Board of Directors to address you on this Memorial day, I had to choose among the numerous themes suitable to this occasion and none appeared to me more fitting or more adapted to the religious questions of the present time and for this solemn celebration than the subject I have selected.

I beg to crave your attention to a few fundamental thoughts of religious life and thinking in general and which thus apply with equal strength and force to the Jewish religious life and thought. There can hardly be any question of more vital importance in the development of all religious life than that of the factors of organic connection between the religious antiquity and the present day as well as the future religious thought and activity.

The exponent of such organic cohesion and the organ of such ideal connection, both in the outward manifestation and in actual facts of religious life, is what we are accustomed to call the Tradition.

In this solemn hour let us consider the influence of tradition upon religious development and I am free to say, that you will agree with me, that tradition must be considered the vital force in all progress and in the constant changes of religious thought and life.

Under the general denomination of tradition we include everything that has been transmitted to us from the preceding generations. Tradition may, however, be divided into two distinct and differing classifications: Its object can be something tangible or concrete, such as for instance an old manuscript, an old book or monuments of ancient times. Besides such tangible or material tradition, there is the tradition of ideals, of thought or of ethical conceptions, transmitted to us from the preceding generations that had conceived them and which ideals, thoughts or conceptions have become our own and we are, therefore, justified in calling such subjective sentiments our own traditions.

By thus defining the lines of demarcation in the conception of the term of tradition we discern the great differences between the large masses of tradition. These discriminations are arrived at by the consideration of the subjective relations that we maintain towards the object designated as tradition.

From this viewpoint we shall distinguish the two different kinds of tradition. It would seem most fitting to illustrate that difference by a comparison or analogy with the one faculty through which man gives the expression of his intellectual attainments and innermost life, this is the history of language. Language itself is the object or rather the product of tradition. No one individual, profiting by the use of language, has himself invented it anew. Every one of us has come into the inheritance of language as the acquisition of prior generations and the life development of the language has been fostered through the activity of all mankind, and every single individual has made use of language for the expression of his own innermost soul life. This latter consideration, excluding in advance a large volume of language tradition, brings home to us an evident discrimination, with which we are daily being molested in the controversies on the school question. That is the difference between the dead and the living languages. Both kinds of languages are the object of tradition. From the tombs and sepulchers of the ancient world, we exhume the embalmed monuments of cuneiform or hieroglyphic writings as the testimonials of a long dead intellectual life. The tombs and sepulchers have preserved these documents during thousands of years and they now enable the scholars of the present day by the deciphering and reading of the inscriptions of the misty antiquity to add to the culture and knowledge of this generation. In this work the scholar, devoting his entire skill and shrewdness, faces an ossified and permanently fixed object in whose life his own soul has no subjective interest or share.

On the other hand we all share with every fibre of our heart and with all impulses of our mind in the life and the development of our mother tongue, the source and the organ of our intellectual personality. With the babble of every infant it is born anew. It is a living thing deriving its activity from life. It has developed with and through the intellectual life and work of our ancestors and it has come to us as a living and precious inheritance. It expresses our inmost feelings, and, being entwined into our daily lives and occupations it grows, expands and develops and continues to become more and more expressive of our thoughts and feelings so as to enrich our intellect, whose adequate representation it aims to be. Quite true, we found the language all ready for us; it had been transmitted to us as a tradition, but it had not been exhumed from the tombs and sepulchers of antiquity nor had it been stored away in the warehouse of memory. In the school of life we have learned the language and we shall transmit it to the coming generations as a living and working force, enlarged and beautified through our own additions to its rich vocabulary.

This contemplation furnishes us the keynote for distinguishing between the two different kinds of tradition. We recognize them as fundamentally and perceptibly at variance in their causes and effects. There are dead and decayed traditions and others living and full of activity and force.

Visitors to the Museum of Antiquities in Cairo will never fail to look into one of the halls on the first floor, where the five caskets of royal mummies of the 17th, 18th and 19th dynasty are carefully preserved under glass covers. They will be particularly impressed by and admire the exhibits numbered 1180 and 1777 in the catalog. These are the mummies of

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the two great Pharaos of the 14th century B. C., Seti I and Rameses II., which have been exhumed from the sepulchral vaults of Dair al-Bahri. The story of this astounding find is told in every catalog, and the older people of this generation readily recall the description of the royal funeral pageant in July, 1881, when the earthly remains of these early day rulers of Egypt, after resting undisturbed for over three thousand years in their sarcophagio were brought down the Nile upon splendidly decorated ships and accorded royal honors—only to become an exhibit and attraction in a state museum, to be carefully guarded under glass covers and to be furnished a number in the catalog. True, the numbers given them are made quite prominent and printed in large type, and all guidebooks call attention to their importance by adding the double star. No doubt, as a mere curiosity or museum exhibit nothing of greater interest can be imagined. It would be impossible to cite anything that would better illustrate what might be termed a dead and decayed tradition. The mummies of the old Pharaos are desirable objects and exhibits for museums, but to the historical sentiments of the present inhabitants of the country they are utter strangers. There is no conscious connection or continuity between the present day and that long past era when these men accomplished great deeds for the welfare of the country. Their memory is not a living element making for patriotism. No mausoleum will be erected to them, to which their descendants might travel as pilgrims in order to retain a soul stirring deep piety through the memories of a living and exalted past. They are not the symbols of an historical mission, that could create enthusiasm or arouse the National feelings. They are the dead ruins of a dead past, historical hieroglyphics, that at most might revive the delusive spark of a sham romanticism.

This might be considered the best example of a dead and decayed tradition.

In contrast to this what do we call a living tradition? It must consist of ideals, practices, customs or institutions transmitted by the prior generations, in which each succeeding generation took active part and that form part of our own present soul life. As every succeeding generation has added to or improved upon the inherited tradition so do we continue to shape and improve it in order to leave to our successors a better tradition than we received from our forefathers.

I hardly dare claim to have furnished an exact scientific definition, but I believe, I have given you sufficient information to recognize the difference between a dead tradition and an active living one. To summarize we might state:

1. Preceding generations have established certain religious views, practices and ideals.

2. We, as their successors, are by our history in conscious continuity with the many preceding generations that have created or developed these ideals or institutions.

3. We are the co-operators of our ancestors by our own work in improving upon the ideals or institutions transmitted to us and adapting them to the spirit and the needs of the present times. The very fact, that we are in conscious spiritual continuity with the generations that had formed and developed the traditions and transmitted them to us, and that we contribute our own best intellect to the improvement thereof by creating anew the precious inheritance through our own participation therein, establishes the tradition as living and active in the soul of the community, which is the keeper and depository of the tradition.

You are justified in inquiring of me how I can explain this tradition, descending from generation to generation, ceaselessly renewing itself, never arriving at a definite point of rest and continuously being created anew? The history of development of every living institution will furnish the correct reply. If tradition is to form an organic element in our intellectual and moral life, then it must not be outside of the totality of all our intellectual activities or of all the factors that go to make up our spiritual and moral life, or in more concise terms, our present day culture. On the contrary, tradition must enter our daily life, must exert its influence upon it and in exchange it must extract and absorb from our lives such additions as to recreate or rejuvinate it for transmission to our own descendants in better and improved form and expression.

In now turning to the subject of religious tradition let us apply the preceding illustrations to this class of tradition, thereby proving the soundness of the contentions by this one general possession of human cultural development. The emotions influencing and creating our religious sentiments find their expressions hy and are founded upon religious thoughts and institutions, that for thousands of years have successively impregnated the souls and the lives of humanity, and they were not kept apart therefrom or isolated from the other spiritual and intellectual possessions of our ancestors. Psychologists may insist, that such is an absurd conception of the life of the soul. We contend, that religious sentiments cannot be separated from the soul life and do not occupy a special domain of their own therein. Wherever religious sentiments are present they form an integral part of our soul life and cannot be divided from it. This would clearly establish, that such religious traditions as are merged in our consciousness, if they be the honest constituent elements of our spirit and not a parasitic growth without qualification or vitality, are inseparably connected with the totality of our spiritual life, with our ethical ideals, our cultural acquirements, our scientific convictions, our social life, and with our esthetical aptitude. With these several elements of our spiritual being the religious sentiments form an indivisible entity, they obtain their purport only through this harmony and entity. Yea, all our religions sentiments are warranted only by this entity with our soul life. Wherever such union does not exist or where it has been obstructed or ruptured by some disturbing impediment, there the religious traditions no longer are a living factor in our soul life, they merely vegetate and may infect by their nefarious influences the welfare of the entity to which they have fastened themselves, without becoming an integral part of such living and active organism.

In other words, the religious traditions must live in the soul of the individual as well as in the consciousness of the community. They cannot remain apart or outside of the progressive development and enlargement of our knowledge, or our scientific attainments. The spiritual and intellectual progress both of the smaller and the larger communities, who are the preservers and keepers of all religious traditions, necessarily corresponds to the degree of assimilation of the old tradition with the new knowledge, which gives direction to the modern activities. In conformity with the new spirit tradition is developed and rejuvinated and unintentionally it is interpreted anew and in harmony with the certitudes and the assurance of the newer intellect. Thus tradition is the object of an organic development. In this develop-

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THE BEZALEL SCHOOL.

ment and in full accord with its own spirit, but without changing the substance, tradition demonstrates its vitality and in its adaptability to the new conditions it furnishes proof of its ability to survive. The absence of development, on the other hand, is ample testimony that such tradition is dead and decayed and no longer is part or takes share in the life of the soul. It no longer is an organic element thereof, a sure proof of the extinction of all former vitality. With the cessation of development and of the ability of adaptation the heretofore active tradition is relegated to the ranks of the dead and decayed ones. Its efficiency is semblance only, born and supported by artificial emotions of the moment. It no longer accords with the firm and lasting consciousness of our soul, does not form part of its life and is something foreign to it, an accidental intruder or gleaned from foreign soil. It no longer forms part of the harmonious entity of the soul life. At the best it is only a welcome guest, not a member of the family circle, in whose honor the state apartments have been aired and redecorated, or—an archeological curiosity, a venerable ruin to be preserved among the historic monuments of ancient times. 1*) Nothing more than the mere preservation of the religious tradition of antiquity in a museum.

1*) Note. Compare.

Compare the work of M. Schwab on Salamon Munk (Sa vie et ses oeuvres. Paris, 1900; page 172), wherein Munk's attitude towards the religious tradition has been properly characterized by a prominent philosopher as "A venerable ruin fit only to be preserved among the historic monuments." ("Une ruine venerable bonne a conserver parmi les monuments historiques.")

(To be continued.)

From Bezalel to Bezalel.

By Dr. A. Levinson.

In the desert did the Jews wander . . . . . For years and years were they slaves to Pharoah. Day in, day out did they build his pyramids, but not their polished stones did they hew, not their immense forms did they shape. Only clay did they mould, only straw did they supply, only bricks did they heap up.

Every spark of art within them was distinguished, every artistic impulse stifled, every aesthetic sense anesthetized.

Even the Levites that moulded no clay, that made no bricks, that gathered no straw, shared not the art of the country. Strange to them were the statues of the goddesses, the body of the sphinx, the structure of the pyramid.

Said the nations, "Jews have no art!"

To Mount Sinai did the Jews come, received their Torah, swore faith to God, and promised not to make "any graven image or any likeness of anything in the heaven above, or the earth beneath or in the water under the earth."

"A God whose glory is full of heaven and earth and yet no image can be made of him? There is no art among Jews! There is no art to their God!", said the nations.

. . . . . .

In the desert do the Jews wander . . . . . Their God is in heaven, but His people are on earth. They long to gather and praise their Lord. They seek a tent of covenant, a Holy of Holies. The material the women and children supply; The plan, Moses draws. But where is the artist, where the architect? "A Jewish artist for a Jewish tabernacle"!

There appears—Bezalel.

Not in the Art Institutes of Egypt did he study; not the priests of Oseus did he serve. A born artist, imbued with the spirit of God, was he. And skillful men, in "whose hearts God put wisdom" did he train to share the work with him. Training others, inspiring fellow men, discovering new talents is a part of the artistic temperament, of the artistic spirit. Together they builded the tabernacle.

Not the heads of gods did they mould, not the bodies of goddesses did they shape, not the faces of the pyramids did they carve. An ark for the tablets of the Lord did they construct. And the letters that they made were kept intact by miracles, and the light over the altar burned continually, and the cherubim spread their wings in holy protection forever. The tabernacles was built with all its hooks and sockets, a perfect work, a model of art. Such was the contribution of the first Bezalel.

II.

In Goluth did the Jews wander. Pursued from one country to another, without a resting place for body or soul, they left behind their gold and silver, their houses

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and property, and they took with them the cane of the wanderer in one hand, and the little book, the Bible, in the other. . . . Driven were they from the beautiful, the magnificent world, and imprisoned were they between walls in ghettos.

Only clay and bricks were they permitted to contribute but into the Temple of Art were they not admitted.

Robbed of the pleasures of this world, they sought those of another, and they found what they sought in books—books that never grow old and words that never grow dim.

And the Levites left their harps by the waters of Babylon, and found them no more. And the priests shed their holy garments in the Temple and wove not others. On went the world to make spears and swords, to adorn museums with knightly ornament, with shields and helmets. One remained in seclusion—the Jew—with book in his hand, with tephilim on his head.

"There is no art among the Jews!" said the nations.

With the promise of God in their hearts, with the words of the prophets on their lips, the Jews return to Palestine. Dreary is the road, trodden with blood the path, destroyed is the temple, deserted the Holy Mount. But who looks for comfort, for rest. With blood shall the earth be fattened, with sweat shall the ground be watered. A nation is being rebuilt, a country is being restored.

Gold and silver the rich supply, blood and vigor the young furnish, the tablets of the covenant the old have preserved, but where the architect to construct the tabernacle anew? Where the artist to rekindle the Menorah of old, to build again an ark for the Torah.

Again a Bezalel is found . . . . . .

Like the Bezalel of old, not the mute sphinx does he mould, not altars to Mammon does he build, nor crowns to weak monarchs does he make. His art is his own, conceived in the spirit of his people and his God. He tears asunder the meshes that held the artistic soul of the Jew, he awakens the aesthetic feelings that have been crushed by subjection, he rouses to full expression the instincts that have lain dormant for centuries.

Wise-hearted men he gathers about him. He trains them, he leads them, he encourages them, he inspires them. And together a work of power do they construct — the tabernacle of Israel, the art temple of their people.

"The Two Doors."

By Hannah Berman.

Of all the curiously-built houses that existed in the province of Kovno, in western Russia, the house of Reb Velvel, the Beadle in the village of Sternevitz, was the most curious. It was large, and straggling, and covered quite a good-sized area. It was built of timber, and had a rude balcony at one side, onto which a narrow door opened. The balcony, too, was narrow, and was approached by about a dozen wooden steps which rested on stout wooden beams which, from the distance, looked like the dismantled rigging of a large boat. The steps leading to the balcony were covered with a thin layer of green mould, which the rain occasionally washed off, but which returned again, at the first spell of dry weather.

Everybody, who was anybody in the village, knew that Reb Velvel's house was never entered by the balcony door, but by the other door which was approached by the little plot of grass which had long ago been trodden and trampled into a hundred bald patches.

From year end to year end, the balcony door remained tightly locked. For, the beadle had received it as a hide-bound tradition, coming from his great-grandfather direct, that only on great and history-making occasions was any member of the family to use the balcony door—when one of them went forth to be married, or, when the last remains were to be carried from the house to the little grave-yard, at the foot of the hill.

Because Chanalle the Baker-woman was less than a mere nobody, and was certainly nothing remotely approaching an anybody, she was completely ignorant of the traditions which Reb Velvel had inherited along with the profession of beadle to the village, from his father, and his father's father before him.

Indeed, Chanalle knew less about the village than the youngest child in it, though she was born and brought up within a stone's throw of it. Before her marriage, she had done nothing but run messages for her father, who was a harness-maker. And, soon after she married Tevya, the shoemaker, the whole of the village ceased to exist for her. Only the carrier who drove her here and there was of any consequence to her. She was rarely at home for more than a few days on end. Her husband, Tevya, being much more attached to the local inn-parlor than to his awls and his last, never earned a single kopek. On the contrary, he only waited for Chanalle to come home, when he at once set up a wailing and weeping, and pitiful whining, until he at last succeeded in getting out of her as many coppers as possible, after which he made for the inn, at full speed.

And, no sooner was Chanalle gone on her rounds again, than he sold everything that was in the house, down to the very frying pan, whose handle had disappeared mysteriously years ago. And, it was Chanalle's first care to buy back her household goods the very moment she was sufficiently rested from her journey to go forth into the village. She had no need to ask Tevya what had become of them. She knew that they were with Samuel the inn-keeper, who had never been known to raise the least objection when a customer offered to pay him for the drinks they had consumed, in goods instead of money.

Chanalle was in the habit of going from village to village, and from town to town in search of something to do. Her principal work was that of assisting the cook at weddings, and other functions at which a large number of people came together, for whom special provision had to be made. She did not refuse to wash dishes and prepare vegetables if there was nothing else offered her, though she preferred, by far, to help with the baking. Nothing came amiss to her. She had, on one occasion come upon a ferry-man who was too ill to drag the heavy ferry backwards and forwards. For several weeks on end, she drudged from morning till night, tearing her hands to pieces on the coarse rope by which the ferry was drawn from one side of the river to the other, hand over hand.

And, it also happened with her, more than once, that she got nothing to do, and so went about hungry, and without a lodging, like a beggar who lives by tramping the roads aimlessly. But, as she was powerfully built, and had an iron constitution, she was not much the worse for the bad times she had now and again. Nor did she ever lose her good humored optimism, and her sanguine hopes of the future. And,

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the only complaint she ever made was that her husband was a good-for-nothing, and had such a bad reputation in the village that she could get nothing to do within miles of it. She felt that, if she could manage to stay at home, she might succeed, eventually, in curing him of his drunken habits.

But, Chanalle trudged on cheerfully, glad of a crust of bread, and a roof to shelter her, in the strange places in which she found herself. And, when she could manage to have a little money to bring home, her gratitude knew no bounds.

One Spring, she found herself in the little town of Shuvalsky just as the local baker was preparing to set about baking the Passover cakes with which he supplied the whole district every year. And, as he had a great deal to do, he was badly in want of assistants. Chanalle arrived at the exact moment when she was wanted, and the baker took her on without a moment's hesitation. She stayed at the bakery for several weeks on end, working all night as well as all day, kneading the dough, watching the ovens, and directing, scolding, and hurrying the other work people, all at once. It was as if she were several persons rolled into one. Long hours and hard work seemed to nothing to her, nor did she care in the least that she was covered with weals and burns, from her finger tips to her elbows.

When the day came for her to go home, the work being quite finished, and all the tools and vessels cleaned and put away for the next year, the baker not only thanked her for what she had done—this was the usual thing, as between employer and employee; but, he paid her liberally into the bargain, which was altogether unprecedented in the district. He thrust a roll of paper roubles into her hand, and asked her to come back to him, after the Festival, when he would be starting the ordinary work, again. Or, else, she must be sure to come next year, to help again with making the Passover cakes.

Though Chanalle had only the faintest idea of the value of the paper money, as she could not even read the figures on the notes, she returned home full of joy. Many times, while she was still on the road, she took out her treasure, and counted it, over and over again—so many red papers, so many green, and so many blue. That was how she distinguished one from the other. The value of the notes was dead to her. She only knew that they were of different colors.

The first thing she did when she got home, after having shown Tevya her roll of notes, and got him to make up for her the sum of them all, was to buy back her household gods—the pots and pans, the broken chairs, and the ricketty tables which her husband had given to the innkeeper in exchange for so many glasses of whiskey. She had never been away from home so many weeks at a stretch as she had been this time, and she found the house absolutely empty. Even the old, worm-eaten calendars which had lain in a pile in the loft for years, being absolutely valueless—even these Tevya had taken away. He had given them away as waste-paper to the grocer who used them for covering his barrel of carrots, so that they would not get frost-bitten. Tevya got only a large lump of loaf-sugar for the old calendars, but he was satisfied with the bargain.

Tevya had grown as thin as a lath. His face was sunken, and his eyes were red as with weeping. His hair and beard were wild and unkempt. They bore about them distinct traces of the many nights he had spent in the inn-keeper's hayloft for greater warmth. since he had sold his beds and bedding, too, along with the other things.

Never had Chanalle's eyes met such emptiness, such desolation. She wrung her hands, and groaned, woe is me! a hundred times in succession. And, she abused her husband as she had never abused him before. But, she was not idle. She ran about here and there, buying back her property as quickly and as cheaply as possible. Tevya did nothing but wail and moan as if he were a man who suffered from some painful disease. He had a long tale to tell Chanalle of all his sufferings—how he had wanted even a crust of bread to eat to keep his soul within his body. And, now that she had such a lot of money, it was only right that she should give him a few roubles at the very least. But, she was obdurate. She refused him point blank, after every appeal. Her words never varied.

"Drunkard," she said, "I have no money to give away."

"And what about the fortune you made at the bakery?" he whined.

"You will get nothing, Begone!" she cried losing her temper. And, as she accompanied her words with a whisk of the wet dish-cloth almost into his face, he made off at full sped. But, he was not to be beaten. He came back again soon after. He did not whine or demand money now. He treated her with the utmost contempt and defiance. But, Chanalle paid no more heed to him now than when he had whined for money. She went on with her work. It was only when he told her that he had been round to Reb Velvel for an alms that she listened to him. Her face was dark, and over cast with scowls. Begging was to her the very last outrage against self-respect. And, that her husband would take charity while she had a roll of rouble-notes by her was to be intolerable.

"What do you mean?" she demanded, threateningly.

"I got money from him before. Other people only offered me bread: but, he gave money—two or three 'kopek' pieces."

"I never heard that he had anything to give away," was all that she found to say in answer.

"Oh, but he does give lots of money away to poor people."

"But, he's as poor as a rat himself, and has a whole brood of little children, all of them tiny and ugly as black beetles. Where did he get two and three kopek pieces to give away?"

"Oh, they don't belong to him. He has been made the treasurer of the charitable society for this year, instead of old Yankel who has grown so blind that he can hardly make out a beggar from a respectable man."

"And, doesn't Reb Velvel know that you have a wife who works for you—a strong woman who'd rather work the skin off her bones than let you eat of the bread of charity?"

"Oh, yes; I told him how you brought home a pile of money, and how you refused to give me so much as a single half kopek with which to buy a morsel of food. I told him how you cared only for your property, and nothing at all for my well-being. He pitied me. He is the only true friend I have. I told him everything many times over, and he said to me that there were women in the world who had hearts of stone. He had come upon them. They existed only for their own foolish whims and tempers."

(To be continued.)

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Sinai Temple.

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Dr. Emil G. Hirsch. The subject of the sermon by Dr. Emil G. Hirsch on Sunday, February 15th will be "Making a Living or Making a Life." Services begin at 10:30 a. m. precisely.

B'nai Sholom Temple Israel.

Dr. Gerson B. Levi, Rabbi. Until further notice Congregation B'nai Sholom Temple Israel will hold services on Saturday mornings at 10:00 o'clock at the new Sinai Temple, 46th street and Grand boulevard.

Zion Temple.

Ogden Ave. and Washington Blvd.

On Friday, February 20, at 8:15 p. m. Rabbi Samuel S. Cohon will deliver an address on "The People and the Book."

Isaiah Temple.

Vincennes Ave., and 45th St.

Dr. Joseph Stolz, Rabbi. "The Saving Remnant" will be the subject of the sermon this Sunday morning, at 10:45 o'clock.

K. A. M. Temple.

33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

South Side Hebrew Congregation.

3433-35 Indiana Avenue.

Services are held every Saturday morning at 9:30. Dr. A. B. Yudelson officiating.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

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Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montefiore Congregation,

1048 N. Robey Street.

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Bonds 287,300.00
Overdrafts 2,779.91
$1,089,659.57

Furniture and fixtures 5,700.00
Demand loans 283,365.12
Cash and due from banks 269,991.57
553,359.69

$1,673,619.26

LIABILITIES.

Capital stock $300,000.00
Surplus 120,000.00
Undivided profits ... 10,620.17
$ 430,620.17

Reserved for taxes and contingent Fund 2,000.00
Dividends unpaid 96.25
Deposits 1,135,001.84

$1,673,219.26

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Temple Sholom.
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Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Women's Societies

Junior Auxiliary of the Mother's Aid.

The Junior Auxiliary of the Mother's Mother's Aid of the Chicago Lying in Hospital and Dispensary will meet Feb. 16, at at 1:30 p. m. in Isaiah Temple vestry rooms.

K. A. M. Supper.

The Woman's Auxiliary of the K. A. M. Congregation will give the annual supper to which members, as well as members of the Congregation will be invited, on Sunday, Feb. 22nd, at 6:30 in the vestry rooms of the Temple. A cabaret program is being arranged by Mrs. Henry Leopold.

Chicago Woman's Aid.

The Chicago Woman's Aid announces its next meeting Tuesday, February 17, at 2 p. m. in Sinai Social Center Mr. Lorado Taft will lecture on "Some Recent Tendencies in Sculpture," and the musical program will be given by Miss Irene Stolofsky, violinist.

Joint Conference Day.

"The Institute Woman's Club" and "The Woman's Society of Zion Congregation," will hold a "Joint Conference Day" on Tuesday, February 17, 1914, 2:30 p. m. Zion Temple, Ogden ave. and Washington Blvd. Program: A Word of Welcome, Mrs. Y. J. Roth, President of "Woman's Society of Zion Congregation." Greetings, Mrs. I. Reis, President of "Conference Jewish Women's Organizations." Institute Woman's Club, Mrs. Isadore Natkin, Pres. of "The Institute Woman's Club." Piano selections, Mr. A. L. Miltonberg. Barcarolle (F sharp Minor), Godard; Polonaises (A Major—A flat Minor), F. Chopin. The Ethics of Gift-giving—A Symposium. From the Jewish viewpoint, Rabbi of Zion Temple, Rabbi Samuel S. Cohon. From the Mother's viewpoint, Mrs. Frank Herst. From the Father's viewpoint, Supt. Chicago Hebrew Institute, Mr. Philip Seman. From the Teacher's viewpoint, Mrs. J. Bloomenthal. From the Friend's viewpoint, Mrs. Kal. Kalish. Vocal Solo, Miss D. Julin Weinshenker. Accompanist, Mrs. L. T. Weinshenker.

Chicago Association of Jewish Women.

The following resolutions were unanimously adopted by the Chicago Association of Jewish Women at the meeting held on Monday, Feb. 9th:

Intelligence has come of the death at Amiens, France, of General Marie Georges Picquart, Commander of the Second French Army Corps, in whose passing away the world has lost a noble spirit, heroic, devoted and just, who in his espousal of the cause of Captain Alfred Dreyfus, became himself a victim of the passions he sought to allay. His great soul, loving justice, rose superior to religious differences in the attempt to secure justice for an innocent man.

He risked fortune, career, liberty and perhaps life itself in his insistent striving for no less than the complete vindication of Captain Dreyfus; he rendered an inestimable service not alone to the Jews of the entire world, but to all men who hope that truth and justice shall ultimately prevail.

Therefore, be it resolved, That we members of the Chicago Association of Jewish Women express our profound appreciation of his great spirit, our conviction that the world is better because of his devout sense of duty and mourn his passing away, and,

Be it resolved, That copies of these resolutions be spread upon the minutes of our Association and sent to the press, and

Be it further resolved, That a copy be forwarded to the French Minister of War to be transmitted to the bereaved family.

Julia I. Felsenthal,
Jennie Garstley.

Chicago, Feb. 9, 1914.

Local News

Dr. Emil G. Hirsch is one of the twenty-five trustees of the Church Peace Union selected by Mr. Carnegie to administer the income from two million five per cent bonds to promote the cause of universal peace.

K. A. M. Sabbath School.

A lecture on Abraham Lincoln with stereopticon illustrations will be given to the Sabbath School on Sunday, February 15th at 10 o'clock.

Sinai Orchestral Concerts.

Mrs. Paul Cramer Wooster, Soprano, will be the Soloist at the Sixteenth Sinai Orchestral Concert to be given Sunday evening, February 15th, at 8:15 p. m., at Sinai Temple, 46th street and Grand blvd. She will sing the Aria "A fors e lui" from "Traviata" by Verdi and a group of songs.

The Orchestra, under the direction of Mr. Arthur Dunham, will play the Overture to "William Tell," Rossini; Symphony No. 2, Op. 26, Beethoven; Symphonic Poem "The Spinning Wheel of Omphale," Saint Saens; Habanera, Chabrier; Hungarian Dances No. 1 and 2, Brahms. Mr. Dunham will play an Organ Solo.

Michael Reese Hospital.

Report of Patients treated at Michael Reese hospital during month of January, 1914. Free patients 672, days of service, 6,946; Private ward patients, 183; days of

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service, 1,879; Private room patients, 186; days of service, 1,733; Total 1,041; days of service, 10,558.

Institute Educational League.

On Sunday, February 15, 1914, the Institute Educational League of Chicago Hebrew Institute will celebrate International Woman's Day at the Hebrew Institute Auditorium, Taylor and Lytle streets, at 7:30 p. m. Besides a musical program of great interest, in which some of the best talent of the city will participate, Mrs Grace Williams Trout, president Illinois Equal Suffrage Association will deliver an address. Dancing will follow.

Friday Evening Club.

The Friday Evening Club holds its regular meeting every Friday evening at 8 p. m. in Mollner Hall, 2128 Crystal st.

The topics of discussion last Friday were Sheeben and its inhabitants and Deborah, and next Friday, Yiphthach's Sacrifice, and Samson the Nazarite.

All those interested in Jewish literature and affairs are extended a hearty welcome.

Bezalel Exhibit of Arts and Crafts.

The wonderful exhibit of Jewish workmanship in arts and crafts of the Bezalel School in Jerusalem, consisting of tapestry, paintings and embroidery, articles in gold, silver, copper, filigree work, etc., will be held at Sinai Social Center, 4600 Grand Boulevard, February 11 to 14, from 11 a. m. to 10:30 p. m., except Friday evening, and Saturday afternoon, and at Douglas Park Auditorium, Ogden and Kedzie aves., February 15 to 19, from 2 to 10:30 p. m. Special features will provide entertainment afternoons and evenings. Admission 25 cents.

Jewish Consumptives' Relief Society.

The Sub-building Committee: Messrs. S. Phillipson, A. Margolis, M. Tower, L. Marks, and George S. Pines, with the president Mrs. I. J. Robin, met last Wednesday afternoon with Dr. Theo. B. Sachs, architect Klafter and Consulting architect Otis, and reviewed the revised plans of the Sanitarium for advanced cases. A suitable name for the institution is still under consideration. The Executive Committee met Thursday afternoon, to arrange the program for their annual luncheon and installation of officers:

The following is the musical program in part:—Piano Solo, Miss Sarah Hollender; vocal solo, Miss Ruth Levy; Reading, Miss Tillie Becker.

The exposition of Industrial art of the Bezalel School in Jerusalem, will be held in Douglas Park Auditorium, Ogden and Kedzie aves., next Wednesday, February 18th, afternoon and evening under the auspices of the society. Mrs. M Goldman being chairman.

Betrothed.

Mr. and Mrs. N. Segall of 1207 South Hoover Street, Los Angeles, Cal., formerly of Chicago, announce the engagement of their daughter, Ninn, to Sam Marcus of Muscoda, Wis.

Mr. and Mrs. Simon Kraus of 4555 Grand Boulevard announce the engagement o his zeal and integrity is a mag- Ralph Goldstein of Webb City, Mo.

Mr. and Mrs. Otto J. Lowenberg of 5327 Michigan Ave. announce the engagement of their sister, Beatrice, to Alfred James Wise of Topeka, Kas.

Mrs. Fannie Schnitzer, 5813 Wabash Ave., announces the engagement of her daughter, Helen, to Sam Heiss, son of Mrs. M. R. Heiss, 3815 Wilton Avenue.

Judge and Mrs. Joseph Sabath announce the engagement of their daughter, Stella, to Harry S. Grollman, son of Mr. and Mrs. I. Grollman of 4943 South Michigan avenue.

Died.

ERBSTEIN—Lewis Erbstein, born Jan. 22 1843, died Feb. 10, 1914, aged 66 years; husband of Anna Erbstein and father of Ella Ehrlich, Julia Winzberg, Saul C. Erbstein, and Charles E. Erbstein. Funeral Wednesday, Feb. 11 1914, to Waldheim cemetery.

HIRSCHBERG—Max Hirschberg, husband of Anna Hirschberg, ase Vehon, and father of Jacob, Louis, Fay, David, Bennett, Walter, Mrs. Max Miller, Mrs. Maurice Feldman, and Mrs. J. H. Davis. Funeral Thursday, Feb. 12, 10 a. m., Interment Waldheim cemetery.

LIVINGSTON—Jane, wife of Simon, mother of Louis, Sarah, Joe, Harry, Mrs. McFarland, Esther, Mollie and Lee, 5162 Michigan Ave. Funeral Sunday, Feb. 8th, to Graceland.

EISENDRATH — Susan Eisendrath, Tuesday, Feb. 10, infant daughter of Sam and Alice Eisendrath. Funeral Thursday morning, Feb. 12, at 10 o'clock, Wimuetka to Roschill.

BERKOWITZ—Bertha Berkowitz, Feb. 11, 1914, in the seventy-sixth year of her age, wife of the late Samuel Berkowitz, mother of Anna, Mrs. May Hess, and Simon Berkowitz. Funeral Friday, Feb. 13, 1:30 p. m., to Waldheim, Free Sons cemetery.

WITKOWSKI—Isidor Witkowski, aged 65 years, brother of Emanuel and Sigmund of Berlin, Germany; uncle of Mrs. Betty Cramer, funeral at 1 p. m. Friday, Feb. 13. Interment Roschil cemetery.

WITKOWSKY — David Witkowsky, husband of Esther, father of Elliott, Arthur, and Maude. Funeral Thursday, Feb. 12, at 1:30 p. m., from Furth's chapel, 35th st., and Grand blvd., to Roschill.

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Jewish matron for Jewish Working Girls Home. Only one with experience and good references need apply. Answer by letter. Mrs. Fish, 1811 Prairie Avenue.

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Domestic News

A well-known resident and pioneer member of the St. Louis community passed away in the person of Solomon A. Bider, who died at the residence of his daughter, Mrs. Moses N. Sale, 5632 Cabanne avenue, at the age of 79. He was born in Baltimore in 1835. Mr. Bider, in 1879, removed with his family to St. Louis, and established the Bider Jewelry Co. His wife, who was Miss Henrietta Hahn, of Cleveland, died shortly after the family moved to St. Louis. His only son, Aaron Bider, died suddenly in 1898 at the age of 28, which was a great grief to the father. Mr. Bider is survived by his only daughter Mrs. Florence Bider Salo, who was in the East at the time of the death.

* * *

Daniel Loreh, a retired wholesale meat merchant, of Philadelphia, died after an illness of four days from pneumonia. For more than 25 years he conducted a meat business on North Delaware avenue. He was born in Germany, 62 years ago. He was a member of the Philadelphia Maennerchor, Royal Arcanum and the Knights of Honor. His widow, with three sons and two daughters, survives.

* * *

The thirty-ninth annual report of the United Hebrew Charities of New York accounts for total disbursements of more than $500,000, and regrets are expressed that there has been a loss of $9,000 in regular annual income from membership. It is feared that unless demands for relief decrease or additional financial aid be obtained retrenchment in relief allowances must ensue. The amount expended in helping 6,498 families, representing 29,588 persons, with money, clothing, coal, milk and other supplies alone aggregated $246,583.

The report gives information of the institution's activities in behalf of tuberculous patients. An investigation by a committee of the Charities of 459 cases of persons discharged from the Bedford Sanitarium showed that 55 per cent. suffered a relapse within a short time after their discharge and return to their previous environment. Of the families cared for, only 8 per cent. relapsed into their former condition, while the need was disclosed for suitable care after the patient's discharge from the sanitarium, the remedy was shown to lie in the methods adopted by the committee. When the gravity of this situation was brought to the attention of Jacob H. Schiff and other Trustees of the Montefiore Home, they agreed to unite with the Charities and the Free Synagogue in an enlarged joint committee to provide the necessary after-care for their patients. A substantial sum has been placed in the hands of the committee for this purpose.

Both the Free Synagogue and the Charities have agreed to continue the support they had been giving for this work, and, in addition, a fund of $20,000 was obtained from fifty-nine contributors.

The officers of the institution are: Honorary President—Henry Rice; Honorary Vice Presidents—Adolph Lewisohn and Isaac H. Seligman; President—Leopold Plaut; Vice Presidents——Edgar J. Nathan and Louis Stern; Secretary—Mark E. Stroock; Treasurer—Samuel Weil.

* * *

Ily Mayer, the famous cartoonist of the New York Times, will be the chief cartoonist of "Puck," when Nathan Straus, Jr., assumes charge of that periodical.

* * *

The annual meeting of Temple Ohabei Sholom, Boston, Union Park street, took place Sunday, January 24, 1914. Rev M. M. Elchlor the rabbi, and Rev. Erwin Wolkowich, cantor of years were unanimously re elected for a term of three years.

* * *

Mrs. Judith Solis Cohen, one of Philadelphia's leading Jewish women, died on Friday, Feb. 6th, at her home, 1537 North Eighth street. She was born in Wilmington, Del., 97 years ago.

Mrs. Cohen spent her girlhood days at Mt. Pleasant, Westchester County, N. Y., where was the manor of her grandfather, David Hays, a Colonial and Revolutionary patriot. She was married in New York, March 8, 1837, to Myer David Cohen, and came to this city in 1840. In 1865 Mr. Cohen died. She was an ardent patriot as well as a devout Jewess. Two of her sons served in the Union army and navy during the Civil War.

Of her nine children, eight survive: David Solis Cohen, Isaac Leeser Cohen, and Mrs. Alex Bernstein, of Portland, Ore.; Professors Jacob Solis Cohen and Solomon Solis Cohen and the Misses Charity, Isabel and Zitella Solis Cohen of Philadelphia.

* * *

Twenty-five thousand mourners from New York's Ghetto attended the funeral of Zigmund Mogulesko, famous among the Yiddish as an actor and a comedian. The crowd which followed a funeral procession led by the Hebrew Actor's Club, was so unwieldy that police reserves were called out to keep order.

In accordance with the actor's wish, the mourners sang in Yiddish, comic songs which he had written himself and made popular among the Hebrews of the East Side.

From the moment Mogulesko died Wednesday, exclaiming, "The comedy of life is over," great preparations had been made for the funeral. It is estimated 100,000 persons passed by the bier in the theatre and Hebrew clubhouse.

* * *

An offer by the Chamber of Commerce, of New York to erect a college of commerce and administration, costing $700,000 was accepted by the board of estimate.

The plan is to make the college a public institution, subject to the control of the State board of regents. The building will contain a museum of commerce and civics, costing $200,000, which will be a permanent municipal exhibit. The city is to provide a site and maintain the institution.

It is said Jacob H. Schiff is one of the largest donors of the fund collected by the Chamber of Commerce. Part of the site of the old City College, it is said, will be used for the Commerce College.

* * *

The trustees of Congregation Mishkan Tefila, of Boston, have decided to begin services with the use of the organ and mixed choir with the coming Passover holidays.

* * *

The dedication of the monument to the memory of Moritz Loth, the first president of the Union of American Hebrew Congregations, will take place in the chapel of the United Jewish Cemetery, Cincinnati, at three o'clock in the afternoon of Wednesday, February 18th, 1914.

* * *

Washington, Feb. 9.—It is not unlikely that, in compliance with the wishes of Pres ident Wilson, the Senate Committee on Immigration will amend the language of the House immigration bill for a reading test for immigrants. Senator Smith, of South Carolina, chairman of the committee, who discussed the subject with the President on Saturday, said today that the Senate and the House would agree on a bill that would be signed by the President, and that would give general satisfaction.

Mr. Smith is known to favor the literacy test personally, and his prediction is taken to mean that the restriction will be retained in some form, but that a Senate amendment will send the subject to conference, where at least the phraseology of the bill may be recast.

The bill probably will be reported to the Senate next week.

* * *

The version of the Hebrew Bible to be issued by the Jewish Publication Society of America, will supplant one compiled more than 50 years ago by Isaac Leeser, of Philadelphia. Many eminent Jewish scholars shared in the present work, which tries to combine the spirit of Jewish tradition as embodied in the Hebrew Scriptures with the results of the Biblical knowledge of ancient, mediaeval and modern times.

The chairman of the committee is Dr. Cyrus Adler, president of Dropsie College, Philadelphia, and his associates on the committee are Solomon Schechter, president of the Jewish Theological Seminary; Dr. Samuel Schulman, of Temple Beth-El; Kaufman Kohler, president of the Hebrew Union College, of Cincinnati; Dr. David Philipson, of Cincinnati; Dr. Joseph Jacobs and Prof. Max L. Margolis, of Dropsie College, who is secretary of the committee and editor in chief of the work of translation.

In paying tribute to the translators for their work Mr. Schiff said:

"The present translation of the Bible, which we have come to celebrate with cheering words, a translation under Jewish auspices, marks one of the greatest epochs in American-Jewish life. We have had English translation of the Bible before—the King James version, the revised version and others, which have furnished the basis for every English

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"But that alone will not do; other things must follow. Too few know our great Jewish literature or even of i s existence. More important even than this Bible translation do I consider the making of that vast literature accessible to English-speaking Jews, and that is the next great gift Americans Jews must give to the English speaking world. I hope that right on the heels of this Bible translation the editors here represented will devote themselves to that other great task, and I pledge myself to go as far as is in my power in co-operating with them to the fullest of my extent."

* * *

On Monday, February 9th, Jacob H. Schiff opened the lecture course which he founded at Cornell University last year by introducing Prof. Ernest Elster of the University of Marburg. In referring to Prof. Elster's course on the Poet Heine, Mr. Schiff told how Heine was driven from his country through persecution and said: "One cannot be a true citizen of one's country without being true to the faith one was raised in. Heine died as good a German as a Jew."

Referring to the fact that he came from the same country and the same town as Prof. Elster Mr. Schiff said: "But I have chosen something better than my townsman, for I chose to come to America to live while he stayed in Germany. I wanted him to see the home of half of the inventions of the past fifty years. I look back with the greatest satisfaction to the last few years of my life; to the wonderful development of the world which I have witnessed and to the changes in the countries of the earth."

In responding Prof. Elster said: "In Germany we all know Mr. Schiff has kept his deep interest in his native land and in our own town. This is especially impressed on our minds by the evidences of Mr. Schiff's generosity."

Mr. Schiff founded this lecture course last year by a gift of $100,000.

* * *

A new building with fourteen isolated rooms arranged for special treatment and observation of patients in connection with the work of the Jewish Infant Asylum, in the Bronx, was dedicated at the 19th annual meeting of the asylum. The new structure cost $25,000 and is situated 200 feet from the southern end of the main building. Each room in it opens to air and sunlight. Here the infants under one year old will be placed and kept under observation. Equipment for the interior of the new building, including furnishings and medical appliances, is the gift of Mrs. J. B. Green hut.

* * *

The National Executive Committee of the Council of Jewish Women opened its annual meeting in Temple Bethel, New York, on the 9th of February, with representatives present from nearly all its 15 sections. More than 12,000 women belong to the Council and the committee will continue its session through Thursday.

Miss Sadie American, executive secretary and chairman of the National Department of Immigration Aid, briefly welcomed the



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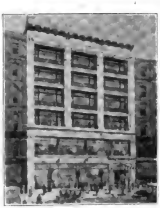
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visitors from other cities and presented the chairman, Mrs. Simon Dottenheim. Then the Rev. Dr. Samuel Schulman, rabbi of Temple Bethel, addressed the meeting and said:

"You are engaged in a great work. We who are interested in Judaism look to you with great hope. We are waiting to see what you can do to replant it, to rehabilitate it. The whole great question of woman, to my mind, turns around this point: Shall the woman take herself as an evil, as contrasted with the individual man, or shall she be a co-ordinate worker, whose function blossoms and spreads out in all the beauty of womanhood."

Inclosing a check for $1,000, Adolph Lewisohn wrote praising the work and influence of the council and in particular, what it was doing to guard and protect immigrant girls.

Miss American, in reviewing the last year's work, also referred to this phase of it.

"All are particularly enthusiastic," she said, "about work for immigrant girls. They have established English classes for immigrant girls and are devoting their time to advancement of the schools."

According to Miss American 200,000 were instructed at study schools last year and 10,000 children were looked after in religious school. For this work $11,000 was spent.

UNION AMERICAN HEBREW CONGREGATIONS.

At the monthly meeting of the Board of Managers of Synagog and School Extension of the Union of American Hebrew Congregations, Director Rabbi George Zepin presented the following report covering the work of the Supervisors of Synagog Extension:

"Five of the Supervisors report activities in their districts. In District No. 1 Rabbi Hurry Levi, Supervisor, reports that he visited Chelsea, Mass., where a congregation was organized.

In District No. 11, Dr. E. N. Calisch, Supervisor, Rabbi L. I. Egelson has visited Charlotte, Durham and Chapel Hill, N. C. At Charlotte, the Sabbath School was reopened and placed under the superintendence of Mr. D. B. Paul. At Durham, the school was reopened with Dr. D. H. Gustave in charge. At Chapel Hill, Rabbi Egelson addressed the Menorah Society at University of North Carolina.

In District No. 18, Rabbi Henry Cohen, Supervisor, visited Corpus Christi and Bryan, Texas. At Corpus Christi, a religious school was organized. Two visits were paid to Bryan. On the first occasion a synagog was dedicated; the second visit was for the purpose of conducting services. In the same District, Dr. Wm. H. Greenburg, of Dallas, Texas, visited Corsicana for the purpose of conducting services and making arrangements to engage a permanent rabbi.

In District No. 26, Rabbi T. Schanfarber, Supervisor, visited Maywood, Ill., and Michigan City, Ind. At Maywood, Ill., the religious school was reopened. At Michigan City, services were reinstated, the same being conducted weekly by Mr. A. J. Freedlander, of Chicago.

The District No. 41, Dr. A. Simon, Su-

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pervisor, reports that services inaugurated last year at Staunton, Va., are regularly conducted once a month by Rabbi I. Schwanenfeld, of Harrisonburg, Va.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS.

The following society has become a member of the National Federation of Temple Sisterhoods:

Boston, Mass. Temple Advancement Society, affiliated with Temple Ohabei Shalom. Membership 300. Mrs. A. K. Cohen, President; Mrs. H. Cohen, Vice President; Miss L. Nurenberg, Treasurer; Mrs. L. Goldman, Recording Secretary; Mrs. Louis Hoffstadt, Financial Secretary.

* * *

The regular monthly meeting of the Sisterhood of the Washington Hebrew Congregation, Washington, D. C., held on February 2nd, was in charge of the Committee on Religion, which had prepared a special program to emphasize the importance and value of religion in its relation to the work of the temple sisterhood.

Special features of the program were a paper on "Our Duties Toward Judaism" by Mrs. Joseph Goldenberg, an address by the Hon. Wm Jennings Bryan, Secretary of State and an address on "Current Jewish Topics" by Dr. Abram Simon, rabbi of Washington Hebrew Congregation. Two musical numbers were rendered, a piano solo by Miss Florence Herman and a vocal solo by Mrs. Julian Brylawski. The meeting was concluded with a social hour, at which refreshments were served.

* * *

At the January meeting of Sinai Sisterhood of the Bronx, New York City, an interesting ceremony took place when the officers elected for the current year were formally installed. A special ritual had been prepared for the occasion, and the exercises were conducted by the installing officers with impressive ceremony.

Rabbi Georgé Zepin, of Cincinnati, Executive Secretary of the National Federation of Temple Sisterhoods, who was present, delivered an address on the aims of the Federation. Arrangements were made for a religious interest meeting to be held in connection with the regular meeting in February, of which one of the principal features will be an address appropriate to the occasion, to be delivered by Rabbi Max Reichler, of Sinai Congregation.

Representatives of the Henrietta Sisterhood, which is likewise affiliated with Sinai Congregation, were present at the meeting for the purpose of inviting Sinai Sisterhood to assist in the preparation for a needlework Bazaar to be held by the former society in the near future.

The new officers of Sinai Sisterhood are as follows: President, Mrs. R. Heiderman; Vice-President, Mrs. C. Lachman; Secretary, Mrs. George Alexander; Board of Trustees, Mrs. (Dr.) Boehm, Mrs. H. Harris, Mrs. H. Kronacher, Mrs. Amelia Springer and Mrs. H. Weinberg.

* * *

The Temple Guild of Mikva Israel, Savannah, Ga., although very young so-

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ciety, has already given promise of a bright and successful future.

The chief aim of the society is to further the religious activities of the congregation by financial assistance and personal service. The revenues of the society have been largely augmented by preparing and serving the suppers given by the Harmonie Club at various important social functions. The Chanukah entertainment given for the children of the religious school this year was in charge of the Sisterhood.

* * *

Two unusually interesting meetings were held during the month of January by the Temple Sisterhood of B'nai Israel Congregation, Evansville, Ind.

On January 13th, the social meeting of the Sisterhood was enjoyed. An address was delivered by Madame Bella Pevsner, of Palestine, dealing with conditions in Palestine. In the course of her remarks, Madame Pevsner gave an interesting description of the Bezallel School.

On January 27th, the regular monthly program session was held. The theme of the meeting was "The Jew in Modern Fiction as compared with the Jew in Ancient Literature." Rabbi Merritt delivered a short talk explaining the topic of the afternoon. Mrs. Harry Loewenthal presented a paper on the Jew as set forth in "Dr. Rast." Mrs. Leopold Heiman dealt with the characterization of the Jew in "John Marvel Assistant." Mrs. Stanley Steinau dealt with the Jew as represented in "Peter." A special program of music was rendered. At this meeting it was decided to accept the invitation to join the State Federation of Women's Clubs.

On Monday evening, January 19th, Rabbi Merritt gave the first of a series of stereopticon travelogues in the auditorium of the Temple, under the auspices of the Sisterhood. The title of the travelogue was "Through the Desert of Sinai." Mr. F. H. Epps gave a Guilmant program of organ music.

Foreign News

Professor Ehrlich was received with enthusiasm in Paris as the guest of Baroness James de Rothschild. He visited the Pasteur Institute and various clinics.

At a reception in his honor at the Broca Hospital he thanked the French doctors for their welcome and compared their warmth with the present attitude toward him in Germany. He said:

"A prophet is still without honor in his own country, but nowhere do men of science feel more at home than in France."

* * *

All Jewish converts who have accepted Christianity so that they may be admitted to the leading Russian universities will have to go through a rigid examination before they are accepted, according to a statement issued last week



TANGO
THIS WEEK
Morning and Afternoon

11 A. M. and 3 P. M.

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Mr. Claude Wickham Kucker, who is too well known to need further introduction has chosen another delightful dancing partner for this week—Miss Martha Courtney. Miss Courtney, before her professional debut, was a pupil of the great Chalif of New York.

The object of these Exhibitions, of course, is to teach you owners of Victrolas, and you prospective owners, how best to use a Victrola for an accompaniment to your own little home dances. And, as there are already over a hundred thousand Victrolas in Chicago, you can see the reason for the remarkable popularity of this new idea.

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by the Minister of Education, M. Kasso. The Minister declared he found such a ruling necessary, in view of the fact that many students are converted simply as a means of getting an education and not from conviction.

* * *

The special court of Judges that were appointed to hand down a decision in the case of lawyer Margolin, who was disbarred after he had won the acquittal of Mendel Beilis, who was accused of "ritual murder," were unanimous in the opinion that the verdict was absolutely unwarranted. They issued a statement to that effect last week. While in their report the Judges differed as to whether he should have been punished or not, they agreed that a change should be made in his favor.

One of the Judges was of the opinion that it would have been enough of a punishment if he had been disbarred for a year and then permitted to continue his practice. The other two were of the opinion that he was in his rights as a lawyer when he accepted the Beilis case and did his utmost to obtain Beilis' acquittal.

The charge against Margolin was that he had used unethical means to gain evidnce against Vera Tcheberiak, the woman who accused Beilis of killing the lad Yushinky. Those who favored Margolin's readmission to the bar claimed that he had a right to use every method at his disposal to prove that the case against his client was trumped up.

* * *

Rabbi Abraham Eger, one of the leading rabbis in Russia, died last week at the age of 64 years. The deceased was a descendant of one of the oldest and most respected Jewish families in the world. One of the great-grandfathers of the late rabbi was Rabbi Akiba Eger, who acquired fame as one of the greatest Talmudists and students of Jewish lore in history. His father also was one of Russia's prominent rabbis, and when he died his son, then a young man, was chosen to fill his place. Since then he was rabbi of Lublin. The funeral was attended by many of the most prominent rabbis in Russia. He is survived by five sons and a daughter.

* * *

Chambers of Commerce are at present holding a conference in St. Petersburg and have selected a Jew, Feldman, vice-president.

* * *

Internal difficulties have induced Del Medico Bey, President of the Executive Board of the Jewish Community of Constantinople, to resign his office. Zionistic antagonism led to the difficulties.

* * *

The Russian government is enforcing its unfriendly attitude towards Jewish proselytes. It has declined to recognize as Jews the peasants of Caucausus who have accepted Judaism though it declines to issue them passports.

* * *

Emanuel Carassa, the Jewish deputy of the Turkish parliament, has been made Senator. Carassa is one of the most im-

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portant men of the Young Turks party, at present in control of Turkish affairs. Until recently he represented the district of Salonica, which is now in the hands of the Greeks. In order not to lose his services, the government has made him Senator.

* * *

Prominent Russian bureaucrats have decided not to allow Jewish financiers to take part in the plans for the development of industry and building in China and Bokhara concessions.

* * *

It is gratifying to note that Ambassador Morganthau has taken a deep interest in Jewish conditions in Turkey.

* * *

Russian exporters have petitioned the Russian government to establish a bank in Jerusalem to compete with the Jewish and other banks already in Jerusalem.

* * *

Professor Kuza of Jassy, an antisemite, is conducting a campaign for Pogroms in Roumania. His field work is with the student bodies, and was called forth by the Socialistic propaganda in favor of the Jews.

* * *

Rabbi Hillman, of Glasgow, Scotland, has been appointed to succeed Dr. Moses Hyamson, who resigned his office to accept the pulpit of Orach Chayim Congregation, New York, as member of the Beth Din of the United British Congregations.

* * *

On the third of January, the householders of Tel Abib, a suburb of Jaffa, Palestine, met in fifth annual assembly to hear the report of the Mayor, who reported that since the last annual meeting new lands had been acquired, eight new houses two stories high, and twelve new one story houses had been built. Tel Abib is now valued at eight hundred thousand dollars. The expenses of the municipality amounted to a little over six thousand dollars. The Mayor pointed out that Tel Abib needed a school, a synagogue, a bath house, a library, a theatre, a street car line and an electric lighting system.

* * *

Mendel Beilis, who was acquitted in Russia of the charge of murdering a boy, arrived in Alexandria, Egypt, on the 9th of February on his way to Jerusalem, to take possession of the property presented to him by Baron Rothschild.

* * *

The Odessa Rabbis have published a manifesto strongly censuring concerts by Chazzanim as at attempt to utilize prayers and a sacred position for theatrical performers.

* * *

Mixed marriages and conversions in the upper middle classes here, writes a correspondent of the London Jewish Chronicle from Paris, are assuming disquieting proportions, and not a week passes by without cases of one or the other of these evils being recorded. They occur even in families of the religious management of the community and of the heads of philanthropic institutions. Quite recently the daughter of a member of the Central Jewish Consistory of France was married outside the pale of the synagogue to a Christian without a protest being raised and without her father resigning his office or being called upon to do so. Recently, too, a lady President of a Jewish Benevolent Society allowed her daughter to be baptised openly. Things have reached such a pass, that an important institution for young Jewesses, in order to anticipate the day when the members of its Committee (most of them descendants of the founder) would have nothing Jewish about them except their origin, found itself obliged to strengthen the Committee by electing purely Jewish elements. I deeply regret to state that there are at present not many families—even in the Rabbinate—in which mixed marriages are not causing ravages. In view of this disastrous state of affairs a movement has been initiated to stop the rot which has set in among the families above referred to. To this end one of the most aristocratic members of the Consistory has conceived the ingenious idea of organizing weekly five o'clock teas, at which lectures will be delivered on religious subjects.

On its part, the Consistory of Paris is making praiseworthy endeavors to maintain and facilitate the practice of religion among the inhabitants of the capital. Its experiments in this direction have not always been successful. Some years ago it established at considerable expense a place of worship in the wealthy district of Passy. The Consistory has been actually obliged to close the synngogue, because the expenditure largely exceeded the income. In order, however, not to lose the group which it had organized, the Consistory has hit upon a project that is in some respects very interesting. In close proximity to this quarter stands the training school for teachers belonging to the Alliance Israelite. In the building there is a large synagogue in which services are held every day of the week, including Sabbaths and Festivals, but they are attended only by the students. The opinion is held that it would be practicable and economical to request the Alliance to open the synagogue to the public. The plan is tempting, but it is not without drawbacks, the most serious of which is that the

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young men, all of them natives of the Orient, and destined to return to it, are accustomed to conduct their services on Oriental lines with their traditional melodies, and so they breathe something of the religious atmosphere of their homes. It would perhaps be a mistake to substitute the rites of our country, whether Sephardi or Ashkennsi, which are altogether different.

The Consistory, on the other hand, has also to face the steady progress of the very important orthodox Polish Group placed under the spiritual guidance of Rabbi Herzog (formerly of Leeds) which is just completing the erection of a large synagogue, totally independent of the official community, and for which its members made extraordinary sacrifices of money. The Consistory, accordingly, thought of uniting under its authority all the immigrant Jews it can possibly reach. This plan is on the eve of being carried out, and a synagogue is about to be built in the 16th Arrondissement, which is inhabited by an ever increasing mass of Jewish immigrants. The cost of the synagogue will be met from the inexhaustible purse of the benefactor whose name is too well known to need mention.

But this is not all. Pre-occupied by the religious decline of the native Jewish population, a group has just been formed with the object of retaining for Judaism those who hold aloof from it. In this instance the question is not of Judaism as a religion, nor is it the intention of the promoters to bring about a revival of religious practice. The new Society, which has adopted the name of "Friends of Judaism," desires to make known Jewish history and literature to those too numerous Jews who are unacquainted with them and to maintain in these people, at least, the tie of ethnic solidarity. The Society hopes especially to bring under its influence young scholars and intellectuals who are prone to ignore Judaism, and so prevent them from breaking every bond with it. At the head of the movement are some young Rabbis who are full of ardour, but who do not intend to set to work as pastors of souls, desiring rather to give the society a purely secular character. The Presidentship will be confided to M. Gustave Kahn, a refined writer and poet. A preliminary meeting has been held to adopt the rules, and the Society will shortly make its official debut.

BEZALEL SCHOOL OF HANDICRAFTS OF JERUSALEM.

For ages, Palestine has been to many Jews a hope, to some a race-memory, to others the abiding place of a destitute, orthodox population, supported by the alms of Jews the world over. In the conception of most of us, Jerusalem contained only the Wailing Wall, at whose base wept Jews from the four corners of the earth.

Our grandfathers, and their fathers before them, went to Jerusalem to weep and to die. But today, Jerusalem is inviting the young, the vigorous and the hopeful, to come not to weep but to live and work. The call is to recreate from the ashes of the past a new ideal, a new art, a new handicraft. Bezalel is sounding the new note in the Jewish world. The Bezalel School of Handicrafts in Jerusalem is the center of the movement that is attempting to build up the Jewish consciousness on the ancient soil of Israel through the training of the inate artistic sensibility of the Jew.

The establishment of Bezalel School in Palestine is the result of one of those dreams which rarely fails to the lot of any great Idealist to realize. Prof. Boris Shatz conceived the idea to lift the poverty sunken Jews in Palestine from the state of dependence and beggary and during many years of search for support he encountered many seemingly insuperable obstacles and heart-breaking disappointments. But nothing could discourage so sincere an idealist who believed that it was his mission to revive the arts and crafts in Palestine which, in ages past, had been the wonder and envy of the nations. And when, in 1906, he established the Bezalel School, it was in a single room with the aid of one hired laborer and with an initial class of six children.

The school takes its name from the great Hebrew master-craftsman, Bezalel, of whom it is said that he excelled "in all manner of workmanship to devise cunning works, to work in gold and silver and in brass and cutting of stones to set them, and in carving wood, to work in all manner of workmanship." He also was the architect of the first tabernacle erected by the Jews in the wilderness after the flight from Egypt.

Boris Shatz is frankly a dreamer. His first impulse was to establish a school to revive Jewish art. Being an artist, he could not think of nothing but art as the means for uplifting his people. But the many bitter experiences taught him by real life when he went in search of support of his plan entirely changed his views. As he says in a recent article:

"There is no lack of art, but there is a lack of bread and freedom. The unfettered mind of man has invented clever machines and the machines and factories have turned man into an unthinking slave. The machine has estranged him from the beautiful world of nature. It demands from the laborer neither thought nor understanding. but his flesh and blood. It has even robbed him of his own consolation, the pleasure of creation, for in the factory he never creates a complete article, and often does not see how it looks when finished. He has only one task—to hurry after the machine with maddening speed, to drive it onward, and to be always on guard that it does not tear his fingers away. The factory poisons the workman with foul air, it petrifies his soul by its cold precision, it shortens his days by its cruel haste. The healthy type of workman of a former age who thought over

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his work with love and with care, who gave to mankind objects of art, is now no more. Hence, in modern manufacture, there is no individual taste, because the workman has been robbed of it. The iron devil hammers away and whizzes with maddening speed, and the workman who flits around it like one confused is animated by only one thought—when he will hear the factory whistle give the signal that he may hasten away as quickly as possible from this inferno and its ministering demons."

So that, instead of an art school, Prof. Shatz set about founding a trade school where men and women, boys and girls, may be properly equipped to earn a living. With a capital of only $1,500 and a great fund of ideals and enthusiasm, Prof. Shatz opened Bezalel School in one room on one of the by-streets of Jerusalem. There, surrounded by men of poetic vision and practical ideals, he has labored to revive the lost arts and instil idealism and love for things Jewish. After seven years of work, the school is housed in one of the most imposing structures in Jerusalem, is attended by over 500 men, women and children, and has numerous families and groups doing work in their own homes in the suburbs of Jerusalem. Although the school buildings now occupy extensive grounds, the cry is always "make wide the place of thy tent." The number of applicants for work is enormous. Every new building is filled before it is fairly completed.

The growth of the school has been exceedingly rapid, as is shown by the following figures: In 1908, two years after the school opened, the work shops produced stock to the value of $5,000, but the profits were zero; in 1911, the production of the school was valued at $35,000, with a net profit of $7,500. Last year, the total value of the goods produced was over $75,000. It is to be noted that the object of the Bezalel School primarily is not to make large profits, but to employ the greatest possible number of workers. Hence, the profits are almost immediately devoted to increasing available accommodations. Every worker receives a living wage, even if his capabilities do not, at the outset, merit it. An institution run on strictly commercial lines would only employ skilled hands; Bezalel trains raw labor and pays wages from the beginning. Moreover, in some departments, as in Persian carpets, native labor could be obtained at a much lower rate, but this rate could not suffice for Jews, whose standard of living and civilization is higher and consequently more expensive. An observer who has been in close touch with the progress of Bezalel recently remarked, "The Bezalel School is the only self-supporting institution that can pay its workers as well as train them while avoiding pauperization on the one hand and bankruptcy on the other."

The activities in operation at Bezalel are varied. There are classes in carpet weaving, tapestry, filigree work, copper work, wood turning, beaten metal work, ivory carving, basket and osier work, lace embroidery, besides advanced classes in drawing, painting and sculpture. In addition to the technical teachers, the staff includes instructors in Hebrew, singing, etc. There are advanced classes in general subjects and the workmen have formed a band, choir, theatrical and literary societies. The school has a small theatre where plays are given. There is a museum with some real treasures of artistic and also archaeological value, besides a natural history section where everything that is natively Palestinian is to be found.

The ideals of the schools are essentially the high ideals of Prof. Shatz, consequently it need not be stated that the school does not produce merely tourists' articles. The traveler in Jerusalem may purchase inexpensive things, but not cheap things. Every article produced in the school bears a distinctive character of its own. It may be an olive-wood paper knife, or a gold cup with ivory carvings. In either case, design and execution will be original and stamped with sincere craftsmanship. The great idea is not to copy Arab or European models, but to derive new inspiration from Hebrew ideals, from the flora and fauna of the land, to create an art nouveau, with a Hebrew background, to utilize incidents of Palestinian life—old and new—to mould the Hebrew alphabet into artistic forms for decorative purposes, in short, to create a Palestinian renaissance.

The artistic principles of Bezalel, too, are two: "Only the best, and only Palestine." From the economic point, the object is, first, to create an industry to enable many to earn a livelihood, to promote self-respect and independence; second, to decentralize. Already a beginning has been made. By this means, industry is spread over the land instead of being concentrated into the cities. Space is made in the institute for newcomers, and, what is most important, the home, instead of being broken up by the exodus of the workers, is consolidated by being made the center of labor. This decentralization is worked in two ways. In one case, workmen are trained at Bezalel and then furnished with the implements of their craft and given employment to do at home. This is done in the case of carpet weaving. At first sight, it would seem as though a loom were too big for a private establishment. Just as the Scotch and Irish peasants have maintained the weaving industry at home, so it is feasible—nay, actually practiced—in Palestine. Secondly, there is what, for want of a better name, may be called the Letchworth system, by

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which small colonies of workers are cut off like swarms of bees from the parent hive and distributed over the country. By this means is prevented the growth of a congested factory area and each district is permitted to provide for its own needs.

Bezalel typifies the spirit which is rising in the holy land—the spirit which will replace dependence and barrenness by self-reliance and industrial and artistic development. We may be Zionists or anti-Zionists, reformed or orthodox, but no Jew with a scintilla of pride or interest in Israel's great past can be altogether dead to the claims of a Jewish revival on Palestinian soil.

Non-Zionists as well as Zionists must feel a touch of deep sympathy with the historic capital of the Jewish race and must desire to see it take its place among the proudest capitals of the world. A Jerusalem in rags may excite the pity, perhaps the shame, of Jews. Jerusalem as the creator of learning, art, and craftmanship, and the home of an industrious, economically independent people, would excite their pride and rekindle afresh the love of the Jew for his race and faith.

The exhibit which closes at the Sinai Centre on Friday, will open at Douglas Park auditorium, cor. Kedzie and Ogden avenue, every afternoon and evening, 2 to 10:30, Sunday to Thursday inclusive.

THE APOCRYPHA AND ITS NARRATIVES.

By James Thompson Bixby, Ph. D., in the Christian Register.

In some of the fuller edition of our English Bible the marginal notes state the years in which the various books were believed to have been written. To the prophecies of Malachi, with which our Old Testament usually closes, the date of 397 before Christ has been assigned by the the Biblical editors. The next year in which, according to the marginal dates, any inspired penman gave to the world a sacred writing was over four centuries later; for it was about A. D. 52 or 53 that the earliest letters of Paul were composed and make public.

To the thoughtful reader of the Scriptures this interruption of the revelation from on high for over four centuries seems very surprising. Was this gap between the Hebrew and the Christian half of our Bible unhridged by any literature sufficiently valuable to have been reverently bound up with the other books?

Let us see. The Bible reader, on some fortunate day, turning over an old family Bible or a fine pulpit edition of the Scriptures, finds lurking between the Testaments, in rather fine print, fourteen more books of Scripture in addition to the sixty-six which he had been told were all that made up the Holy Bible. He reads them with avidity, continually stimulated by unexpected encounters with old literary acquaintances. What patriotic sympathies thrill him as he reads the stirring martial narratives of the Maccabæan wars! What antique fairy lore, reminding him of Jacob Grimm's "Household Tales," lights up with unconscious humor the Scripture pages! A few pages farther on, what terse, shrewd apothegms and lofty philosophic interpretations of divine things meet the eyes!

It is no wonder that, when the grandparents are applied to for further information about these hidden books of the Bible, they freely confess that when, in their youthful years, they were shut up on Sunday afternoons with the Bible as the only reading matter, it was to the small print of the Apocrypha, with its interesting short stories, almost modern in their ingenious fancies, that they promptly turned.

A ministerial friend of mine, now passed beyond the veil, used frankly to acknowledge his fondness for the tale of Bel and the Dragon. He never got tired, on Sunday evenings, hearing his dear mother's voice as she read over and over the story of how Daniel, by his shrewdness, both exposed the wiles of the idolatrous priests and killed the fierce monster whom they worshipped. The ingenious devices of lumps of pitch, fat, and hair to choke the adored dragon, and of ashes strewn over the temple floor of the thieving priests, are quite in the line of modern detective tales.

One of the old anecdotes about John Bunyan relates how for a long period he was perplexed by his inability to find within the lids of his Bible certain assurances of divine help that had much comforted him. For above a year he searched his Bible for these words and could not discover them. But at last, casting his eyes upon the Apocrypha books, he found them in the tenth verse and second chapter of Ecclesiasticus.

Many another scholar since Bunyan's day has had similar experiences. He has sought for the Scripture authority for Milton's description of Raphael as "the affable angel," or for Shylock, in the "Merchant of Venice," exclaiming, "A Daniel come to judgment." He has wished to quote chapter and verse for certain familiar texts, such as, "Unto you is Paradise opened," "Wisdom is more moving than any motion," or "He that toucheth pitch shall be defiled." He has been positive that the answers were to be found in certain passages in the Psalms, only, after long search, to find them in the Apocrypha.

The name "Apocrypha" now attached

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to these fourteen books means primarily "The Hidden." Originally the word "Apocryphal" meant simply the books whose origin was obscure or whose usage and meaning were secret. Neither among the Hebrew scholars nor in the early Christian Church did the word imply that these books were either untrustworthy, spurious, or unworthy of religious use and reverence. The first edition of the Bible in which the designation "Apocryphal" is given to these intermediate books dates as late as 1534, and the use of the word in a depreciatory sense was established by Protestants. Before Luther's time they were included with Job, Daniel, Canticles, Ruth, Ezra, and similar books, among what was called "the other writings."

The early Church fathers quote from the Apocrypha as from "Holy Scripture." Saint Augustine called them "canonical," as also did the Councils of Hippo in A. D. 393 and of Carthage in 397. The Council of Trent pronounced eleven of them to be canonical; that is, it accepted all but two books of Esdras and the Prayer of Manasses. They have been printed, therefore, as part of Holy Scripture in the Septuagint, the Vulgate, and most Roman Catholic Bibles up the present time. In the Lutheran, Reformed, and English Bibles for nearly three centuries after Luther's break with Rome they were printed, and they have been read in Protestant pulpits during the same period as useful and good for edification, although not authoritative in proof of Christian doctrine. The Homilies of the Anglican Church are still full of citations from the canonical Old Testament. It was not till the year 1826 that the British and American Bible societies banished them as uninspired from the company of the other Biblical writings with which for eighteen centuries they had been contributing to the moral instruction and spiritual nurture of Christendom.

Have these ancient books between the Testaments deserved this sentence of banishment from Christian knowledge and service? The customary reason given for this ecclesiastical boycott has been that they were "uncanonical."

Many Christian scholars, however, doubt both the wisdom and the justice of this sentence; for with the rise of modern Biblical criticism the reasons on which theologians had leaned, such as that they were written in Greek, not in holy Hebrew, that ancient rabbis and scholars, like Jerome, had doubted their canonicity, and Protestant councils questioned their inspiration, have one by one lost their former force. Modern scholars think that the Divine Spirit was quite as likely to dictate religious revelation in Greek as in Hebrew, and that, in respect to scholarly knowledge and judgment of what is spiritual truth, modern critics and theologians are as competent to decide as ancient rabbis or the Doctors or Divinity of one or two hundred years ago.

It does not need any lengthy examination to see that the general character of the Apocryphal writings is about the same as that of the later Old Testament writings. There is a similar mixture of fact and fiction, of the weak and the sublime, of wisdom and fanaticism, of worldly counsels and of high spiritual insight and inspiration.

There is one merit which it is generally admitted that the Apocryphal books possess. For sacred books they are unusually interesting. I know that by some they have been condemned as sanguinary, fantastic, worldly, and too similar to profane literature. It may be that it is these very qualities that have made them so attractive to dramatists, musicians, and artists such as Raphael and Allston. Not improbably it was these very traits that led so many painters to employ their skill in portraying Susanna at the Bath, Judith slaying Holofernes, Jeremiah prophesying in the presence of Baruch, and that incited Handel to select the career of Judæa's greatest warrior, Judas Maccabæus, as the theme of one of his most glorious oratorios. There are parts of the Apocryphia more pointedly secular than are certain parts of the canonical Old Testament, such as the books of Esther, Canticles, and the older portions of Ecclesiastes. Indeed, the fictitious additions to Esther, made by an unknown Jew of formal piety, seem directed to correct what he thought the godless omission of the name of God from the canonical book of Esther.

The books of the Maccabees are indeed full of vindictive fighting and harrowing details of terrible persecutions. But they are no more bloody than the book of Maccabees, in which is reethically superior in that the military struggles described are not for purposes of conquest, but for honorable defence of homes and of the God-given right to worship Jehovah rather than be compelled to sacrifice to pagan idols and to embrace a polytheistic cult. There is no historical book in the Old Testament that is characterized by a more pure and earnest patriotism and a nobler ethical inspiration than the first book of the Maccabees, in which is recounted in so direct and self-restrained a style the heroic struggle for political and religious independence which was made by the Jewish people under their famous leader, Judas the Hammer, as he was called, in the second century before Christ.

In the story of Judith and the grim exploit by which he routs the pagan invader, who with his ruthless army menaced her native city, we have another fiery exhibition of that same intense patriotism that has always so characterized the Jewish spirit. The ethics of the romance are, of course, far from being in harmony with the Beatitudes. But they are quite as much so as the similar exploit of Jael, or Deborah's exult'ant pæan over the death of Sisera Well has Judith been called "a woman Brutus, a Hebrew Charlotte Corday."

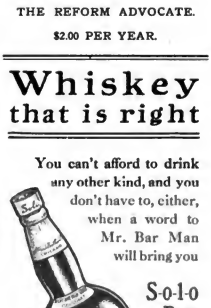
Fierce as is the spirit of tragic tale, there is a justifying purpose behind it,—that of stirring the too compliant people to terminate at any cost the insults and outrages of their Syrian oppressors. The dramatic pictures which the artists have painted of the liberty-loving woman, standing in her splendid beauty and enticing apparel before the luxuri-

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ously furnished tent, holding up in vengeful triumph the dissevered head of the foreign invader,—these are no more heart-agitating than the vivid power with which this masterpiece of Hebrew literature has portrayed the consummate daring and devotion of the heroine who, by her siren charms and feigned compliance with the kindled passion of the hostile general, had stolen away his senses, and then with his own sword ended his life and so saved her people from destruction.

The clever detective tale of Bel and the Dragon, already alluded to, and the History of Susanna, in which the shrewd Daniel again appears to rescue an innocent woman from two pious elders who had plotted her ruin, are no more biting satires upon narrow and sanctimonious hypocrites and no more plainly literary creations than is the story of Jonah.

The Song of the Three Holy Children, who out of the very midst of the furnace flames successively call on the heavens, sun and moon, water, wind, fire, hail, and all the works of the Lord to bless their Creator,—this is as noble a hymn as can be found between Genesis and the close of the Revelation of John, and by its varied and melodious repetitions subtly suggests the sublime music of nature's universal chorus of praise. It offers us inspiring lessons, closely similar to those of Elijah in the cave on Mt. Horeb and Daniel in the lion's den, and thus has well deserved the place given to it in the Anglican service book as the Benedicite par excellence.

One of the famous apologues in the canonical Old Testament is the tale which Jotham once told about the "trees choosing a king." An equally plain parable, no less inferior either in wisdom or in literary skill, is the narrative in the first book of Esdras of the three young men who debated before King Darius at a royal feast. What is "the strongest thing in the world?" was the topic. One disputant eulogized "wine"; a second lauded the claims of the king; a third praised "woman." But the verdict was finally and unanimously given that "great is truth and mighty above all things." The Apocrypha parable was plainly no more an invention of the human mind than that in the book of Judges; and its magnificent conclusion, "As for the truth, it endureth and is always strong; it liveth and conquereth for ever," is a saying worthy of standing beside the noblest utterances of Holy Scripture.

By certain prim critics of the Apocrypha much ridicule has been heaped upon Tobit and his dog, especially the dog. It is indeed a romance that seems almost as fantastic as a dream tale from the "Arabian Nights." Angels with their providential presence and succor and a grotesque demon with his malicious mischief freely interpose with supernatural feats in the daily life of the characters. The story is liberally interlarded with the most naive and magical features, such as the incarnation of the angel Raphael as travelling companion of the hero, the demon's fascination by a maiden's charm, and the amusing pranks and discomfitures of Asmodeus.

Nevertheless, the main current of the tale is that of a charming pastoral of the most ingenious and childlike style. It is an idyllic picture of domestic piety in a devout Hebrew family, the son of which has been obliged by misfortune to undertake a long journey to distant Media. On the way Tobias finds relatives, falls in love with the beautiful widow Sara, and marries her, although her seven former husbands had successively been killed on the bridal night by a jealous demon. Through the wise counsel of the disguised angel and the device of a fish's burning liver he drives Asmodeus away to the remotest part of Egypt. After the matrimonial festivities are happily concluded, Tobias takes his bride home with him, the faithful dog running on before and wagging his tail joyfully as he recognizes his old master and mistress. With the help of the gall of the magic fish the son anoints his father's eyes and restores his sight; and the two live on in peace and prosperity, long beyond the limit of a centenarian's existence. It is the delightful portrayal of the devout life of a group of true Israelites without guile or distrust, faithfully observing all the commandments,—a sweet family picture that has, without exaggeration, been likened to the tender delineation of the home circle of the Cohens in George Eliot's noted novel of "Daniel Deronda."

Yonkers, N. Y.

AMERICAN JEWISH HISTORICAL SOCIETY.

The twenty-second annual meeting of the Society will be held in the City of Philadelphia, on Sunday and Monday, February 22nd and 23rd, 1914. Four sessions will be held: three on February 22nd and one on February 23rd. The place of meeting is Dropsie College for Hebrew and Cognate Learning, Broad and York streets.

A cordial invitation to attend the sessions is hereby extended to the members and their friends, and to all persons interested in the work of the Society, and in the papers to be presented.

It is respectfully requested that the reading of papers be limited to the time allotted them on the programme. While papers should not be presented to the meeting in extenso, yet this suggestion does not affect their length as submitted for publication.

First Session, February 22nd, 11 a. m.

At the first session, to be held Sunday, February 22nd, from 11 A. M. to 1 P. M., the following papers will be presented: Dr. Cyrus Adler, Philadelphia, Pa., Address of the President. (15 minutes.) 2. H. Hartogensis, Baltimore, Md. 1. Unequal Religious Rights in Maryland Since 1776. 2. Further Notes on Early Jewish Settlers of Baltimore. (20 minutes.) Samuel Oppenheim, New York City. 1. The Will of Nathan Simson, a Jewish Merchant of New York Before 1722, Proved in London in 1725. 2. Newspaper Notices of and by Jews of Philadelphia, 1735-1765. 3. The Chapters of Isaac the Scribe, a Bibliographical Rarity of 1772. (30 minutes.) Rev. Dr. David Philipson, Cincinnati, O. An Early Confirmation Cer-

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tificate from St. Thomas, D. W. I. (10 minutes.)

Second Session, February 22nd, 3 P. M.

At the second session, to be held Sunday February 22nd, from 3 to 5:30 P. M., the following papers will be presented: Frank Cundall, F. S. A., Kingston, Jamaica, B. W. I., and N. Darnell Davis, C. M. G., London, England. Documents Relating to the History of the Jews in Jamaica and Barbados in the Time of William III. (20 minutes.) Albert M. Friedenberg, New York City. Francis Joseph Grund, a Forgotten Journalist and Politician. (15 minutes.) Professor Alexander Marx, New York City. A Chapter about Banking Affairs in the Sixteenth Century (from a Hebrew Code). (15 minutes.) Rev. Dr. David de Sola Pool, New York City. 1. The Prayer Book of 1771 (the Earliest Jewish Publication in New York), Including a Note on the Book-plate of Benjamin S. Judah. 2. The Literary Activity of Isaac Moses Gomez Jr. 3. The First Jewish Theological Seminary and Scientific Institution of 1852. 4. A Note on the Colony of Stolam, Ulster County, N. Y., 1838. 5. Committee Report on the Building of a New Synagogue and List of Promised Donations, New York, 1817, Including Letters from Curaeao and Baltimore Supporting the New Synagogue, 1818. (30 minutes.) Sigmund Seeligman, Amsterdam, Holland. David Nassy of Surinam and His "Lettre politico-theologico-morale sur les Juifs." (20 minutes.) Hon. Simon Wolf, Washington, D. C. Extracts from a Diary of the First Four Months of 1865. (20 minutes.)

The following necrologies of deceased members of the Society will be read:

Wilhelm Bacher, by Dr. S. Schechter; Alberto Carlos da Silva, by Xavier de Cunha; Bertha Rayner Frank, by Louis H. Levin; Nathan Jacobson, by Louis Marshall; Lewis W. Steinbach, by Isaac Hassler. (5 minutes each.)

Third Session, February 22nd, 8:30 P. M.

At the third session, to be held Sunday, February 22nd, beginning at 8:30 P. M., the following papers will be presented:

Albert M. Friedenberg, New York City. 1. The Economic Interpretation of American Jewish History. (20 minutes.) Leon Hühner, New York City. 1. The Jews in the War of 1812. 2. Some Additional Notes on American Jewish History. (30 minutes.) Rabbi Abraham A. Neuman, Philadelphia, Pa. The Jewish Courts of Mediaeval Spain. (30 minutes.) Dr. A. S. W. Rosenbach, Philadelphia, Pa. Jewish Portraits Painted by Gilbert Stuart and Sully. (20 minutes.)

Fourth Session, February 23rd, 10:30 A. M.

At the fourth and concluding session, to be held Monday, February 23rd, beginning at 10:30 A. M., the reports of the officers and committees will be presented. (The executive council of the Society will meet at 9:30 A. M., in advance of this session.)

Successors to the following officers will then be chosen: President, Dr. Cyrus Adler, Philadelphia, Pa.; Vice-Presidents, Hon. Simon W. Rosendale, Albany, N. Y.; Prof. Richard J. H. Gottheil, New York City; Rev. Dr. David Philipson, Cincinnati, O.; Hon. Julian W. Mack, Washington, D. C.; Corresponding Secretary, Albert M. Friedenberg, New York City; Recording Secretary, Dr. Herbert Friedenwald, New York City; Treasurer, Hon. N. Taylor Phillips, New York City; Curator, Leon Hühner, New York City. Additional Members of the Executive Council: Hon. Mayer Sulzberger, Philadelphia, Pa.; Prof. J. H. Hollander, Baltimore, Md.; Hon. Simon Wolf, Washington, D. C.; J. Benford Samuel, Philadelphia, Pa.; Max J. Kohler, New York City; Rabbi Henry Cohen, Galveston, Texas; Lee M. Friedman, Boston, Mass.; Prof. Joseph Jacobs, New York City; Charles J. Cohen, Philadelphia, Pa.; Prof. Alexander Marx, New York City; Prof. Max L. Margolis, Philadelphia, Pa.; Dr. A. S. W. Rosenbach, Philadelphia, Pa.

The following papers will be presented: William Vincent Byars, St. Louis, Mo. Two Great American Pioneers: Manuel Lisa and Joseph Simon. (20 minutes.) J. Cassuto, Hamburg, Germany. Brief Extracts from the Minutes of the Sephardic Congregation of Hamburg (Around 1660) Referring to America. (10 minutes.) Frank Cundall, F. S. A., Kingston, Jamaica, B. W. I. Note on Michael Lebni. (5 minutes.) Professor Ludwig Geiger, Berlin, Germany. Mendelssohns Bart, eine unbekannte Spottschrift. (15minutes.) Rev. Professor Hermann Gollancz, London, England. Motives for Founding a University in London, 1647. (15 minutes.) Dr. Henri Léon, Nottingham, England. Some Eminent Jewish Philologists of Past Ages. (15 minutes.) Miss Alicia Lindo, Kingston, Jamaica, B. W. I. David Lindo, a Biography. (15 minutes.)

Persons traveling by the Pennsylvania Railroad will find it most convenient, if they wish to come to the College direct to get off at the North Philadelphia station.

Nominations for membership in the Society may be made by any member to the Corresponding or the Recording Secretary or to any other member of the Executive Council.

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* * *

Committee on Local Arrangements.
Dr. A. S. W. Rosenbach, Cairman,
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Simon Miller,
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RISE OF AN IMMIGRANT.

A Jewish boy came to this country fifty years ago, with little in his purse but a boundless ambition in his heart. He had determination, courage, and physical strength. He was honest and trustworthy. He had been taught by virtuous parents and he brought their benediction with him when he landed, a stranger in a strange land.

Beginning as an humble errand boy in a shop, he rose to a place behind the counter and speedily to the ownership of a little establishment. Small it was, but it was the day of opportunity and he made the most of his.

Fifty years have passed. The monument of his zeal and integrity is a magnificent business block, one of the largest of its kind on the most fashionable thoroughfare of trade in the greatest city of the land. Here the little Jewish boy reached the culmination of his aspirations.

His goal had been success. He achieved it beyond his wildest dreams. Wealth poured in upon him in a ceaseless and increasing stream. He devoted much of it to the care and comfort of an army of employes. He became fascinated with the love of art. For a bit of porcelain $1,000 was a common price, $10,000 for a rare vase, and $250,000 for a beautiful painting. Thus he enjoyed the fruits of his labor.

The surging crowd on the city's royal highway on a week-day morning saw, with surprise, every iron shutter on the great building of the merchant prince drawn to the sidewalk. The rich display of priceless goods in the show windows was hidden from sight. Upon the door the passing throng eagerly read the little white placard: "Closed on account of the death of the proprietor."

Fifty million dollars in fifty years—a million a year! Shall we begrudge it to the earner? Shall we denounce him for his success? Shall we spurn his money as tainted? Shall we revile the Jew for his riches?

The immigrant boy became a merchant prince, a lover of mankind and a generous dispenser of help for the needy. It is not a tale of one great city in our favored land. It is an oft-told tale in many American cities of many a nobleminded Jew.

This is a land of opportunity for all. Let envy rest!—Leslie's Weekly.

HENRIETTA SZOLD PRIZE CONTEST.

In recognition of the eminent services rendered by Miss Henrietta Szold to the Zionist cause, the Federation of the American Zionist, at its convention held at Tannersville, N. Y., in July 1911, instituted an annual prize of the value of $50.00 for the best essay upon some subject pertaining to Jewish life and history. This prize has come to be known as the Henrietta Szold Prize and is awarded annually at the time of the yearly convention of the Federation.

The following set of rules will govern the competition.

1. The subject of the essay is to be selected from the list given below.

2. The essay must be at least 2,000 words long and not longer than 3,000 words.

3. It may be written in Hebrew, English or Yiddish.

4. The essay may be written either in a legible longhand or typewritten. Only one side of the sheet is to be used, and a small margin is to be left blank on the left-hand side of the paper.

5. All manuscripts must be in the

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lands of the Federation on or before June 1, 1914.

6. It is understood that the essay for which the prize is awarded becomes the property of the Federation of American Zionist, and that said Federation is at liberty to publish it in any manner it may see fit or not to publish it at all.

7. The Federation reserves the right to publish a translation of the accepted essay into German, Hebrew, Yiddish, French, Spanish or Turkish.

List of subjects:

1. The Influence of Zionism upon Jewish Life in America.

2. The Economic Significance of Zionism for the Jewish Masses.

All communications should be addressed to the Henrietta Szold Prize Committee, care of the Federation of American Zionists, 142 Henry Street, New York.

AMUSEMENTS.

NATIONAL—There is great demand in Europe for the services of Thurston, the magician, but contracts prevent his going abroad this year and he is now making his seventh annual tour of this country. He will appear at the National, week commencing Sunday Mat. Feb. 15, bringing with him two car loads of scenic effects and paraphernalia and a company of 26 people, including The Monte Myro Troupe of Italian pantomimists, imported from Vienna by Mr. Thurston.

COLUMBIA—Albert Von Tilzer has put some of his best tunes and lyrics into "The Follies of the Day" which comes to the Columbia next week for the regular seven days engagement, and Barney Gerard, its producer and author of the book "A Garden of Girls" modestly admits it represents his best work. The piece is a series of specialties, travesties, burlesques, musical numbers and dancing acts slapped together in the way they fit best and calculated to bring laughter and nothing else. There are a number of features and the comedy is said to be bright and new. Daily matinees will be given during the engagement.

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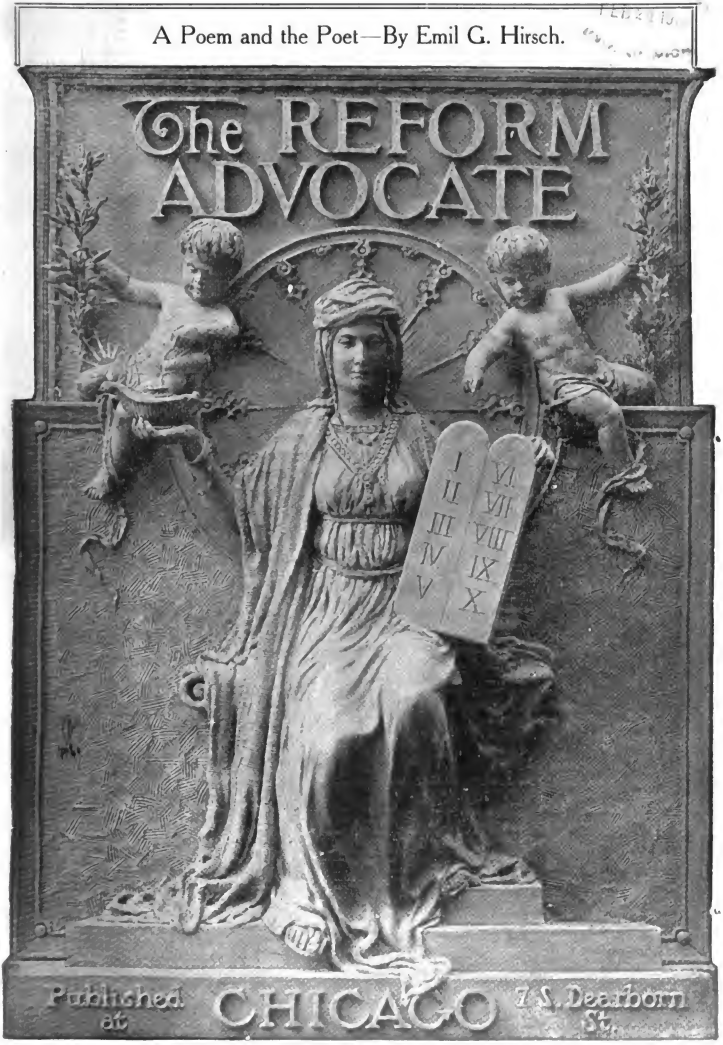
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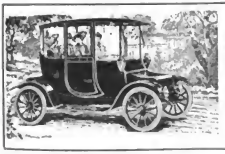
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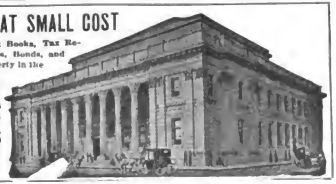


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The Board of Editors of Sabbath School Literature of the Union of American Hebrew Congregations has undertaken the task of planning and editing a complete series of books for the use of Jewish religious schools. The Board has already edited and published one textbook entitled "Junior Bible Stories, Part IV." A number of new books are in preparation.

The Board of Editors represents the co-operation of Union of American Hebrew Congregations and the Central Conference of American Rabbis. One half of the members are designated by the Conference and the other by the Board of Managers of Synagog and School Extension of the Union. It consists of the following: Rabbis Moses J. Gries, Cleveland, O., Louis Grossmann, Cincinnati, O., Max Heller, New Orleans La., Emil G. Hirsch, Chicago, Ill., Kaufmann Kohler, Cincinnati, O., J. Leonard Levy, Pittsburg, Pa., David Philipson Cincinnati, O., Samuel Schulman, New York City, Abraham Simon, Washington, D. C., and George Zepin, Cincinnati, O.

* * *

At the annual meeting of Sinai Congregation of Bronx, the People's Synagog organized by the Union of American Hebrew Congregations and in charge of Rabbi Max Reichler (H. U. C., 1906), the following officers were elected for the ensuing year:

Louis Fleishman, President; Wm. Daub, First Vice-President; Samuel Grossman, Second Vice-President; J. Trattner, Treasurer; D. L. Kaufman, Financial Secretary; A. Rosenstein, Emil Fleishel, Samuel Alexander, Leopold Beringer, Trustees.

A new Constitution was adopted, an unusual feature of which relates to the cemetery owned by the congregation. The Constitution provides that burial lots in the cemetery shall not be sold, the ownership of a lot being secured to each member as one of the privileges of membership.

The Membership Committee under the chairmanship of Samuel L. Alexander have launched a campaign to secure one hundred additional members during the month of February. The other members of the Committee are George Alexander, Louis Buehner, and M. Hertenstein.

The Sinai Alumni is preparing to give a dramatic evening entertainment on March 12th. Two interesting sketches will be presented, "The New Era," and "Ten Years After." The Sinai Glee Club will provide the musical part of the program, and the Sinai Junior Circle will furnish a number of recitations.

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THE REFORM ADVOCATE.

CHICAGO, ILL., FEBRUARY 21, 1914.

THE REFORM ADVOCATE

PUBLISHED EVERY SATURDAY
IN THE INTEREST OF REFORM JUDAISM

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GERSON B. LEVI..... ASSISTANT EDITOR
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Editorial

A Poem and the Poet.

Upon the Jewish preacher in olden times it was incumbent to consult the old Midrashim. For they were held to be rich in suggestions and were often found to furnish apt illustration for incident and thought. Wherever the old method is still in vogue, the various collections of Rabbinic homilies linked to the selection assigned for reading from the scroll for the current Sabbath, are in no danger of being neglected by the faithful sermonisers. In truly "modern" synagogs, this goes without saying, less attention is paid these old compilations. Weightier perplexities than were those that bothered the old masters demand solution at our hand. The latest magazine article promises richer harvest for our "lecture" than can be looked for in the sayings of Tannaim and Amoraim. Be it so. It is not our intention to dispute this confidence. To a weakness of ours however we shall confess. Perhaps it is a sort of atavism which makes us feel uneasy when in the preparation of our weekly—or is it weakly?—address we have passed by these curious bits of sermons stored away in the Midrashic notes to the Pentateuch.

This week opening the printed Tan'huma as it is designated in distinction from the edition by Buber, we came across in the beginning of the Sedra Mishpatim—the lesson for this Sabbath—the story of Rabbi Assi's death. His sister's son found him bathed in tears. "Master," said he, "why weepest Thou? Is there any kind of Torah which Thou didst neglect in Thy studies? Thy disciples here gathered are witnesses to the wide range of Thy instruction. Is there philanthropy or work of love which Thou didst not perform? Moreover Thou didst refrain from sitting in judgment as a Judge and wouldst not accept public office." This, answered the teacher about to pass away," my son, is the very reason for my shedding tears. I apprehend I shall be held to account for neglecting to do my duty in this regard. I might have helped deciding questions of law and justice and I selfishly held back." (See also Bacher, Haggada der Amoraim II, page 155).

This episode will furnish ample material for a patriotic discourse on Washington's birthday. The duty oft neglected or lightly esteemed to place one's knowledge and time at the disposal of the community certainly is most beautifully emphasized in the lament of the conscience stricken Jewish master. Lest both modern Rabbis and congregations deem the introduction of this old biographical anecdote into an up-to-date sermon altogether too archaic, we hasten to add that this conversation near the bedside of the dying Rabbi has been turned into English verse. And that too by a non-Jew. This English version therefore has good credentials. For do we not know it? Things non-Jewish are always to our taste. Jewish lectures and lecturers never attract as do non-Jewish speakers and speeches. For a Jew to get a hearing, among Jews the least he must have is a certificate of having been duly baptized. This is not an idle assumption. The programs of many of our women societies might be cited in corroboration.

But be this as it may, Rabbi Assi's contrite admission of having neglected to do his duty, has stirred a non-Jewish clergyman deeply. He was moved to tell the story in rhyme and meter.

Dr. Edwin Pond Parker is the name of the minister. He contributed his version to a recent number of the Hartford Courant, a paper for which he has been writing under the pseudonym "The Optimist." He did not discover the story in the Tan'huma, of whose existence he may be said to be in untroubled ignorance. He found it as he himself tells in his prefatory explanation in an obscure footnote on a page of one of the Volumes of Coleridge's works. "The Optimist was moved," he writes, "to versify this timely tale, and ventures to offer his elaboration as conveying a wholesome counsel."

With the Optimist's permission we take great pleasure in re-publishing the version. We feel sure now that the incident may claim the sponsorship of a non-Jewish writer it will be hospitably entertained in our own circle. Besides, the Tan'huma and Bacher's monumental work are not easily accessible. Bacher wrote in German and the Tan'huma is a sealed book to such as have not mastered the language of the Rabbis. Although the Talmud has it that due credit given the original source hastens the day of redemption (Megu illah 15a) if greater readiness to listen to the story is to be expected when it is named for the English versifyer, by all means let it be so labeled. But here are the English lines:

THE PASSING OF RABBI ASSI

Outworn by studious toil and age,
The Rabbi Assi, saintly sage,
Upon his humble pallet lay,
Awaiting death, at close of day.
Silent and sad amid the gloom
Of that poor, pathetic room,
Some fond disciples hovered near,
Intent his parting words to hear.
The mellow light of sunset spread
A glory round his snow-white head.
And as, amazed, they saw the trace
Of tears upon his pallid face.

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One came and knelt beside the bed,
Caressed the thin, white hand, and said:
"Dear Rabbi, wherefore weepest thou?
Let no sad thoughts disquiet now
The peace of thy departure hence
To heavenly rest and recompense.
Thou hast been pure in heart and mind,
Meek, modest, patient, gentle, kind,
Recall with gatitude and joy
Thy consecrated life's employ.
Devoted to the sacred law,
Thou didst unselfishly withdraw
From all publicities; and when
With one accord thy fellow-men
Chose thee their judge, thou didst refuse
All worldly service, and didst choose
To live, sequestered from all care,
For God, in study and in prayer."

"Cease," cried the Rabbi in distress,
"Make not my cup of bitterness
More bitter with the shame and pain
Of praise as ignorant as vain.
My soul is sorrowful, my son,
For public duties left undone.
I mourn the quest of truth pursued
In disregard of brotherhood;
The narrow, blind, scholastic zeal
That heeded not the common weal;
The subtle selfishness and pride
In which I put the world aside
And sought an individual good
In self-complacent solitude.
Witheld my aid and stayed my hand
From truth and justice in the land,
And weakly failed to exercise
The law in which I would be wise.

"Wherefore with tears, I plead with you,
Dear friends, a nobler course pursue.
Beware the self-indulgent mood
Of unconcern for public good.
Think not in cloistered, studious ease
Wisdom to win or God to please.
For wisdom moulders in the mind
That shuts itself from human-kind,
And piety, with self content,
Becomes a barren sentiment.
The Bread of Life is turned to stone
For him who hoards it as his own.
O see betimes—what late I saw—
That only love fulfills the law.
In loving kindness hear and heed
The plaintive cries of human need,
Protect the weak against the strong,
Uphold the right and right the wrong.
Assuage life's miseries and pains,
Console its sorrows, cleanse its stains;
Count worthy of all toil and strife
These common interests of life
More precious than the richest store
Of secular or sacred lore—
Your mission and ambition be
God's service in humanity."

He paused, and, rapt in silent prayer,
His spirit seemed awhile elsewhere,
And at his prayer the peace was given
For which his sorrowing soul had striven;
At eventide the light had come
To guide him through the darkness home.

Then with a smile of sweet surprise
He woke and lifted up his eyes
And praised the Lord with trembling voice.
He bade his weeping friends rejoice,
And said, "Beloved, let me hear
Once more the Shepherd-psalm of cheer."
And they repeated, soft and low,
That sweetest song that mortals know;
And then in accents calm and grave
His benison to them he gave.

"May God who comforts my sad heart
And bids me now in peace depart,
Bless, guide and keep you evermore!
Abundantly on you outpour
The riches of His truth and grace,
Show you the favor of His face,
Your minds and hearts with ardor fill
To know and do His holy will.
With heavenly wisdom make you wise
In service and self-sacrifice,
Give you rich fruits of toil and tears,
And—after long and useful years—
The blessedness of those who come
With sheaves and songs, rejoicing, home."

The Rabbi's failing strength was spent.
In silent sorrow o'er him bent
With bated breath the faithful few,
And heard him faintly say, "Adieu!
The night grows dark! the hour is late!
We now, dear friends, must separate.
A thousand-fold may God requite
Your love and care. Good-by; Good-night!
And peaceful rest till break of day!"
So Rabbi Assi passed away.

Fact, legend, parable of old?
What matters—so the truth be told—
Historic or fictitious frame?
The Rabbi's likeness is the same,
And whosoever hath an ear
To hear his counsel, let him hear!

EMIL G. HIRSCH.

NEW YORK LETTER

By Our Own Correspondent.

New York, February 16th.

This Wednesday evening the second social service conference of the season will be held. It will consider "Mental Hygiene" and its leaders will be Dr. Menas S. Gregory, of Bellevue Hospital, and Dr. Hastings H. Hart, of the Russell Sage Foundation, two of our most prominent alienists.

Still another new congregation has been organized in the Bronx. This is known as the Judah Halevi Synagogue and plans for an edifice to be erected for its needs have been filed. The Mount Neboh Congregation on Washington Heights has completed its purchase of land on upper Broadway on which to build a suitable synagogue structure.

To-morrow evening the New York Board of Jewish Ministers will tender a dinner to Dr. F. de Sola Mendes

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in honor of his fortieth anniversary of his ministry in this city. Dr. Mendes' congregation presented him with a purse of $4,000, $100 for each year of the forty, in commemoration of this event.

The Rev. Harry S. Lewis, M. A., the Lewisohn lecturer during this year, will remain here permanently, having been chosen as director of religious education and social service work for the Eastern Council of Reform Rabbis. Mr. Lewis is well fitted for this sort of work, having labored along similar lines in the Whitechapel district of London for many years. His election was rendered possible through the munificence of a number of wealthy and prominent members of the local community.

Dr. Emil G. Hirsch of Chicago and Borough President Marcus M. Marks are the Jewish representatives on the board of trustees of the new Church Peace Union, endowed with the sum of $2,000,000 by Andrew Carnegie last week.

The fifth annual series of traveltalks by E. M. Newman of Chicago will open here on the 8th of March. They will be given in two series, on Sunday evenings as heretofore at Carnegie Hall and on Monday afternoons at the New Amsterdam Theatre. The course will deal with important and interesting European cities, and Mr. Newman, through the success of his earlier presentations, is assured of large and appreciative audiences.

A representative company of members of the community with their ladies gathered at the Jewish Theological Seminary on Tuesday evening last to entertain the board of editors of the new Bible translation to dinner. The board completed their labors last Thursday after working on the subject six years, and this dinner was given in honor of this event. Jacob H. Schiff presided and in his address paid a glowing tribute to the work of the translators. Dr. Kaufmann Kohler, of Cincinnati, the first speaker, thought the translation was a unique work, carefully prepared and free from all bias. Dr. Solomon Schechter discussed the need of a Jewish commentary on the Bible. Dr. Cyrus Adler of Philadelphia spoke on the Publication Society and Dr. David Philipson of Cincinnati on the Central Conference, the two organizations which had collaborated in the production of the work, and the topic of the last speaker, Dr. Samuel Schulman, dealt with "The Bible and the Pew."

In connection with the annual meeting of the Widowed Mothers' Fund Association, held last week, it was reported that the Council of Jewish Communal Institutions had formally reversed its action of some years ago, disapproving of the creation of this body.

In several addresses delivered here last week Senator William P. Dillingham of Vermont contended for the further restriction of immigration to this country. At the twenty-fifth annual meeting of the Hebrew Sheltering and Immigrant Aid Society, held yesterday at a public school on the lower East Side, Jacob H. Schiff, the principal speaker, made a distinct plea against the one advanced by Mr. Dillingham, and asked that this country maintain the "open door" policy toward all honest aliens arriving here. Other addresses at this function were delivered by Secretary of Labor William B. Wilson, Congressman Henry M. Goldfogle, and Abram I. Elkus.

The new home of the Young Women's Hebrew Association is now approaching completion and at the annual meeting of this body, held on yesterday, it was announced that $45,000 are still needed to free it from debt. The outgoing officers were re-elected.

Rosy Bloom gave $550 of her fortune of $2,000 to various orthodox institutions by her will filed here last week.

The Emanu-El Brotherhood will celebrate its tenth anniversary next week by means of a meeting at which ex-President William H. Taft will be the principal speaker.

The engagement is announced of Mr. I. D. Magnes brother of Dr. J. L. Magnes and Miss Stella Dorothy Haberman of St. Louis.

"Occasional."



Tradition and Dogma.

Sermon delivered in the Stockholm Synagog on October 3, 1914 by IGNAZ GOLDZIHER.

Translated for the Reform Advocate by J. H.

Continuation.

We are all acquainted with the noble sentiments and sublime emotions produced for short moments by the temporary galvanizing of something long defunct and no longer in living unity with our consciousness, that may thus apparently be presented as still living force. Religious tradition is not inherent in such feigned, phantastic semblance, that sometimes masks under the holy name of piety. On the contrary, religious traditions lives only in accordance with facts and truths, in identical and close connection with development and progress. They cannot be brought forth on special occasions from the collections of museums of antiquities, in which they are carefully preserved "pro aeterna memoria" as holy embalmed mummies to be exhibited from time to time in order to encourage the piety of the later descendants. True religious tradition is alive and in union with our own soul and its development is being constantly created anew, expanded from generation to generation and is prevented through the care of the continuously changing conditions of organic life and activity from falling into decay or perishing. By means of such evolution the holy tradition of the God idea has developed from the earliest long dead fetish worship into the pure, ethical conception of the God ideal. The tradition of revelation by this means has shed its anthropomorphous integument and all other religious traditions have been endowed by each generation with such interpretation as adequately conformed with its own level of culture and understanding. Such changes and evolutions were not produced mechanically nor by command from any authority but simply by the moral need of conforming with the better knowledge and establishing anew the unity between tradition and the inward deeper sentiments and

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convictions of newer truths and greater knowledge. We all agree as to the powerful influences contributed to such evolution by great Individual moral forces, such as for instance the Prophets of Israel and what share of progress in the intellectual religious evolution is due to these prominent leaders. At no moment during the entire historical development did the actual substance of tradition suffer any injury nor lose its vitality. On the contrary, it preserved its full strength and power throughout all changes and evolutions as long as it was in harmony with life and did not set itself up in stubborn opposition to the newer attainments and knowledge, that the methods of serious research and deeper science had drawn from its very own oldest documents.

Hence it would hardly be fair to suspect all forms of tradition as inimical to all intellectual progress. True, tradition is often placed into that very position towards the intellectual interests of mankind and it must be admitted, that this is only owing to the aid and abetting of those, who under the banner of tradition try to oppose science and who believe they can by that aid defeat or arrest progress and thus carry on a warfare that in the long run will be bound to prove in vain. I might cite here a few remarks made recently by a popular writer and which serve to illustrate in general the doubtful frame of mind produced on the modern consciousness upon hearing such sentiments proclaimed. "History teaches over and over again, that tradition is the greatest enemy of all progress. The new always entails the breach with the time honored and progress is impossible without the sacrifice of the old established conceptions, unless it be that we are dealing with a discovery of actual facts that seemingly or unexpectedly have no direct bearing upon what had been formerly known or conceded."

We can readily endorse this judgment as far as it applies to dead tradition. All dead tradition can easily clash with the powerful influences making for the development and the advances of our knowledge and cause fatal retardation. Active and living tradition will, however, never be the tool of such detrimental and fatal retardation. Through its very nature it will prove a prolific ethical element in the advance of our intellectual attainments. To be in conflict with these would tend to paralyze its own life and existence and expose it to decline and decay. As long as tradition retains a living force it must continue to remain a part of the actualities of life, for only within these can it continue to live and it dies when it becomes a mere semblance or relic.

We now have gained the true aspect from which to consider the essence of life within the religious traditions on the one hand and on the other to understand its position within our cultural consciousness. Hence such scientific attainments as the trained scholar may share with the inquiring layman do not come into any conflict with religious tradition, as to require the services of theology for adjustment. On the contrary, such knowledge brings about the consciousness of the close and uncontradicted homogeneousness between science and tradition and the analysis thereof becomes the duty of religious philosophy, while the fostering care and duty thereof is the religious education in the family and the schools, but foremost within the family circle. Tradition finds its most direct transmission within the family circle; the family is the elect soil to propagate and transmit the inheritance from the forefathers. From that circle start the radiating beams, which form the common center for the joint elements of tradition for the entire community. The religious congregation is the expression of numerous families joined and united by the possession of the same religious tradition.

Thus the conception of living tradition forms the joint central pivot of religious family and congregational life. This prevents unbending dogma from fastening its slavish unbearable shackles and in place thereof we nurture the living tradition in its cohesion and coexistence with our cultural consciousness. Such tradition, while immutable in substance, is constantly enlarging and increasing the wealth of our intellectual attainments. Every step in advance in our knowledge and science will have its favorable influence upon the organic development and the harmonious evolution of our lives and thoughts in consciousness with our religious traditions.

This has furnished us one of the most important attributes of the living tradition. In the presence of living issues it cannot and does not tolerate the mere forms or the stability of an old defunct tradition. It refuses decisively to attribute an absolute value to theories or practices of merely relative merit and will not brook the demand for uniformity in its own expression or activities. The congregational union or community is only an abstract factor; actual and active life within that community is only possible to the religiously endowed individual and to the family permeated by the educating influence of such intellectual religiosity. In the soul of every individual tradition is created and endowed anew and such new creation and endowment are required by the entire spiritual life of each individual and by his peculiar method of reflecting his own impressions upon the education of his own family. The recognition of the autonomy of the religious consciousness of each individual against the demands of dogmatic decrees, apparently in harmony with the spirit of the age, which would only lead to renewed stunting and ossification of the tradition, must be recognized as the necessary corollary of what we consider the effect of the living tradition. True, this furnishes the spectacle of thousands of differentiations in a domain that has erroneously been considered the restricted province of an unchangeable eternal regulation. But through this very individual and manifold variation pulsates all life and also the continuously operating living tradition, recreating itself anew through our own intellectual co-operation.

Thus we have here two conflicting views on religious matters facing one another: doctrine or dogmatism against the living tradition and from all moral grounds it should not prove difficult to give the latter the preference over the former.

Doctrine and dogmatism set up the claim to be the only undisputed possessor of the truth. By the very nature of this assertion it excludes from consideration all other dogmatic contentions, that have originated been fostered and are being taught among other spheres of religious thought with equal pertinacity, as these conflict with what the other doctrine sets up to be the only truth. Doctrine A must necessarily be the inexorable enemy of doctrine—A. They fight each other with fire, the sword and nowadays principally with printers ink. Such tolerance as may be permitted in this kind of religion is nothing more than the concessions wrung from other powers under duress. That tolerance is only the repugnant sacrifice made by dogmatism to the necessities of social

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organization and civic life or the acknowledgment of its own weakness.

Our conception of religious tradition does not claim infallibility or exclusiveness. Nothing is more removed from it than the assertion: "I alone can bring salvation". It does not claim jurisdiction over Heaven and Hell. What it does claim: "We have inherited from the past generations, with whom we are in continuous moral and spiritual relation, certain thoughts and institutions, which animated the inward lives of these ancestors and had become the organs expressing their proven moral and noble minded spirituality and their idealistic conception of the duties of life, tested through the afflications of centuries and thousands of years. The ideals of their lives, of their individual characteristics and their family cohesion are compressed within and expressed through such thoughts and institutions. They have progressed with the history of mankind, in their evolution they have adapted such intellectual shadings as were communicated to them by the constantly striving human intellect with which they never can conflict. These traditions of thought and institutions live within us as our own religious principles and institutions. They furnish our idealism its moral worth and give it the consecration of a historical continuity."

This is our own conception and judgment, without attempting to obtrude or presuming to interfere with the sphere of tradition of others. We do not attempt to convince others thereof, neither do we controvert them nor dogmatize. In the domain of the religious life we do not try to establish the final truth in philosophy, mathematics, natural sciences, geology or ancient history. We only aim to furnish the answer to the question: "What were the principles and institutions, that enobled the lives of our ancestors, whose legitimate historical heirs we are, and that gave them the peace of soul, strength to sustain the vicissitudes of life and their misfortunes and the unshaken faith in their God, so that we, too, might apply them to our own lives and make them the prominent feature in the education of our families and in turn transmit them to our own successors." Whatever value we attribute to our own traditions in keeping our ideals alive, in strengthening the moral foundations of life and giving it content and happiness, we cheerfully will grant to the traditions of other thought-centers. Every form of religion bears the stamp of tradition. Every one is entitled to his own peculiar religious views. This conception contains the notion of tolerance in its very seeds. It is not a concession to be secured only by dint of force. Intolerance, disdain, derision or even uncharitable persecution of the traditionos of others are from this viewpoint not only ethical aberations but also illogical absurlities.

Should we ask the question: "What is the position of our own transmitted conception in relation to such religious interpretation?" we can readily reply, that we are in full accord with it. Our rich traditions have ability to unnnnnnnshsrd Qh???,fl shrdlu shrdu slr furnished proof during thousands of years of their ability to undergo evolution and continuous development. That means, they have conserved their activities and life, have stood the test of meeting the requirements of all periods and of all localities and of keeping apace with all intellectual progress. Independent of all local or temporal limitations, they are not identified with any particular historical period nor attached to any special form or degree of culture, the decadence of which would entail their own decay. Should, however, our traditions no longer be capable of further evolution and should we fail to recognize the present day religious life as a transmitting link able by the facts, that since its very inception dictrine would be great danger of the ultimate ossification thereof and that it would only present a phantasmagorial picture, that would lose all power and influence upon the religious soul.

The favorable position of our Jewish religion in relation to the ideas before mentioned is readily provable by the facts, that since its very inception doctrien and dogmatism have been entire strangers to it. I say this in the fullest conviction of its truth and with ample historical religious testimony to support the statement. I am well aware, that there has been considerable controversy on the subject, whether Judaism recognizes doctrine and dogma or not. This is really a useless question. The advocates of the negative side were able to cite the expert testimony of the classical scholar Moses Mendelsohn, who in a well-known passage of his work "Jerusalem" denies all inherence of doctrine or dogmatism within the Jewish teachings. There were at all times others insisting that dogma regulated the Jewish religion. In defense of this assertion these partisans could only produce literary arguments.(1*)

It was proven as incontrovertible facts, that the Jewish religious literature embraces a considerable bulk of writings, in which our scholars and thinkers tried to state the teachings of Judaism in a subjective manner under the co-operating influence of their own philosophic deliberations. There were probably as many scholars, following other methods, who attacked and successfully controverted these attempts.

The motives underlying these repeated attempts of codification of theoretical questions of faith or belief were more so the necessity of presenting a proper defense to outside attacks than a desire for uniformity among the Jewish men of learning. There were many literary attempts but no authoritative and definite codification of either liturgy or dogmas of belief. Judaism at all times has been the essence of the living tradition and at no time a system of doctrine or dogma.

The main object always has been to remain within the lines of the inherited tradition and to be the chosen messenger for the perpetuation of the principles thereof, has been and still is considered to be the historical mission of Judaism.

In this consideration we should not lose sight of the fact, that the sound religious philosopher, who first gave expression to the Jewish spirit, at that time still in limited national form, Judah Ha Levi, the poet and scholar, is one of our earliest classical authorities in the refusal of the acceptance of dry dogmatism and the adaptation, in lieu thereof, of the living active tradition, in which alone true religion can be efficacious. The philosophy of Judah Ha Levi is reproduced in a better and newer form by Moses Mendelsohn, as his earliest teacher was the author of a scholarly commentary to Ha Levi's book of Cuzare.

As we must arrive at the conclusion, that the life in all religion is inseparable from the evolution of the tradition, the student cannot fail to draw the deduction, that from our own viewpoint this conception of tradition becomes the principal factor in our own religious activity.

(1*) Compare: Leopold Loew, Jewish Dogmas, Budapest, 1870.

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Our position is fully warranted by all historic facts. Our religious consciousness is based in theoretical relation upon historic considerations and in actual practice upon historic evolution of events. Thus we, as adherers to tradition, more so than the dogmatists, must be deeply interested in the scientific cultivation of our ancient literary treasures. The education in this traditional consciousness is indissoluble from the appreciation of our antiquity in its historic significance, its importance, its consecration and its sanctity. The piety for tradition, rising above the level of confused enthusiasm and obscure romanticism, cannot be achieved by mere sentimental love for the past, but must be acquired by serious, truthful research. Only such toil will fortify our reverence and love for the evolutionary history of our traditions, that is marked by the blood of martyrs. In first line there is the holy language in which our oldest documents and the revelations of our traditions have been preserved for transmission to all generations. Then the other documents garnered in a literature wherein each letter spells resignation and ethical selfsacrifice. Further we possess the oldest versions of our traditions and their interpretations as expounded by our ancestors in past centuries in the garb of those periods and in keeping with the intellectuality of the past generations. The careful and reverend research of that language and those literary treasures should not lack in the educational curriculum of all those, whose religious consciousness is discontented with inflexible ceremony, but where such religious consciousness is the result of historic discernment and reveals itself through the fostering care of that active, living constant stream of tradition. May we hope, that the educated modern Jews shall not permit this tradition to disappear from the living stream of constant and continuous evolution.

"The Two Doors."

By Hannah Berman.

(Continued fro page 11.)

Chanalle felt choking. She could not have uttered a sound if it had been to save her life. On the instant she made up her mind to go to Reb Velvel the very next day, and not only repay him in full every kopek he had given her husband; but, also give him something towards helping the poverty-stricken on whose behalf he collected money.

Meanwhile, she had a great deal to do before her house would be even passably clean and tidy. She never paused a moment in her work of washing and scrubbing, and mending.

As she could not very well carry the money about with her, she wrapped it in an old piece of linen, and hid it safely out of sight, behind a loose board in the lintel of the kitchen-door. As the floor was only sanded, she could not hide it under the boards, as she would have liked to do, covering the crevice with a chair or a table.

It was late in the afternoon of the following day when she at last found herself free to go to Reb Velvel to repay him the debt of honor which her husband had contracted. She dressed herself as tidily as if she were going to interview the over-lord of the district himself. And, when she was quite ready to start off, having taken the big stick she was in the habit of carrying, from its corner behind the stove, she went to get her money. She was rather surprised to find the loose piece of wood of the door lintel hanging downwards, almost dropping off. She pushed in her hand, suspecting nothing, and drew in out empty. The money was not there. She searched right and left, tearing out nearly the half of the door-post, swept the whole house, and peered into every nook and corner, holding a candle almost at her very nose. She poked about the mud which lay inches thick in the yard, and even peered down into the bottom of the well which stood in the very middle of the yard. But it was all to no purpose. Her little hoard, her fortune was gone, as completely as if it had been spirited away—as if the earth had swallowed it up. It was not until she was positive that she had not left even the remotest nook which she had not searched over and over again, many times—it was only then it struck her to connect the disappearance of the money with her husband. Yes, she remembered now that he had stayed in all the evening, and followed every movement of hers with his eyes wide open, so to speak. And, though it was his habit to leave the house soon after he got up, that morning he had gone out unusually early, in fact before she had come into the kitchen.

There was not the shadow of a doubt but that he had watched her hiding the money, and had stolen it—robbed her shamelessly of her hard earned rouble-notes.

However, there was no use in standing there and deploring her fate. She must watch Tevya before he had spent it all, and recover the money. She would be sure to find him at the inn, drinking.

She did not take the road that led into the village. She preferred to cross the innumerable fields, and ditches, and broken hedges, since they made a short cut, and would bring her to the inn at least a quarter of an hour sooner than going by the road. Mud and ruts, and sodden.

She could hardly contain her astonishment when, on arriving at the inn, she found her husband had not been there at all. Nor could the inn-keeper tell her where he might be found.

The only person who would be likely to know of his whereabouts was Reb Velvel. He was the only person she had ever known Tevya to speak of as his friend. No one else had ever sympathized with him; and, certainly no one else had ever given him anything, so far as she knew. The whole village held him in abhorrence for his drunken habits.

She soon arrived at Reb Velvel's house. And, as she wished to keep the object of her visit a secret from everybody, she deliberately went around to the other side of the house, rushing past the door through which the villagers came and went, in a constant stream, from morning till night. She would knock at the other door—the one which looked out over the balcony, and ask for Reb Velvel, and confer with him in secret.

The little wooden steps creaked and groaned under her weight, as she ascended them, testing each one, before she finally stepped on it. She was glad to see that they were overgrown with green mould. There would not be anyone else by to interrupt her colloquoy. It seemed that few persons ventured into the upper story of the house. Probably the steps were too high and narrow to suit the convenience of the villagers who never were accustomed to steps, having none in their own houses. And, also because they came and went so frequently. Reb Velvel being the real leader of the village in all communal matters, despite

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of the fact that he was in reality, only the beadle of the little half tumbled down Synagogue standing by itself close to his house.

Chanalle knocked softly at the moth-eaten door, hoping that she would not attract the attention of anyone else but Reb Velvel himself. But, when no one came to the door, she knocked louder, and still louder, until, losing patience at being kept waiting so long, she almost drove in the lower panel of the door, with the heavy knob of her stick.

At last, after what seemed to her a month of waiting, she heard footsteps coming quickly along the passage—hollow-sounding noises, as if the persons were walking on loose planks. It was Dvairalle walking timidly towards the door, followed by a curious crowd.

Dvairalle was a tall middle-aged woman with quick restless movements and round bird-like eyes. Her temper was the worst by far in the whole village. She never ceased to abuse her husband from early morning till late at night, and her children lived in constant dread of her.

What with the bustle of the strangers in the house which largely resembled a fair, and what with the uproar which her own children created, she had not heard Chanalle's knocking, until it was so loud as to drown the deafening noises about her, until it seemed nothing else but thunder came from the front of the house to shake it to its foundation. When at last the truth dawned on Dvairalle that some one was knocking at the balcony door, she almost went into hysterics with the shock. She did not doubt for a moment but that something terrible had befallen some member of her family. In a shrill voice, she called all her children together. One of them, Israel, a boy of about eight was not to be found, and Dvairalle shrieked and yelled like a maniac, until he was found, and taken indoors by one of the villagers. He had been discovered sitting in the mud, beside a deep pool which stood at the end of the garden. He was fishing quietly with a short stick at the end of which was a bent pin.

Dvairalle boxed his ears vigorously before he was well in the room. That done, she gave herself up to shouting to everybody if they could tell her what had happened. No one knew. She solved the mystery of herself, the solution to which no one dared give voice for fear of her falling upon them and tearing them to pieces. The tears rolled down her thin cheeks, her eyes were glassy, and her tongue was loosened. She poured out her whole heart in a few moments, wringing her hands by way of accompaniment to her sad words.

Never, never had anyone come to the balcony-door, unless it was to bring the family evil tidings. And, surely no one could deny that something had happened to Reb Velvel who had left home many hours before, to get together all the money which he would have to distribute amongst the poor to enable them to keep the Passover as they ought. And, what might not have befallen him on the road?

In this way more time passed, and Chanalle's patience was now completely exhausted. She hammered at the door with all her might. Everyone thought that the door ought to be opened, no matter what would come of it. But, to suggest such a course to Dvairalle was out of the question. It might be wrought with the worst possible consequences to one's limbs—perhaps to one's reputation as well; for, Dvairalle was not a woman whose feelings might be trifled with, with impunity.

Those of the villagers who dared, left the house quietly, and without attracting attention; and, the rest waited.

When she was tired of wailing, and wringing her hands, Dvairale bethought her of opening the door. She went along the narrow passage, and up the creaking stairway leading to the door, her limbs trembling as with ague, and her teeth chattering. Her friends followed her at a respectful distance, as if they had no wish to intrude on her sorrow, any more than to desert her in the hour of her need.

It took some time, and some wrestling with the rust-eaten bolts before the door could be opened. And, the instant it was opened, Dvairalle popped her head forward, and without waiting for a second, she screamed hysterically: "Was he killed? Was he murdered?"

"I don't know;" said Chanalle in a faint voice." He ran away this morning with my red, and blue, and green ones."

"Ran away—ran away?" repeated Dvairalle." Did he run away with the gypsies? Where did he see them? They weren't here for months?"

"Not with the gypsies. With my money, you fool! With my roll of red, and blue and green notes!"

Dvairalle was petrified with horror. She was almost speechless, and could hardly murmur! "The orphans'. and the widows' money—the charity money! Woe is me!"

"It was not charity money?" yelled Chanalle." It was my own. I worked for it night and day."

"Devil!" was Dvairalle's reply, spitted at her venomously.

"Devil!" screamed back Chanalle, only just in time. The next instant the door was slammed into her face, nearly falling to splinters with so loud a crash that the very walls shook and trembled as with fear.

The Jews During the Palmy Days of the Ottoman Empire.

By Dr. Simon Bernfeld.

Translated from the German for the Reform Advocate By J. H.

(Continued from issue of November 29, 1913.)

During the first half of the 16th century the situation of the Jews had materially improved in another large country of Europe. As in Turkey there were large Jewish congregations in Poland, whose frontiers then extended far beyond Poland proper. Just as the Spanish and Portuguese Jews had taken refuge in the mighty Ottoman empire so did the German Jews during the 14th and 15th centuries escape from persecution in their former homes by emigrating into Poland. No such general catastrophy, as overtook the Spanish-Portuguese Jews about the end of the 15th century, was inflicted upon the German Jews. The political lack of strength and unity in the then Holy Roman Empire of the German states prevented general measures applicable to the Jews in all the German states. It almost seems like a political farce, that the Jews driven out of Nuernberg found welcome and asylum in the neighboring city of Fuerth.

The continuous annoyances and troubles inflicted upon the Jews on account of the steady growth of influence and power of the trade guilds within the city administrations and the steadily waning authority of the German Emperors, rendered their stay in that

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country unbearable. They sought asylum in Poland, then having only two classes of inhabitants, the Nobility and the farmer and lacking a prosperous middle class. In that country they met a welcome reception and were assured security for their lives, and property, were granted freedom of trade and travel, but in the main line, and this had always been the most important with the Jews, liberty of worship. Just as in Turkey, large Jewish congregations formed in Poland, that flourished and prospered and in which the spiritual life coursed with animation. As the immigration from Germany kept on constantly increasing the German elements within the Polish congregations soon gained the upper hand. Slowly but steadily the Polish and little Russian languages were driven out of use and replaced by German. Thus for instance, the Jewish congregation of Crakow during the first half of the 16th century passed a resolution, that thereafter Bible instruction was to be taught only in German and no longer in Polish.

The Spanish-Portuguese immigrants had romanized the congregations all over the vast expanse of the Turkish empire and in the same manner did the German immigrants succeed in germanizing the Slavish Jewish congregations in Poland and its Provinces. Thus were gathered within the domains of these two powerful states such large numbers of Jews, that it seemed advisable to profit of the favorable political and economic conditions of the Jewish congregations in order to create an organization that was to be the official representative body in all matters of interest on religious or cultural questions for all the Jewish people.

That period bears a strong analogy with an older epoch of the history of the Jews, during which large settlements of Jews existed in Palestine and Babylonia and the entire Jewry was under the spiritual control and guidance of these two centers. In fact during the 16th century, with the exception of the congregations in Turkey and Poland, the other Jewish congregations in Europe (Germany, Austria and Italy), were of but minor importance.

The Spanish-Portuguese Jews in Turkey soon forgot their former sufferances in their old homes and were only occasionally reminded thereof by the sorrowful news of the persecution of their co-religionists who had stayed in the land of their birth under pretence of embracing Christianity. It is hardly astonishing, that many highly cultured Jews dreamt of the beginning of renewed prosperity for the Jewish people and were expecting the arrival of the Messianic times. Just as during the days of Serubabel, who had led the Babylonian exiles back to Jerusalem in order to rebuild the destroyed Temple, there might have been expected during the first half of the 16th century a renewal of the National life in the Holy land. Palestine could again become the spiritual and religious center of the entire Jewish people, the same as it had been in the days of the Persian suzerainty. Even the fact, that only a comparatively small portion of the Jewish people lived in Palestine while the greater majority was distributed over the entire civilized world, did not in the least seem to forbid a revival of the Messianic hopes. These conditions were looked upon as a repetition of those prevailing among the Jewish people during the period of the second Temple.

Theoretically these ideas might seem justifiable and had the plans of joining all the congregations in the Turkish empire by means of a Central organization, whose head office was to be located in Jerusalem, been carried into successful execution, such combination of strength might have proved of incalculable influence in the historic developments. Undoubtedly the Jews in all other countries would have been glad to join such a movement and would voluntarily have recognized the authority of such organization, the more so as through the political protection of the then-powerful Ottoman empire, to which such Palestinian organization would have been entitled, the Jews in all other countries would have benefitted and their civic conditions been improved. It is a well known fact, that Maranos held in captivity in Ancona by Pope Paul IV, who claimed Turkish nationality, were released by the Pope upon the threatening demand of the Turkish government. This occurrence induced many Jews to place themselves under Turkish protection, whereby they acqired the right to dwell unmolested in other European states as Turkish citizens, where otherwise "legal" residence would not have been permitted to them.

That this exceptionally happy period passed without leaving any lasting benefit or permanent improvement in the civic conditions of the Jews can only be explained by the spiritual frame of mind then prevalent among them. While dreaming of a restoration of Jewish power in the Holy land, they placed their hopes in a wonder to occur through which the Messianic promise was to be fulfilled by means of unnatural events and happenings. At no other period did the Cabala haunt the intellects of the Oriental Jews to the same extent as it did during the first half of the 16th century. Their thoughts were directed in first line towards the Kingdom of God, that was to be established through means of some mysterious Cabalistic formulas and from this Kingdom of God the return of the Messianic Kingdom was to evolve. The center for this Messianic visionary activity was the Palestinian city Cafet, where a large number of Cabalists lived and dreamt. Through such disconcerted and fruitless waste of energy all practical attempts of securing some tangible and permanent benefits for the Jews under the favorable political and economic conditions of the Turkish empire were forgotten or neglected. Instead of using their own power and means to obtain results the Jews were looking to Heaven and expected some wonder to realize their fond hopes and dreams. This was to be accomplished by some Cabalistic interference in the domain of the Supreme Being and could only be brought about through the mystic research into the attributes of God.

Under the spell of this mystic-national mood and in the expectation of the dawning of the Messianic kingdom the Cabalistic poet Salomo al Kabez composed the well known hymn of welcome to the Sabath "L'cha dodi," which quickly found acceptance by all Jewish congregations of the Orient and Occident. Salomo al Kabez made it a practice to go outside the city limits on Friday afternoons, in company with other like-minded mystics, to greet the coming "Princess Sabath" with fitting mysterious ceremony. The Princess Sabath was received by the song of welcome composed by Kabez.

Come, beloved meet the bride
Greet the Sabath to all so dear.

(To be continued.)

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Sinai Temple.

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Dr. Emil G. Hirsch. The subject of the sermon by Dr. Emil G. Hirsch on Sunday, February 22nd, will be "My Country 'Tis of Thee." Services begin at 10:30 a. m. precisely.

B'nai Sholom Temple Israel.

Dr. Gerson B. Levi, Rabbi. Until further notice Congregation B'nai Sholom Temple Israel will hold services on Saturday mornings at 10:00 o'clock at the new Sinai Temple, 46th street and Grand boulevard.

Zion Temple.

Washington Blvd. and Ogden Ave.

On Friday, February 27, at 8:15 p. m., Rabbi Samuel S. Cohon will address the congregation on the subject: "Who Is the True Liberal?"

Isaiah Temple.

Vincennes Ave., and 45th St.

Dr. Joseph Stolz, Rabbi. "The Father of Our Country and the Foundations of Our Commonwealth," will be the subject of the sermon this Sunday, at 10:45 o'clock.

The Congregational supper will be held Sunday evening, February 22.

K. A. M. Temple.

33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

South Side Hebrew Congregation.

3433-35 Indiana Avenue.

Services are held every Saturday morning at 9:30. Dr. A. B. Yudelson officiating.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple Emanuel.

Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A Levy officiating

Moses Montefiore Congregation,

1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple B'nai Abraham,

Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

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		$1,005,652.57
Furniture and fixtures		5,700.00
Demand loans	686,663.16	
Cash and due from banks	269,293.57	
		956,958.66
		$1,576,313.26

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Capital stock	$200,000.00
Surplus	120,000.00
Undivided profits	10,520.17
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Temple Sholom. Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Sinai Congregation of Michigan City.

The Reform Jewish congregation of Michigan City has adopted the name of Sinai and will be known hereafter as the Sinai Congregation of Michigan City.

Women's Societies

Conference Jewish Women's Organizations.

The next meeting of the Conference Jewish Women's Organizations will take place on Monday, Feb. 23, at the Stratford Hotel.

K. A. M. Auxiliary.

The K. A. M. Auxiliary will give its annual supper in the vestry rooms of the Temple, 33rd and Indiana avenue, Sunday evening at 6:30. Cabaret program arranged by Mrs. Henry Leopold. Tickets 75c to be had at the door.

Junior Auxiliary of Mother's Aid.

There will be an entertainment given by the Junior Auxiliary of the Mother's Aid of the Chicago Lying-in hospital and Dispensary on the afternoon of March 20, the proceeds of which will be devoted to the installation and equipment of an Incubator station in the new hospital to be built at Vincennes Ave. and 51st St.

Jewish Consumptives' Relief Society.

Next Wednesday, February 25th, at 1 p. m., the Jewish Consumptives' Relief Society will give their annual luncheon to members and friends, in the Crystal Room of the Hotel Sherman.

The following committee: Mrs. David Saul Klafter, Chairman; Mrs. L. C. Barnett, Mrs. S. P. Davis, and Mrs. M. M. Gordon, have worked hard to make the luncheon a success, and have arranged an excellent program after the luncheon:

Introductory remarks, Mrs. David Saul Klafter; Word of Welcome and Installation of Officers, Mrs. I. J. Robin, President J. C. R. S.; Address, Miss Regina Neuman, President Young Women's Auxiliary, J. C. R. S.; Piano Solo, Miss Sarah Hollender; Vocal Solo, Miss Ruth Levy, accompanied by Miss Hollender; Reader, Miss Tillie Becker; Character Song, Miss Sylvia Wertheimer, accompanied by Miss Irene Frank.

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Local News

Sinai Orchestral Concerts.

Mr. William Barlow Ross, Tenor, will be the soloist at the Seventeenth Sinai Orchestral Concert to be given Sunday evening, February 22nd at 8:15 p. m. at Sinai Temple, 46th St., and Grand blvd. He will sing the Aria—"Cielo e Mar" from "Gioconda" by Ponchielli and a group of songs.

The Orchestra, under the direction of Arthur Dunham, will play the Overture, "Ruy Blas," Mendelssohn; "Nut Crackers Suite," Tschaikowsky; Melody "F" Flat, Tschaikowsky; "The Bee," Schubert-Stock; Overture, "Jubilee," Weber. Mr. Dunham will play an organ solo.

Chicago Hebrew Institute Activities.

Dr. Joseph Stolz will preach the sermon at the religious services to be held on Friday evening, February 27th, at 8:00 o'clock.

* * *

The next lecture to be given under the auspices of the Institute Lecture Association will be by Dr. H. M. Kallen, of the University of Wisconsin, who will lecture on "Henri Bergson and the Hebraic Traditions," on Wednesday evening, February 25th, at 8:00 o'clock.

* * *

In the absence of Miss Lillian Griesheimer, Mr. Alexander Zukovsky, director of the Chicago Hebrew Institute Orchestra, will render a violin solo at the next concert to be held on the afternoon of Sunday, February 22nd, at 2:30 o'clock. The following program will be rendered: "Concert Polonaise," by Bissig; "Serenade," by Moszkowski; "Fascination," by Moses; "Patrol of the Gnomes," by Eilenberg; Selection from Opera, "Eugene Onegin," by Tschaikowsky; Waltz, "Roses from the South," by Strauss, and "Overture, Stradella," by Flotow.

Friday Evening Club.

The Friday Evening Club meets every Friday evening at 8 p. m., in Mollner Hall, 2128 Crystal street.

A very interesting discussion about Yiphthach's vow, lead to the question, "Is a person justified in making a promise which would involve the welfare of others?"

Our next topic will be Samson the Nazarite.

All those interested in Jewish history, literature, and affairs are extended a hearty welcome.

Blanche Kaplan to Play at Sinai Center.

The music loving people of this city will be glad to learn of the forthcoming recital by Blanche Lillian Kaplan, daughter of Rabbi and Mrs. M. M. Kaplan of San Francisco, California's famous young pianist who, according to the best critics both European and American gives promise of developing into the greatest American woman pianist.

Miss Kaplan is only sixteen years old and plays with the ease, grace, and technical skill of the matured artist. She played recently to enthusiastic audiences in Los Angeles, San Francisco, and Portland, where her playing was considered both a revelation and an inspiration.

Critics say that she possesses the poise and grace of Madame Carreno and the power and intellectual comprehension of Bauer. She is on her way to Europe, where she has been invited by some of the great masters to spend some time with them for the musical atmosphere which will contribute to the development of her marvelous powers as a musician.

Some of the music lovers of this city will interest themselves in the recital which gives promise of being a great social and musical event. The recital will be given at the Sinai Center, 4600 Grand boulevard, next Tuesday afternoon, February 24, at 2:30.

Miss Kaplan will play the following interesting program::

(a) Prelude and Fugue Op. 35, No. 1, E Minor, Mendelssohn; (b) Sonata Op. 53 (Waldstein), Beethoven; Allegro con brio, Molto Adagio, Allegretto moderato II. (a) Aria: "Harmonius Blacksmith" Handel, Con variazione; (b) Tambourin, Rameau-Godowsky; (c) Rhapsodien Op. 79, No. 2, G Minor, Brahms; (d) Choeur des Dervishes Tourneurs, Beethoven-Saint Saens. III. (a) Gondoliera, Moszkowski; (b) Valse Impromptu in A flat, Liszt; (c) Scherzo Op. 54, No. 4, Chopin.

Betrothed.

Mr. and Mrs. Gustav Pick of New York announce the engagement of their daughter Camille to Arnold M. Lederer, son of Mr. and Mrs. Jacob Lederer of this city.

Mr. and Mrs. Louis Isaacs, 5255 Prairie avenue, announce the engagement of their daughter, Lottie A., to Isidor Gordon of Chicago Heights, son of Mr. and Mrs. Mark Gordon.

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Married.

Bertha, daughter of Mr. and Mrs. Siegfried Blum, 3530 Greenview ave. to Sidney Hyman, son of Mrs. Minnie Hyman on Sunday, Feb. 15th, at the Bismark Hotel.

Laura Schwartz to Leo H. Kahnweiler, son of Mrs. Jane Kahnweiler of 5222 Michigan Avenue, on Saturday, February 14th.

Miss Rose Siegan, daughter of Mr. and Mrs. A. Siegan to Mr. Alex Sternberg, on Feb. 18th.

Died.

GLICKHAUS — Charlcte Glickhaus, aged 20 years, daugh.er of Helen Glickhaus, sister of Mrs. A. E. Kittner, Joseph, Bessie, Edward, Emil, Martha, and Frances Glickhaus. Funeral Tuesday, Feb. 17, to Jehousha cemetery.

LEWINKIND—Isaac Lewinkind, husband of Jennie Lewinkind. Funeral Monday, Feb. 16, to Waldheim.

WEDELES—Julie Wedeles, widow of Isaac Wedeles, sister of Lena Ottenheimer and Amalia Baer, and aunt of Helen Baer Livingston. Funeral Tuesday, Feb. 17, at 1 o'clock. Interment Rosehill.

ADLER—Fannie R. Adler, widow of the late Henry Adler, mother of Edgar R. Adler, suddenly, Feb. 11. Funeral Friday, Feb. 18, 1:30 p. m from Furth's chapel to Rosehill.

ARNOLD—Rosa Arnold, mother of Mary Arnold, Mrs. Frank, and Mrs. Rosenheim. Funeral from Furth's chapel, 35th st. and Grand blvd., Monday, Feb. 16, at 1:30 p. m. to Rosehill.

LIVINGSTON — Rachel Livingston, wife of the late A. S. Livingston and mother of Mrs. David Meyer, Mrs. Mitchel Aarons, Mrs. Henry Van Baalen, Alex. H. Livingston, and the late Sol Livingston. Funeral Wednesday, Feb. 18, at 10 a. m. from Furth's chapel, 35th st. and Grand blvd., to Graceland.

STERNBERG—Hannah Sternberg, 5356 Calumet ave., widow of late Emil Sternberg, mother of Dora, sister of Elizabeth Lichtenstadt, Meyer, and Sol Rosenbach. Funeral Thursday, Feb. 19th, to Free Sons.

MARCUS—Edward S. Marcus, son of Mrs. Fannie Marcus, brother of Jennie M. Lilienthal, Rose M. Auerbach, and Viola M. Levy, 43 years old. Funeral Wednesday, Feb. 18th, from 4520 Grand Blvd., to Mount Maariv.

Domestic News

Bernard J. Salomon, one of the founders of the old Hide and Leather Bank, which was later merged with the Bank of Commerce, and a pioneer in the wholesale leather business of New York City, died. Mr. Salomon was born in Luncburg, Germany, sixty-eight years ago, but came to this country when a boy. In 1866, he entered the leather business, and since that time until his death was a familiar figure in the "Swamp," as the leather district in lower Manhattan is known. He was the founder of the firm of Salomon & Phillips of this city, and several years ago acquired a controlling interest in the Armstrong Leather Company of Peabody, Mass. of which he was the President.

Mr. Salomon enjoyed the distinction of having been the first merchant to introduce colored leather in the United States, having imported the first colored kid leather from St. Petersburg more than thirty years ago. He was as well known in the leather markets of Pari London, and Vienna as he was in New York. Mr. Salomon was a prominent member of the Harmonie and Freundschaft clubs and well known for his interest in charitable and philanthropic enterprises. He was for many years a patron of the Mount Sinai Hospital and of the Montefiore Home. He is survived by a daughter, Mrs. Samuel Liebmann, and a son, Edward M. Salomon.

* * *

A new theological seminary, the only one of its kind to have its headquarters in Baltimore, has been incorporated in Maryland. Plans are underway for the erection of a building at a cost of between $10,000 and $20,000. Rev. Dr. Schoepschel Schaffer, one of the incorporators, rabbi of the Shearith Israel Synagogue, will be in charge of the seminary. To maintain an institution to prepare Israelites for the Jewish ministry is the principal object of the corporation, whose charter grants it all necessary powers for the purpose. The graduates from this institution, which is to be known as the Rabbinical Seminary of America, will take charge only of orthodox synagogues. Six students have been accepted and are receiving the necessary preliminary training at the vestry rooms of the Shearith Israel Synagogue. The term in the seminary will be seven years. The studies prescribed, none being elective, will be a thorough course in the Talmud, Semitic history, Hebrew lore, law and pedagogy. The students will also be required to take the philosophic course at the John's Hopkins University.

After a satisfactory course of seven years the student will be given a certificate stating that he is capable of taking charge of an orthodox congregation and to teach the young the elements of the Hebrew orthodox religion. The tuition will be free, a boon, as Dr. Schaffer thinks to many young men anxious to study, but unable to do so for lack of funds.

A meeting will be held later when the location of the school will be decided upon.

The incorporators of the seminary are: Schoepschel Schaffer, Manes Strauss, Benjamin Zion Rosenbaum, Nathan Adler, Israel Goodman, Tauchum Silberman, David L. Macht, Philip Levin, Philip W. Gundersheimer, Nathan Glaustein, Jacob Miller, Meyer Strauss, Aaron Hurwitz, Samuel M. Singer, Samuel H. Rauecker, Henry Grinsfe'der, Leon Strauss and Israel Levinstein.

* * *

The death is announced from New York of Gerson Rosenzweig. The deceased was born in 1861 in Bialostock, Russia, attended schools in Russia, and later went to Germany. He came to America in 1888 and was engaged in literary pursuits until his last fatal illness. He wrote for several Jewish weeklies and dailies of New York. He also published for seven years a Hebrew paper called the Haibri. For a time too he published a monthly magazine called Kadimah. A year ago, he began the publication of the Bee (Hadevorah) a satrical monthly but discontinued publication after a few numbers. His best known work however, is to be found in his "Talmud Yankai, and Mascecheth America" two satrical treatises written in the Talmudic style on American Jewry.

* * *

The total Jewish immigration in 1913 at all ports was 139,137, according to a report read by Leon Sanders, president of the Board of Directors of the Hebrew Sheltering and Immigrant Aid Society, which held its 25th annual meeting in New York on February 15th. Of this number, 127,743 were handled by the society. The number of Jews who left the United States during 11 months was 11,020, a percentage of 8.7. The general return of aliens, inclusive of Jews, was 37.9 per cent. This is taken by President Sanders as the best indication of the fact that Jews arriving here intend and do settle here, without a thought of returning to the land of persecution.

The society has branches at Baltimore, Philadelphia, Boston and New York. In New York the society provides temporary lodgings for immigrants, secures employment for them, feeds them temporarily and protects their interests at Ellis Island.

At Ellis Island the society gave consideration to 3726 detained cases, as against 3,133 cases during the previous year. Of these 3,726 cases detained for special inquiry, through the efforts of the society 1944, or 51.5 per cent., were admitted. Out of 736 cases appealed, 461 were admitted. Out of a total Jewish immigration 1,199 were deported.

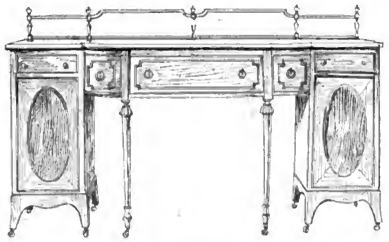
The distribution bureau distributed to their destinations 25,309 Jewish immigrants, as against 14,992 of the preceding year. These were placed in 200 cities in 36 States and Territories, exclusive of seven cities in Canada, Cuba and Panama. Of the 25,309 distributed, 83.6 per cent. arrived as steerage passengers, the rest as second class passengers.

The most interesting part of the society's work is the Home, maintained at 229 East Broadway, New York, which is the centre of all its activities. At the Home 5,877 immigrants were given lodgings and fed, and 5,295 others were fed on an average of five days, making a total of 11,172 immigrants cared for.

Harry Fischel, treasurer, presented a report of the finances of the society, showing that the receipts for the year were $77,066.29 and its expenditures $77,542.13.

* * *

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Colby Hand Made Sideboard	325.00	**165.00**
Colby Hand Made Side Table	110.00	**55.00**
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Adam Design 6-foot Sideboard	250.00	**125.00**
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Louis XVI. Ivory Enamel Vanity, Dresser	125.00	**65.00**
Chippendale Twin Beds, mahogany, pair	180.00	**90.00**
Chippendale Toilet Table, mahog.	100.00	**50.00**
Empire Beds, twin size, mahogany	135.00	**62.50**
Colby Hand Made Walnut Twin Bed	70.00	**35 00**
Colonial Toilet Table, carved	65.00	**32.50**
Sheraton Chiffonier, inlaid	95.00	**47.50**
Colby Hand Made Colonial Davenport	125.00	**62.50**
Solid Mahogany 5-foot Sofa	77.50	**39.00**
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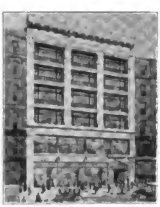
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SHOPS BUILDING.
FOR RENT—A few desirable shops in this building for Dressmakers, Milliners, Corset Makers, Tailors and kindred lines.

Abraham Seligsberg, veteran, who retired from the presidency of Seligsberg & Co., bankers and brokers, eight years ago, died on February 15th at his apartments in the Hotel Netherland, New York. Mr. Seligsberg was 70 years old and came to this country when a boy.

He joined the Confederate Army, with which he served until wounded. When the war was over he returned to the North and for a time was in the woolen business.

Then he opened a banking establishment in the Wall street district, where he remained for 24 years until his retirement.

Foreign News

Dr. Selig Brodetsky, who attained unusual distinction at Cambridge, has been appointed lecturer in applied mathematics at Bristol University.

* * *

Moritz Gutmann, for many years a member of the Frankfort (Germany) Stock Exchange, died in that city on Tuesday at the age of 85 years. Mr. Gutmann had lived in Frankfort all his life. He is survived by his daughter, Mrs. Alex Kaufmann of New York. His son, Carl Gutmann died in New York on Dec. 24, and another son, Jacques, died two years ago.

* * *

The murder of the boy known as Yoshal Pashkoff at Fastoff, which is alleged was committed for ritualistic purposes, is assuming the dimensions of the Beilis case. As in the earlier tragedy, stories of mysterious characters have been introduced, such as "a red-headed man" and "a lamplighter," both of whom have disappeared. The Black Hundred and the Union of Russian People are showing their old-time anti-Semitic activity.

The Minister of Justice, J. G. Chtchegiovitoff, and other judicial officials have arrived at Kiev and are sifting the evidence. On their arrival they were acclaimed by deputations from the Union of Russian People and the Two-headed Eagle organization.

The leaders of the Black Hundred, after first asserting that the victim was a Christian, subsequently declared that he was a Jew and that he had been murdered by Jews in connection with the Beilis case for the purpose of disproving the allegations of ritualism by demonstrating that a Jewish boy as well as a Christian might be a victim of a crime.

They are also seeking to prove that Pashkoff, the Jewish tailor who has been arrested on charge of being implicated in the murder, is a relative of Beilis.

Another indication that the present case is likely to be a repetition of the Beilis affair is found in the fact that the two opposing counsel in the Beilis trial, the Black Hundred barrister, G. Zamislovsky, and the defender of Beilis, M. Zarudny, have arrived at Kiev. Newspaper correspondents are thronging to Fastoff.

Pashkoff is still in prison, as is also a Russian peasant, Gontcharuk, who is

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said to have been seen with the boy on the day of the murder.

* * *

Edwin Samuel Montagu, Parliamentary Secretary of State for India, has been appointed Financial Secretary to the Treasury, to succeed Charles Frederick Gurney Masterman, who, in the Cabinet changes resulting from the retirement of Viscount Gladstone as Governor General of the Union of South Africa, will become Chancellor of the Duchy of Lancaster. The Financial Secretaryship to the Treasury is considered a stepping stone to the Cabinet.

Mr. Montagu is the second son of Lord Swaythling, head of the banking firm of Samuel Montagu & Co. He is 35 years old and previously has served as Parliamentary Secretary to the Prime Minister and to the Chancellor of the Exchequer.

CONVERTING THE JEWS AGAIN.

(Reprinted from "The Crown," a Christian Publication.)

The Presbytery of Newark lately passed this resolution:

"Whereas, the attention of a number of the churches of the Presbytery of Newark has been called to the need of doing some special Christian work among the Hebrews of this city, and

"Whereas, a number of our laymen have become so interested in this subject that they have offered liberally to help in support of such a work, and

"Whereas, funds have been contributed to the Presbyterian Board of Home Missions for this specific purpose, which are not all used; be it

"Resolved—That the Presbytery of Newark hereby directs the church extension committee to receive and administer the funds offered, to select a place and leader for such work, and that the committee on home missions be empowered to present to the Home Mission Board of New York, the application of this presbytery for such assistance as they may be able to render."

For a religious enterprise, there is a funny commercial tang about these "whereases" and "Resolved." They say, in effect, "Seeing we have some available funds, suppose we convert the Jews." And they blithely start to work. If they did not have the money, the Jews might go to hell, for all of them! This is humorously Puritan, in its mixture of self and piety. The way of Jesus was different: he did not say, Provide money in your purses," but "He calleth unto him the twelve and began to send them forth by two and two; * * * and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse." I wonder how long it would have taken the Apostles to spread the Gospel through the world, if they had waited till they could record, "Whereas a number of our laymen have become so interested in this subject that they have offered liberally to help in support of such a work. And Whereas funds have been contributed to

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the Apostolic treasury for this specific purpose, which are not all used; be it Resolved—That we proceed to inaugurate this work." When the funds discovered by our Presbytery are all used up, presumably the work will stop. The language of the Resolution would indicate that this undertaking of the Presbytery was prompted as much by the desire to use up the funds as to save the Jews. At all events, the Presbytery of Newark has started out to convert, that is, to Christianise, the Jews,—or as it delicately terms them, "the Hebrews." As three of the churches belonging to this Presbytery have an endowment of about a million dollars apiece, they ought to accomplish something worth while in this holy war, if they stick to it till all the money is used up. Perhaps, however, only the special funds will be used up to save the Hebrews; when this is all used up, the Presbytery may prefer to see the unconverted Hebrews go to hell rather than encroach on the principal. Yet if the trick can be turned by money, three million dollars ought to do vastly more than a mere remnant of a fund; and these Puritans ought not to begrudge the last penny of it to save these precious Hebrew souls. To limit salvation to the point where some special funds are used up sounds cold and calculating.

But have the Presbyterians considered that their very success might bring its embarrassments? Suppose that these efforts be successful even to the converting of several thousand "Hebrews." And suppose that these "Hebrews," perhaps from the "Hill," should take it into their converted heads to unite themselves with the First, the Second, and the Third Churches. They could hardly be denied admission; and yet is it certain that they would be welcome in the pews, in the Sunday Schools, in the Ladies Aid, in the Church teas, in the entertainments,—these Rachels, Rebeccas, -itzskys and -steins? Alas, the Presbytery might be obliged, in case all the funds were not used up, to start another crusade to convert the Presbyterians. It is possible, indeed, that such Hebrews might be segregated in a special chapel, a Presbyterian ghetto; but it is not to be believed that such prominent "Hebrews" as Mr. Plaut, Mr. Bamberger, Dr. Liebe, would consent to be thus shunted. They are accustomed to the best in everything; and indeed might, with the aid of their compatriots, even aim at becoming trustees and elders of the First, the Second, and the Third Churches.

The leaders in this holy war appear to be the Rev. Dr. Inglis and the Rev. Mr. Stubblebine. I suggest that they inaugurate it by a public debate on the issues involved with two of the leading Jewish scholars,—I respectfully nominate Prof. Levias against Dr. Inglis and Rabbi Foster against Mr. Stubblebine. Why not? These two Christian protagonists, with the Presbytery, seem to look on the Jews as heathens, ignorant of the true God; if not, who do they need conversion? It would be worth a good deal to hear Dr. Inglis and Mr. Stubblebine instructing these Jewish scholars in the true meaning of the Old Testament Scriptures, as gathered from the original Hebrew, without the vowel points,—for it goes without say-



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ing that in such momentous issues nothing less than the original documents would be admissible. If Mr. Stubblebine's profound and subtle exegesis could convict Rabbi Foster of ignorance and error, that would be a victory worth talking about; and through this breach the Puritan hosts might pour to conquest,—till the funds were all used up. Rabbi Foster following submissively in Mr. Stubblebine's victorious train would be a sight indeed!

This holy war assumes that these converters not only have a sounder knowledge of the Old Testament Scriptures, but that they are better men,—both wiser and better, than the Jews. It would be only presumption for a man to start out to convert another man who was already as good as he. If "Hebrews" are as good as Christians, why do they need conversion? Will they be better men after conversion? If not, where is the gain? If the converted man is no improvement over the unconverted man, is not the money used up in vain? But what are the "Hebrews" to be converted to? Not to the Golden Rule, for they have that already. Not to the love of God and of the neighbors, for they profess this as fully as we. Not to the moral law, for we Christians learned it from them.

For Christians to attempt to convert Jews is both an anachronism and an impertinence. Here are Jews and Christians, both Americans, both equal in all respects. They read the same newspapers and books. They take part in the same political contests. Their young people contest together in schools and colleges; and the Jews carry off at least their share of honors. Jews are as good business men, as good doctors and lawyers, as good artists, as good citizens as Christians. Jews are the equals of Christians in every respect. Why, then, in the name of common sense, should either start out to convert the other in religion? Are the Jews idol-worshippers? On that score, the Jews could make out a better case for converting Christinne than Christians for converting Jews. Which are the more addicted to superstition, Jews or Christians? Nor is it like a new faith and an old one; but these two faiths, Judaism and Christianity, have been confronting each other for ages. Nothing can be said for either that has not been said. If the earliest records of Judaism have no longer the historical validity that they were thought to have, why, those records belong equally to Christianity, and the discredit, such as it is, attaches to both; and besides the earliest records of Christianity are equally clouded; in the case of both, supernaturalism is losing ground to naturalism. Of the two, Christianity has the heavier dependence on miracle. The other day the Presbyterian Church in New York, in Presbytery assembled, voted to ordain several theological students, among them the son of Prof. Van Dyke, of Princeton, who had just declared that they did not believe in the virgin-birth of Jesus nor in his bodily resurrection; nor in the raising of Lazarus from the dead. As to these things these young men were Jews. The Presbytery of Newark had better convert the Presbytery of New York before they

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The Tobey Semi-Annual

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Curtains and Fabrics Our Curtain Department was fortunate in securing for this sale an unusual lot of lace curtains and fabrics which will be offered at from 25% to 50% reduction.

Wall Paper Our entire stock of wall paper, including the Morris productions, will be offered during this sale at 25% reduction. Many ***odd*** lots of wall paper are offered at a mere fraction of the original price.

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Besides these great special purchases we have marked nearly every article in our regular stock at reductions of 10% and upwards for this sale.

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set to work on Jewry. But intelligent men no longer believe that their own sect has a monopoly of religious truth. How could they? In the first place, religion is not a matter that is susceptible of demonstration, like science. It lies in the sphere of the feelings and idealisms. In the second place, had we Christians been brought up among Jews, we should be Jews in religion; as, analogously, the Jews would be Christians. The same facts and reasons being available to both, each has maintained its own identity. What is this but to say that each has its sufficient justification? The stand-pat Jew may believe that his religion is true, and Christianity false; and the stand-pat Christian, of the rather dull sort that dominate the Newark Presbytery, believes that Puritanism is right and Judaism wrong. But the progressive Jew and the progressive Christian alike believe that where the one is right, both are right; that both stand for the same fundamental truths; that the difference is one of ways and traditions; that the Jewish way is best for the Jew and the Christian for the Christian. On this view, there is no war; there is no issue even; each may wish the other God-speed; both are partakers of the one spirit; and both are sharers in the one work. The newspaper report of this meeting of the Presbytery says that an apostate from Judaism, named Rehold, from Canada, "reviewed the history of the warfare going on between Christians and Hebrews, who, he said would drive the Gentiles out of their positions, unless the church awoke to its situation and won the Jew over to the church." Warfare! What warfare? It cannot be a religious warfare, since this ex-Jew says that the church has not awakened to the situation: a church asleep is not making war. If he means by warfare a business rivalry, what has religion to do with it? Business supremacy goes by brains, not creed. Would conversion to Christianity put cob-webs in the Jew's brain? If the Jew has the brains he will win in business, any religion or no religion. The same speaker declared, "the greatest challenge to the church today is modern Judaism, or Unitarianism." No; this is no danger: Christians pay no attention to Jewish theology. The greatest danger to the church (from the viewpoint of orthodoxy) is Christian Unitarianism; as found in the orthodox denominations. The Episcopal, the Presbyterian, and the Congregational Churches are honey-combed with Unitarianism. The young and promising, the best educated clergy, of these and the other denominations are Unitarians; and the indications are that in another generation the educated portion of American Protestantism will be so. This is a native development of Protestantism, and Judaism has had nothing to do with it. If the Jews came over to the church in a body tomorrow, it would not affect this situation. Warfare! The Jews are not warring on Christians. The only war in sight is that inaugurated by the Presbytery; and I predict that it will prove a fiasco.

If the Presbytery wishes to undertake a worthy warfare, let it go down to South

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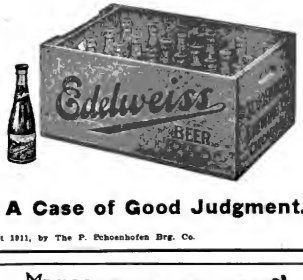
Jersey and redeem, if it can, its own degenerate descendants among the Pineys. These unfortunate people are, or were, to start with, Puritans. They have been allowed to lapse steadily, through nearly two hundred years, to mental and moral incompetency, except in their passions and views they are children of ten years. Presbyteries and dioceses and conferences all around them have been plaguing themselves two centuries about the heathen in Africa, in India, in Japan,—most of whom are doing quite well,—and sending moneys and missionaries for their conversion; but for their own flesh and blood right there in the pine woods, sinking into ignorance, vice, crime, poverty, imbecility and animalism, they had no heart and no thought and no money; these could go to hell, but the Negro in Africa must at all hazards be saved! And now, discovering some money not used up, the Newark Presbytery declares war on the Jewish citizens of Newark,—to make them recreants and renegades to their religion, to break up families and homes, in order to convert (rather to pervert) them to Puritanism, miscalled Christianity. O, this smug well-fed cant, with its millions of endowments! They did not know of these poor Pineys, forsooth. Well, would it not have been easier to discover them, right here in the midst of us, than to search out strange tribes at the ends of the world? At all events, they know of them now. The Apostle declares that those who do not look after their own have denied the faith and are worse than infidels. With all the crime and ignorance and oppression and misery in this country, it seems as if the Presbytery of Newark might find a better use for money not used up than by starting a religious war against their Jewish friends and neighbors, who are minding their own business.

The Jews of Newark this minute have more of the truth and the spirit of Christ than they have; and to substitute Puritanism for Judaism is to substitute darkness for light, bigotry for truth, sectarianism for religion.

Where a Jew of his own accord, in good faith, seeks out any form of Christianity, yes, even Puritanism, he is to be received. But no adherent of any religion professed by intelligent people, and found satisfying by intelligent people, is to be disturbed or seduced from his faith: it is a terrible thing to do. Look out for these well fed people who are so terribly solicitous for other people's souls; look out for them. It is not becoming for well fed people to be solicitous for others' souls. If a religion have any real superiority,—that superiority will infallibly assert itself, and it will be unconsciously appropriated by other religions. Religions, like all else, are subject to the law of the survival of the fittest through the struggle for existence. The fittest religion survives. If the Jewish religion has held its own against Christianity these two thousand years, it is because it was a better religion for the people who professed it. But this struggle for existence is "after its kind." The struggle of two ideas in are is not loke the struggle of two grocers for customers. The struggle among religions is not, or should not be, to lord it, the one over the others; but to serve best the soul and humanity. If the Presbytery thinks that Puritanism is a better religion for Jews than Judaism, let it leave it to the Jews to find it out; the Jew has never been slow to find out a good thing. He finds out and seizes financial opportunities; artistic opportunities; professional opportunities; educational opportunities, political opportunities. Why cannot he be trusted to find out religious opportunities, yes, even the treasure in the sands of Puritanism?

But, indeed, no student of history and of human nature looks for any one of the great religions to swallow up the rest. They all have more truth than error; and they all present that truth, and in that form, that is best suited to their respective adherents. Moreover, there is an unceasing process of adaptation in all these religions, to the ever-changing environment. We may talk all we please about "the faith once delivered to the saints"; but even the most conservative forms of Christianity have undergone great changes; and their champions today would be regarded with horror as dangerous heretics by their progenitors of a few hundred years back. The Roman Catholics are denounced by the Eastern Christians as radicals and Protestants; and the Orientals are themselves flagrant innovators, judged by Apostolic standards. Judaism under our very eyes is accommodating itself to new conditions and needs. This constant change is, on the whole, the condition of life. What the Christianity of two hundred years hence will be no one can say; but we may be sure that it will be quite different from what we profess. To maintain, then, that any one formulation of religious thought is so absolute and final that all others are wrong in so far as they depart from it is to ignore the law of life, which is growth. All religions are from the same root. Only embalmed bodies are unchanging; and only dead bodies are embalmed. The ancient Olympic religion will never change: it is dead. What is needed is not sameness, but continuity: it is continuity, not identity, that binds the ages together. This law was respected, so far as might be, even when militant Christianity forced

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itself on barbarous peoples: much of the barbarian forms and observances was taken over. If Judaism should, now, annihilate itself in favor of Christianity, this law of life would be defied. The Jew could not enter into all the gracious inheritances of the Christian Church; his own rich and blessed birthright would be despised; his religion would be a creed, not a life,—the clothing of a simulacrum. This is all that the invasion of Judaism by the Presbytery could effect, if it were a complete success. In fact, it is a folly, an affront, an impertinance. I saw a statement by the Rev. Dr. Dawson, pastor of the First Presbyterian Church, of this city, made a year or two ago, in which he exoriated the Presbyterian Church because in the whole of the year just ended, the Presbyterian Church had gained only seventeen members in the whole State of New Jersey. (Note that Dr. Dawson has not said a word in favor of this quixotic crusade). It is any wonder, when they are under such blind guides as are responsible for the resolution to invade Judaism? Are Presbyterians barren or is Presbyterianism in New Jersey unable to hold even their own children? If they cannot hold their own boys and girls, how do they expect to win over an alien religion? Let them look to their own home, and they will find plenty there to keep them busy. And so shall we all. It is their pirivilege and ours to urge and to prevail, if we can, on others, who have no religious affiliations to come in and become members of our religious family; but it is bad business to try to raise ourselves by breaking up others' homes. The home is sacred. It is where every man belongs, till, of his own will and conscience, he leaves it.

I urge the Catholic to be a good Catholic; the Jew to be a good Jew; the Christian to be a good Christian. Each is where God put him; I will be no party to invading and destroying his religious life. God bless him where he is, as I pray he will bless me where I am.

BERGSON AND THE PHILOSOPHY OF RELIGION.

E. C. Wilm, Professor of Philosophy in Wells College.

Author of "The Problem of Religion," "The Culture of Religion," "The Philosophy of Friedrich Schiller."

A question of deep interest to many persons is that of the bearing of any new and original system of philosophy like that of Henri Bergson upon current religious interest and ideas. A few reflections upon this topic may, therefore, not come amiss at this time.

It was very clear that if we are to consider the question at all intelligently or profitably we must first come to some sort of understanding as to just what we shall mean by religion. It is obvious, for example, that the question of the bearings of Bergson's teachings upon religion would have to be answered very differently in case we should identify religion with the dogmas of traditional theology, and in case we should take a freer view of its nature and meaning. The effect of Bergson's philosophy upon the traditional doctrines of theology might be almost wholly negative (unless, indeed, these doctrines were interpreted very freely and symbolically), while it might strongly corroborate and support a religion defined more generously and vitally.

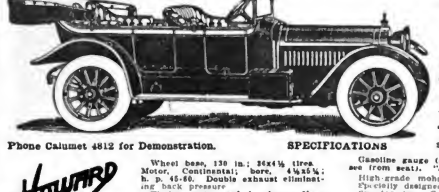
The view of religion which we shall adopt for the present purpose is that it is based upon the belief in the permanence of goodness, upon the belief that the universe is so constituted as ever to prefer the good and to destroy the evil. Defining it very shortly, we might say (using words of Secretan) that religion is the belief that perfection is eternal, or, in words of my own (of which I am fond, in spite of their anthropomorphic associations), it is the belief in love.

Whether such a belief as this is possible for us is a question, it seems plain, which can be settled partly upon the basis of factual or empirical evidence, in spite of the suggestion of James and others that the question, if it is to be answered favorably to religion, must be removed out of the realm of factual demonstration to the realm of faith and practical endeavor. James's wholesale condemnation of the empirical order as morally ambiguous or even bad seems to me, indeed, somewhat overwrought and harsh. "Every phenomenon that we would praise there," he writes, "exists cheek by jowl with some contrary phenomenon that cancels all its religious effect upon the mind. Beauty and hideousness, love and cruelty, life and death keep house together in indissoluble partnership; and gradually there steals over us, instead of the old warm notion of a man-loving deity, that of an awful power that neither hates nor loves, but rolls all things together meaninglessly to a common doom." I do not wish here to enter upon the question of the comparative amounts of good and evil in the world, the question of optimism and pessimism, viewed from a merely historical or descriptive point of view. I have presented the case of religion, i.e., for the belief in the preponderance of good, somewhat fully in my recent book, "The Problem of Religion," where the reader will find my opinions and arguments, if he should care for them. It is of course clear, and it may be granted without further discussion that the belief in the present preponderance or the eventful triumph

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of good, while capable of much empirical support, is in the nature of the case not susceptible of complete empirical confirmation, which must forever remain a philosophical achievement.

It is clear, however, and may readily be conceded, that the question of primary importance for religion is not whether the good is actually realized, but whether it is realizable in a world like this; whether the progressive victory of good over evil, of reasonableness and aspiration over unreasonableness and fate and chance, is something for which, in the actual constitution of the world, we may fairly hope for and work for.

Moreover, and particularly, no moral evaluation of the universe can be regarded as all adequate which leaves out of account man's active nature, which reckons up the chances of good and ill from the consideration of the physical forces, merely, which the world represents, leaving out of account the efficacy of human aspiration, the active energy of human agents. James was right when he asserted that for any philosophy to succeed it must avoid two fundamental defects: it must not in its ultimate principle baffle and disappoint our most cherished powers, and, second, it must not define the world in such a way as to give our active powers no object whatever to press against. The two kinds of existence, in other words, which would be unendurable is that in which all problems are hopeless and all striving therefore vain, and that in which all problems are already solved. The real foe of religion, or of any hopeful interpretation of reality, is, therefore, not naturalism, as is so often asserted, but absolution in every form; whether absolution be of the naturalistic and mechanical type contemplated by physical science, or of the logical or teleological type of absolute idealism. Both systems leave man out of account; both deny what he feels to be the most inviolable part of his nature, his activity in the pursuit of his ends, the freedom and efficacy of his own life. If the question is asked, then, what, in a word, the constitution of the world would be which the moral nature of man can approve, in which trust and aspiration are appropriate moods, rather than fear and despair, the answer would be that it must be a world in which human ends can be truly achieved, though not without effort, struggle, and perhaps much pain.

We are now fairly in position to estimate the bearing of Bergson's system upon any world-view which can be called religious. The three salient doctrines of Bergson which have relevancy in the present connection are the doctrines of creative evolution, of indeterminate teleology, and of human freedom. They will be seen, when they are examined from our present point of view, to be broadly in keeping with a view of the world upon which, as we have held, religion repends. A few words upon each point will perhaps make the matter clear.

1. The view of evolution as creative provides for novelty in the world, and for the appearance of features, therefore, which, though not actually existent, are ideally demanded. It denied mechanistic naturalism whose changes are due, not to the efficacy of ideals and intelligent endeavor, but to the shifting and reshifting of forces in accordance with mechanical forces working blindly. Evolution according to Bergson, is not a mere rethreshing of old straw, eternal redistribution of matter and energy. Evolution, rather, is elaboration, production a process in which fresh items of reality spring constantly into existence. The theological doctrine of creation is not only unassailable, it expresses the most central truth about the world which it is possible to utter. Traditional theology errs only in treating the act of creation as singular and final, and in referring it back to some mythical point in the past. Creation is not confined to the past; it is taking place continually.

That science should not recognize the creative and spontaneous aspects of evolution, but should interpret it in purely mechanical terms, is entirely natural in view of the object which science has set for itself. If there is genuine spontaneity in the world, science, whose ideal is calculation and prediction, must ignore it, just as psychology must ignore free will, if such a thing indeed exists. We are here merely restating, from a somewhat different point of view, the central point of Bergson's whole criticism of science, a criticism which will doubtless stand the test of utmost scrutiny. The only true science, according to Bergson, would be history, the science which deals with the concrete and the individual, rather than the abstract and conceptual. The unique and the individual, just because it is unique and individual, forever eludes the notional grasp.

2. But if Bergson's system is unfriendly to absolute creation theories, it is equally unfriendly to all forms of absolute teleology. If there is no absolute creation, in the sense of traditional, theology, there is also no absolute predestination. The course of evolution is not mapped out, as it were, beforehand, so that no one, not even God, "can see the end from the beginning." The life of God himself lies before him largely in the form of an unrealized possibility, like the life of the youth whose vast and ill-defined aspirations and impulses are symptomatic of certain energies and tendencies, without, however, affording any clear hint or sign of the final outcome of the great adventure of life which he confronts.

Prophecy is therefore not so much a form of prognostication as a form of poetry. Its message is not primarily oracular, but normative and hortative. Its fictive utterances stir the imagination and the will, and thus bring events about through the release of human energies, rather than foretell, merely, a consummation which Nature, left to herself, would have achieved.

3. The whole of Bergson's philosophy, like the whole philosophy of religion, is thus seen to center in freedom. The universe is a product of free creation simply because it is not force or mechanism, but freedom and life. The operation of freedom we witness at first hand in man, where the will liberates itself from the rule of matter and shapes life in conformity with its own ends and goals.

That such freedom is not unlimited and does not operate capriciously and in independence of the order of nature is a point which cannot be emphasized too strongly. The charwomen, in Sir Oliver Lodge's illustration, who break into the scientist's laboratory and disturb his

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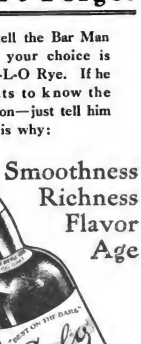


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scientific results upset no laws of nature in doing so. They disturb the results merely by disarranging the conditions which the scientist has carefully prepared. I can by merely pressing a lever switch a locomotive from one track to another, according to my will. I can even derail it entirely by placing an obstacle upon the track. But what I cannot do is to keep it from moving along the lines of least resistance. Thus, while I can side-track the engine, or even upset it, I cannot deviate or upset the laws of nature. It is of course clear on a very little thought that the only condition on which I can carry out the purposes of my will is by the use of agents, by relying upon the uniformity of nature without which all ends would become unrealizable, all purposes unfulfilled, and life itself become a sheer impossibility. Indeed, the more one reflects on the matter the clearer it becomes that the constancy of nature is the one most important argument for theism which can be produced. That the ground is firm under our feet, that water slakes and fire burns, that bodies gravitate, that the sun rises and sets and the seasons recur—that nature, in short, is without shadow or turning—this is the one condition on which life can be good.

It is of the utmost importance to emphasize this point here because religion has often been thought to depend for its "proof" upon the interruption of the order of nature, upon miracles. The doctrine of miracles has often, even quite recently, been asserted to stand or fall with the doctrine of free will. Nature it is asserted, cannot be a closed system of physical forces operating according to uniform laws, and the will be at the same time free. Either nature is not a closed system or free will is a miracle. "You cannot consistently hold," one writer says, "that psychical miracles are possible and hold that physical miracles are impossible." Well, one would likely not gain much reputation for logic and still less for common-sense if one were to argue that he could by an act of volition raise his arm, and that therefore he could by an act of volition raise the dead. But this is precisely what the argument above would come to. Perhaps the best way to deal with a logician of this type would be to invite him to test the quality of his logic by actually trying his power in the two directions.

It is a fact frequently observed that gains in this world are seldom made without corresponding risks and losses, and, particularly, that the truth can never be taught without danger of misconception and misinterpretation. A brilliant instance of the latter fact was the late William James, who suggested that the scientific-academic mind shows an extraordinary slowness in acknowledging "facts to exist which present themselves as wild facts, with no stall or pidgeon hole,'" and was forthwith hailed as leader by every form of mysticism and occultism. The magazines of faith (never very inactive) were lighted in numberless breasts of men and women, and the floodgates were thrown wide for "spiritualists," faith healers, telepathists, and mystery-mongers of every class and

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name. Bergson is at the present time in danger of suffering the same evil fate. Doctrinaries as widely apart as syndicalists, socialists, and anarchists have claimed him for their leader. The forces (always with us in disquieting numbers) arrayed against the existing social order seem to have derived a peculiar comfort from the Bergsonian writings. The whole tendency is vividly reminiscent of the Rousseauan "back-to-nature" movement of the eighteenth century. Nature is distinctionless, streaming; the differentiation and organization which it shows is a mere human artifice, and hence imperfect. "God made the country and man made the town"; whence it follows that existent society is an evil which ought to be resisted. Of such and similar unprofitable aberrations the newspapers and magazines are now full.

From the other side comes traditional theology and finds in Bergson's doctrines the warrant for a whole array of doctrines which, to say the least, should not be drawn from the position of obscurity to which the progress of time has assigned them without being subjected to very complete revision, miracles (I quote from an influential religious newspaper), "the fall, sin, revelation, redemption." These ancient doctrines doubtless have profound significance if it can be freed from the accumulation of theological verbiage which weight it down and hide it from view. If Bergsonism will give us a truly modern theology it will confer a great intellectual and spiritual benefit; but a new theology which shall be really abreast with modern knowledge and sentiment can be gained only, I am persuaded, by going forward, not backward to the old conceptions and distinctions.

What is one man's meat is another's poison. Doubtless, what scientists need is to be reminded of the limitation of mere analysis and abstract intellection and to practice intuition and insight. What occultists and dreamers need is "that the northwest wind of science should get into them and blow their sickliness and barbarism away." And what all good men and women need is to be freed from misgivings and fear, and to be fortified in their better resolutions, so as to fit them for the highest task of which a man is capable, the task namely, of sustaining and furthering the interests of right and of truth. To these ends, we may feel sure, no one would be more anxious to contribute than Bergson himself.

UNITED SYNAGOGUE OF AMERICA.

At a meeting of the Executive Council of the United Synagogue of America held in New York at the Jewish Theological Seminary on Jan. 22nd, at which Professor S. Schechter presided, the date of the annual convention to be held in New York was fixed for Sunday, March 22nd prox. and a committee appointed to make the necessary arrangements. Reports from various committees were presented.

The recent activities of the United Synagogue may be briefly summarized as follows: The following congregations have been admitted into the United Synagogue: Congregation B'nai Israel of Elizabeth, N. J.; Congregation Beth Abraham of Newark, N. J.; Congregation Keneseth Israel of Kansas City, Mo.; United Hebrew Congregation of Sioux City, Ia.

A number of Rabbis have affiliated as individuals.

Professor Louis Ginzberg, Chairman of the Committee on Co-operation with higher Institutions of Learning and Learned Societies, appeared before the Humane Society and presented to them a defense of the Shechita.

A special committee has been appointed to unite all important Jewish bodies to meet the attacks made upon the Jewish ritual method of slaughtering animals. The committee under Dr. Ginzberg has been authorized to undertake the publication of a correct vocalized edition of the Mesha with English translation and notes another undertaking of the Committee on Education under Professor Kaplan, is the editing of a collection of historical text and of a number of works in post biblical literature on the model of Zedner's compilation, to be published with an English translation and a short historical introduction.

A similar compilation of ethical texts is likewise contemplated. This committee has also issued a questionnaire to ascertain statistics of Jewish Education in various parts of the country. The preparation of various text-books to be used in the Jewish Schools is being arranged for.

A course of fourteen lectures on Jewish Education in its various branches of Bible interpretation, Biblical and Post Biblical History, Jewish Beliefs and Observances, Hebrew and School Methods, has been arranged and in part already carried out in Newark, N. J. Professors Kaplan and Friedlander have already delivered their lectures and those still to be heard are Rabbi Abraham A. Neuman, and Doctors

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Julius H. Greenstone, S. Benderly, and Miss L. Solomon.

Various addresses have been delivered throughout the country and encouraging reports from various quarters have been received.

AMUSEMENTS.

COLUMBIA—The Columbia theater next week offers "The Rosey Posey Girls" in a melange of song and dance with a special added feature in the engagement of George A. Clark and Billie Davis, who present a specialty which has been seen in several of the higher priced vaudeville houses of Chicago. Heading the cast is Miss Irene Gold. Others programmed are Mike J. Kelly, Mabel Orell, Lee Hickman, James Moran, Irwin Gear and Ruby Gray.

NATIONAL—Novelty settings will mark several of the scenes in "Rebecca of Sunnybrook Farm," which is to be brought to the National for the first time week commencing Sunday matinee, February 22. One act in particular—the fourth—is unusual in its arrangements. The set shows the facade of the "Brick House," the most palatial residence in Riverboro, the scene of Rebecca's trials and triumphs. The edifice rises for two stories and faces the audience, its broad colonial door opening in the center and giving a glimpse of the hallway, quaint New England stair and the century old furniture within. Great oaks shade the veranda and climbing vines make picturesque the ancient brick. The house is the home of Miranda and Jane Sawyer, Rebecca's stern old aunts whose Puritan training and New England natures have brought such tribulation to the ebullient Rebecca. It is the only prestige to the habitate of the place.

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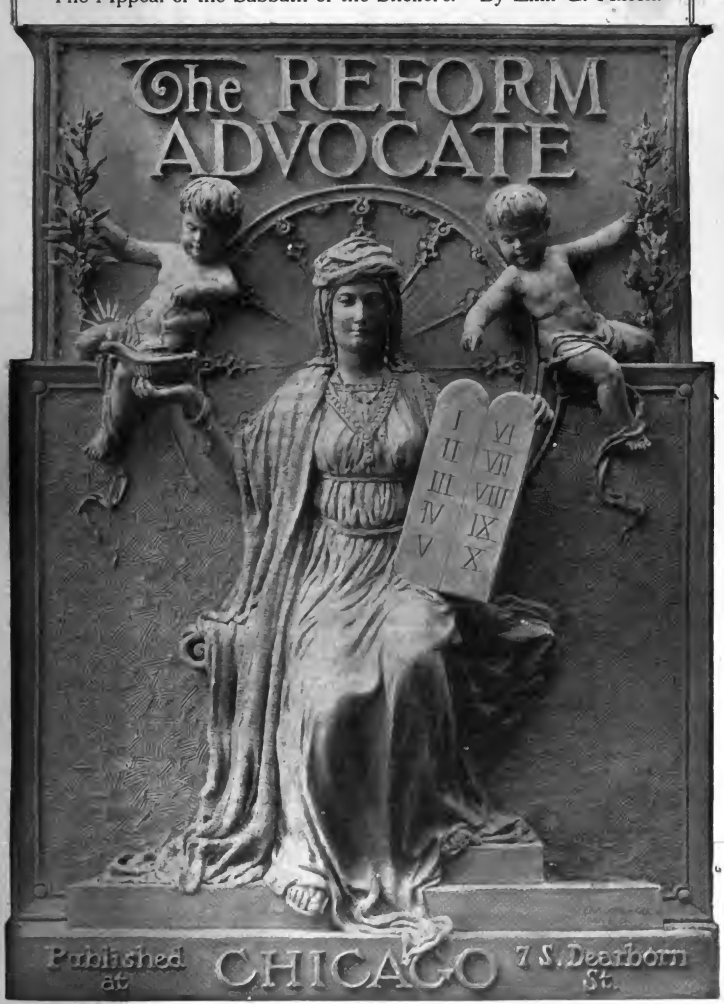
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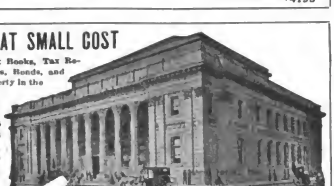
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H. K.—BANK STOCK. Until the new currency situation is thoroughly ironed out, this column does not want to advise positively concerning the purchase at market price of bank stocks.

There is bound to be moreorless fluctuation in deposits for the next year. This will result satisfactorily to some institutions and to the disadvantage of others.

You will note during the last year a considerable descent in the average price of the more important bank stocks.

M. J., Highland Park—IRRIGATION BONDS. This class of securities have had a most disastrous record. The trouble seems to be that they are, in practically every case, issued for construction purposes and the lien is generally not worth anything until the property is fully created and in operation. Again because of the peculiar nature of the physical improvements, the cost is very difficult to estimate, therefore many companies and districts have failed because of underestimating the costs.

We do not wish to convey the impression that all Irrigation bonds are bad or poorly conceived, but we have no hesitancy in stating that the buyer will run much less risk in other fields of investment.

W. B—LA CROSSE GAS & ELECTRIC 5½'s. As we understand, the market for these bonds today is between 88 and 90.

They were originally handled by a reputable Chicago house that sold them at about 96½ to 98. It would be our impression that the bonds are well secured.

A recent statement of the company shows that thy are materially reducing their cost of operation. There is, we understand, however, an issue of prior lien 1st 5's.

PREFERRED STOCKS.

The longer experience of many investors is persuading them that preferred stock must be classed only as a business man's investment. Further, it is becoming more generally realized that a preferred stock is simply a first lien upon earnings if

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earned and is not a lien against the real estate or real property of the issuing company.

The great point that is not appreciated by the majority of buyers of preferred stocks is the fact that all current liabilities, bills payable, etc., in case of trouble, take precedence over the claims of the preferred stockholders. While this point is almost elementary, the name "Preferred" makes so strong an impression on many minds that they do not analyze further.

I have said that a preferred stock is a business man's investment. By this I mean that it should not be purchased by those who are not in position to watch and read the markets and that in no case should it be purchased for long time, continuous investment. I give you as proof of this thought, the price range of the highest grade preferred stocks on the market, which I believe during the last eighteen months have fluctuated not less than ten points.

Previous to last year, preferred stocks experienced considerable popularity among investors, but the events of the last twelve months have prejudiced many persons against this form of investment. I can give you many instances of preferred stocks that a year ago were selling at 100, that are today worth less than 50.

In this connection it is most interesting to note that the principal worry of the holders of these stocks that have declined so markedly, is the question of the amount of bills payable and current liabilities of the company, which take precedence over their equity.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS.

The Sisterhood of Temple B'nai B'rith, of Los Angeles, Cal., which has been in existence only a few months, has already made gratifying progress and gives promise of recording a most successful first season.

The society already has a membership of 126 and a steady increase is expected. A very hopeful sign is the large attendance at the meetings and the active interest of a large proportion of the membership. A highly successful Chanukah festival was given under the auspices of the Sisterhood, and preparations are under way for an elaborate Purim celebration.

* * *

At the regular monthly meeting of the Kenneseth Israel Sisterhood, Philadelphia, Pa., the following interesting program was enjoyed by a large representation of the membership: Piano Solo, Mrs. Adolf Loeb. Original Story, Blanche Goodman Eisendrath. Original Story, Cecelia G. Gerson. Informal Talk on Suffrage, Maude Bassett Gorham, Teacher of English, Swarthmore College. Discussion, lead by Caroline Katzenstein, Executive Secretary, Woman Suffrage Headquarters. Vocal Solo, Mrs. Max Gartenhaub. Remarks by an out-of-town guest, Margaret Foley of Boston, Mass. Social Half Hour. Refreshments.

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THE REFORM ADVOCATE.

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Editorial

The Appeal of the Sabbath of the Shekel's.

(An Outline of a Sermon.)

Names and practices which used to have a good clear ring in the dialect of the grandparents and held a dear place in their religious loyalty, cause not even a faint ripple of interest and intelligence among their grandchildren. They have faded almost entirely out of the knowledge of this generation. Among these customs and designations must certainly be reckoned the particular distinctions which have set apart in the old ritual the "Four Sabbaths," called each one for a section of the Pentateuch, assigned for additional reading from a second scroll. The averment is safe from successful contradiction that even among congregations usually fond of parading their conservative intentions and convictions few members were found who remembered the distinct note in the assignment of last Sabbath. If the Rabbi had no care to turn to the Pharshath Shekalim they certainly were neither troubled by the neglect of the special feature. Nor were they moved to earnest thought by its perfunctory observance. The contents of this Biblical Law are as little known as is the practice of having its few paragraphs read on this particular Sabbath preceding immediately and sometimes coincident with the first day of the Hebrew month of Adar. The Rabbis however must have put great store by this section. In their scheme of reading the Pentateuch in its entirety once every year they could be sure that this particular Law would be publicly read twice every twelve months. We of modern views find our mind out of sympathy with at least some of its provisions. The economic effectiveness of the measure proposed is open to serious doubt. The placing the rich and the poor into one and the same category strikes us as smacking of indifference to elementary implications of equity.

Undoubtedly basic to the ordinance is a very old and very widespread superstition. To the primitive mind of primitive races taking stock of one's resources seemed ominous venture. The jealousy of the Gods of which even the enlightened Greeks stood in constant fear was to be dreaded. Parading of riches, of power of numbers was throwing the gauntlet to the fates. Such folly on the part of man was an invitation for the resentment of the Gods. Hence the notion that unless the jealousy of the Gods were appeased and disarmed the taking of the census was bound to bring dire suffering on the people. In fact the history of David records how he was punished for presuming to establish the exact number of his subjects. (II Samuel 24.) Something of the practice which resulted from this superstition survives in the Law as phrased in Exodus Chapter XXX. The tax of the Half-Shekel levied from every male person twenty years old and over is termed to be a "ransom for their life."

Still the provision and the intention of the statute have outgrown the original atmosphere of superstition. It certainly is reasonable to assume that were the purpose of this prescription to appease the dread of the uncanny connection between taking the census and dire fate a much larger sum would have been assessed. It is rather a low price which is here set on human life. Half a Shekel a paltry sum within the reach even of the poor. As in many other institutions so in this a later thought merely utilizes the form of an antecedent age. The Priestly code, the sacrificial and sacerdotal rituals furnish as many examples of this method as they do details of rites and institutions. The people habituated to paying a ransom for life when the census was taken were allowed to continue their practice. But the custom in vogue was turned to new uses and lifted to new meaning. The contribution served to supply the needs of the sanctuary. To maintain it was an obligation incumbent on all. The democratic principle fundamental to Israel's philosophy is here symbolized. The sanctuary was the property neither of priest nor of monarch. It was the people's. If ownership there was, the title was vested in all. And of this community none had a greater share in this the property of all than any other.

This is brought out very clearly by the provision that the contribution of the rich should not be larger than that of the poor. The Half-Shekel emphasised their equality regardless of difference of fortune. The indigent should not be robbed of the consciousness of his worth. He had as one of the people an intrinsic dignity. Of this dignity circumstance could not deprive him. That sense of obligation elevates self respect and self esteem the Law giver understood. Had false sentimentalism induced him to exempt the needy from paying this toll expressive of his rights and duties danger was that this precious and unredeemable sense of worth and dignity atrophied. Much better that organisations draw support from millions of men than from few millionaires. That state and society have suffered insufferable injury from disregarding this piece of fundamental wisdom admits of easy verification. Aristocratic religion, or aristocratic philanthropy is out of tune with the formidable warning "the poor shall not give less and the rich not more." Freedom is surer of hospitality in pulpits supported by the half shekels of all than it can hope to be in such as owe their existence to the liberality of one or more men of wealth. In respecting

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at least once during the year the law as read on the Sabbath of the Shekalim the synagog reminded itself of its democratic character.

The Rabbis in turn read new significance into this section which with the annual cycle of Torah lessons was sure to be read twice every year. Around it quite a chain of homilies was wound, incorporated now also in the Pesikta de Rabh Kehana. Comparison of the wealth of sermonising with which this Sabbath was endowed with the volume of Midrashic applications devoted to the more solemn days of the festival calendar suffices to impress upon the student's mind the importance which these old masters of the instructive word attached to this Shekel Sabbath. That the Rabbis drew distinction between this tax and the taxes levied ordinarily for non-religious purposes is very strikingly brought out by this observation of theirs, that in contradistinction to the various and ever increasing taxes which Esau—pseudonym for Rome is fond of levying and then most cruelly God instructs Moses simply to ordain this trifling contribution. (Pesikta page 11. See Buber's notes for other versions.)

But of all patterns of Rabbinic embroidery this is the most precious. The Shekel which Moses had in mind had been shown him by God. Made of divine fire it had its place of coinage underneath the throne of Glory. He who understands the pictorial writing in which the Rabbis love to cloak their notions will translate this conceit to mean that enthusiasm more than dye qualifies the Shekel as holy. The builders of the sanctuary, the people must have enthusiasm above all else. This is not the least among the admonitions of the Sabbath of the Shekels.

EMIL G. HIRSCH.

NEW YORK LETTER

(By Our Own Correspondent.)

New York, February 24th.

On Sunday morning at the Free Synagogue the address was delivered by Dr. James A. MacDonald, editor of "The Toronto Globe," the foremost Canadian publicist of the day, whose subject was "George Washington and Anglo-American Unity." He declared that with the progress of the universe today, and especially of the people living in English-speaking lands, there is apparent a distinct advance in civilization and respect for law. England and the United States, rivals in nothing and leaders in the cause of world-peace and world-justice, are destined to sustain the most cordial of relations toward each other, and to bring about the democratization of the world. Dr. MacDonald is a Presbyterian elder, whose ancestors were of the United Empire Loyalists during the American Revolution, and hence his appearance in Dr. Wise's pulpit was of unique interest.

At the annual meeting of the Uptown Talmud Torah Association on Sunday President Harry Fischel, a leader among the orthodox Russian Jews of this community, announced his retirement from his office. He took this step because he encountered opposition to his efforts to secure modern methods of instruction and administration in the institution on the part of his fellow-trustees, and he could not reconcile progressive ideas as held by him with the retrogressive views current with his colleagues. His announcement created a sensation, and Jacob H. Schiff, Judge Otto A. Rosalsky and Dr. J. Leon Magnes, who were present, pleaded with him to alter his determination, but in vain.

On Friday last before the Forum of New York University Louis Marshall delivered an address opposing the present literacy test in the pending immigration bill before Congress as violative of our national policy, and an erroneous makeshift.

The Daughters of Jacob, an orthodox institution maintaining a home for the aged, last week opposed before the state board of charities the application for a charter of the Daughters of Israel. The latter association proposes to found a home for aged orthodox Jewesses, and the Daughters of Jacob declare that their institution is amply able to care for all dependents of this class in this city.

To mark the marriage of a couple whose families are prominent in orthodox circles in this city the groom on Sunday last announced gifts of $5,000 to various Jewish philanthropies of this city. The Jewish Theological Seminary was the recipient of $1,000 of this sum, while the remainder was divided among orthodox institutions of various purposes.

Graduating exercises of the Mount Sinai Training School for Nurses, attached to the hospital, were held last week. Of the fifty in the class five are of the Jewish faith.

The late Harry Warschauer bequeathed $2,200 of his $10,000 estate to various national and local Jewish charities. Bernard J. Salomon gave to four New York Jewish charitable institutions $2,000 out of his fortune of $100,000.

"Occasional."

THE SPOKEN WORD

Modern Jewish Problems.

By Rabbi Moses J. Gries,

The Temple, Cleveland, O.

There is one Jewish problem which affects profoundly the Jews of every land. One-half of the Jews of the world are groaning under the yolk. Israel's cry of affliction, of "Juden-schmerz," is heard 'round the world. How will our brethren be emancipated from the bondage of oppression under the Russian Pharaoh? No Jewish problem is comparable to it. Beside the bloody pogrom, or the bloodless pogrom, more destructive and devastating, all else sinks into nothingness.

Do we fear that the Jews of Russia will perish? Strange, is it not, none believes that Israel will be destroyed, even though it seem but a toy, helpless in the grasp of the giant monster. The world has faith that whate'er betide with Russian despotism, Israel will survive.

The fearful pressure of the Russian government upon her Jews, compels burden to all the free peoples of the

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world. Hundreds of thousands are driven unto compulsory exile, to seek escape from hunger and starvation, from cruelty and the peril of death.

No language is strong enough to condemn Russia's inhumanity to Russia's own children. Of what crime against Russia have they been guilty? They are guilty of the same sin as are we. They have been born Jews and they refuse to desert the religion of their fathers. They scorn to betray their historic heritage.

If anything can be worse than the inhumanities which outraged even a callous world, than the governmental injustices which threaten the lives and happiness of millions, more iniquitous in the sight of civilization are the political persecutions, destroying inalienable human rights — the God-given right to life, to liberty and the free pursuit of happiness. And the assault upon the right of conscience, upon human brotherhood and upon justice constitutes a crime against the very cause of civilization. How long yet e'er Russia will be summoned before the bar of Public Opinion, to answer judgment before the Tribunal of the Nations?

When the crisis has passed and the pogroms have ceased and the ritual murder trial has ended, how quickly and easily we forget—we sons and daughters of Israel, who live in lands of freedom, who suffer no disabilities under the law.

Then Anti-Semitism, with its myriad manifestations, is imagined to be the perplexing Jewish problem. Prejudice and hostile discrimination and social ostracism wound our sense of justice and disturb our peace of mind and soul. Over our heads hangs no Damoletian sword, but we are tormented and tortured by the pinpricks of prejudice. Exclusion and ostracism are most difficult to explain and yet more difficult to solve.

Historic Israel has outlived the sword and the fire, the rack and the thumb-screw. Our unfortunate brethren have survived pogrom and butchery and the slander of ritual murder. We would ignore altogether prejudice and ostracism and social disabilities, did they not warn against a greater peril. The burning sparks of hate and antagonism have power to set a land afire.

What is the cure for prejudice? Who is ready with the panacea? The anti-toxin for this dangerous poison still awaits discovery. The cure is not in lamentation, nor in the bitter outcry of despair. False is the diagnosis that prejudice always has been, is, and forever will be; that prejudice is inborn and that hate is eternal. Such interpretation is both un-Jewish and un-American —un-Jewish in its rejection of the Messianic faith and expectation of justice—un-American in its denial of democracy. Prejudice has been through the centuries and in many countries. It is with individuals called civilized: but that it will be forever, it is un-Jewish and un-American to believe.

We must live down the historic hates, and endeavor to break down the barriers which the centuries have erected. Education, in time, will conquer world-wide ignorance. The growing sense of justice will overthrow age—old injustices. Shall we believe that the brotherhood of men will never receive true interpretation and just application?

How do we interpret the Jew to the nations? Do we wail—"We are in exile, everywhere in the world." "Unless we dwell in our ancient fatherland, we cannot live a Jewish life." Do we emphasize racial glory and appeal for racial separateness? If we proclaim national hopes and look forward to national destiny apart from America, do we not justify the charge that we are aliens and foreigners, and can never be assimilated?

Fruitful source of evil it is to declare or to imply that Jewish hopes and ideals are impossible of fulfillment in America; that our hearts center in Palestine. Unwise and perilous it is to create and deepen the false impression, already too prevalent, that Jews are an alien race in the midst of the nations.

Not sojourners in the land are we. The Jew came to America more than 250 years ago, with the Puritan and the Knickerbocker and the Cavalier. The Jew is here to stay. This is his land as much as any man's. Not even our recent newcomers are foreigners in the land of their adoption. Surely we who were born upon the soil of Freedom are not alien in our own fatherland.

The true American spirit was revealed by Washington, writing to the Jews of Newport: "All possess alike liberty of conscience and immunities of citizenship;" and by Lincoln, speaking in Independence Hall—the Declaration of Independence, "gave liberty, not alone to the people of this country, but to all the world for all future time."

We can live a full and true Jewish life in America as well as in any land of the globe. Never in all the history of mankind has there been a country whose ideals and government more nearly realized the Hebrew prophecies. We are not less Jews because we are patriotic Americans, nor less American when we are loyal Jews.

Blessed are we who live under the aegis of the flag interpreted by Woodrow Wilson as—"Alternate strips of parchment, upon which are written the rights of men, and little streams of blood, to vindicate those principles."

Our loyalty to America is not because it has been a land of promise, offering untold opportunities to the poor and the oppressed of the world; nor because it has been a land of reality, where glorious promises have been fulfilled; but because it is our America; because its ideals and principles are our ideals and principles. Just is Zangwill's tribute to "the glory of America, where all races and nations come to labor and look forward." I love the very conception of America—the interpretation of Washington, the founder, and of Lincoln, the saviour of the Union—America as a land consecrated to liberty and justice!

Does not intellectual Anti-Semitism present the most urgent Jewish problem? Behind the disguise of scholarship and under the pretense of scientific inquiry, the intellectual anti-Semites would rob Jews of the distinction of their birthright. Even liberals in theology and radicals in religion, are persuaded to minimize the value of the Jewish contribution to human civilization? In Germany, a Chamberlain would emancipate mankind, fallen under the perversion of Semitic teaching; and a Sombart warns against the Jew as an economic peril. In England, a Coit fears the Jew as a menace to national ideals, and even in America, a Warner conjures a Jewish spectre. Yet, even the Jew haters are compelled to confess, though complainingly and forgetfully, that Jewish principles dominate civilization, and that Hebrew ideals and Israel's Moral Law are the foundations of the established order.

When the ignorant world would relegate Judaism to the museum of antiquities, we may smile with patience, but when the intellectual world refuses Israel due recognition and would discredit the significance of its historic contribution, we cannot keep silent.

No people has contributed more than Israel to the religious thought and civilization of mankind. None has given to the race loftier and truer ideals and hopes more glorious.

Greece and Rome and Judea are often compared and contrasted. Each has given its distinctive contributions. Greece stamped its enduring impress upon art and archi-

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tecture; upon culture and philosophy. Rome developed forms and institutions of government, and laid the foundations for law and the organization of society. Judea was gifted with the genius for religion. Immortal is its inspiration to the religious aspirations of the race. The Hebrew proclaimed the moral law to mankind. As Matthew Arnold wisely taught—"The revelation which rules the world even now, is not Greece's revelation, but Judea's—not the pre-eminence of art and science, but the pre-eminence of righteousness.

Ex-President Charles W. Eliot interprets the success of the Jewish race all over the world as "entirely due to its ideals, which have been of rare significance and rare strength and power."

Strongly Judge Stafford of the Supreme Court of the District of Columbia emphasizes the Jew's devotion to justice. * * * "The Jew saw with a clearness of vision never granted to any other, and held to it with a courage as stubborn as ever stood against tide of battle—he saw that whatever the opposition—no matter what the persecution, no matter what the apparent power of the oppressor, justice was sure to triumph in the end. That is the vision and the faith that have made his record glorious. Those are the wings of song. That is the burning coal of prophecy. The reign of Messiah—what is it after all but the final, the permanent establishment of justice. * * * Israel's ideal of justice has taken permanent possession of the human mind."

The ideal of justice is the supreme goal of the race—of the human race. The Hebrew Messianic prophecies have become the dreams and the hopes of the noblest spirits of the present age.

Neither persecution nor pogrom, neither anti-Semitism, physical or intellectual, nor prejudice and social ostracism, presents the modern problem for the Jews of America. The question with us is not whether we shall be inspired with courage for martyrdom, or whether we shall have strength to refuse to surrender or to compromise the faith of our fathers. Is not our problem—will we, free from peril and persecution, continue true and loyal Jews?

In every great city of the land, we stand face to face with a moral crisis. Crimes among men and shame among women sully the historic name of Israel—crime and shame heretofore unknown among Jews.

We stand face to face with a religious crisis. The synagogue has failed to hold its sons and daughters, the immigrants and their children. How deeply we are concerned about the religion and moral life of the unfortunate poor and the immigrant. Why are we so altruistic? Are we not blind to our own needs, to the necessities of our men and women, of our youth, of the children of the temples.

Israel has been loyal under the hammer of oppression and through the fires of persecution—the most marvelous illustrations in history—a whole people loyal, through one hundred generations.

Not forever can we live upon the memories of the dead past, however glorious. The living generation awaits a message for the living present. Liberty is testing us more than the fires of persecution. Are we as loyal under freedom, as were our fathers under oppression? Can Judaism be a religion for free men—a teacher and leader and inspirer of free men?

The Jew in America is free. Why does he not rejoice in his glorious birthright? Are there not thousands who show disrespect to Judaism, as though it were a dead religion, or an antique curiosity among the living. Jews frequent not the temples on Sunday, and most surely worship not in the synagogue on Saturday. There is no Holy Sabbath in modern Israel. Einhorn's characterization of the Sabbath and Sunday is still a pointed truth—the Sabbath is bartered and the Sunday is gambled away. An unbridged chasm yawns between the religious life of childhood and of manhood. In spite of all our emphasis on Jewish education, more Jewish children are out of them in the organized religious schools. And our youth—who is guiding and inspiring their religious and moral life? There is a hiatus between the religious school and the realities and the responsibilities of life. In no field of human endeavor do we tolerate a like hiatus between childhood and manhood. Neither is our religious life real and vital. The religious attitude and spirit are not dominant; they are scarcely significant with us. Not sufficient is the answer that our religiosity must not be judged by attendance at public worship; that we are not commanded to go to the temple and the synagogue. Every generation according to its customs! Of old we were commanded to appear by the altar of God thrice every year. Who would have believed that we in the modern time, would obey so literally. The synagogue and the temple are the public manifestation of our spiritual and religious life. Let them not be mere monuments of material splendor, but symbols of spiritual power. The Jew cannot win world leadership if his Judaism does not guide and inspire Israel's sons and daughters, now, in this country and century!

Strong men and women, face to face with the stern problems of life, are seeking for a religion or a philosophy which will grip them with power, which will sustain them through sorrow and struggle and suffering. The thousands are quite convinced that present day religions have no satisfactory answer to give to life's doubts and questionings. "Their creeds are unbelievable; their ceremonials meaningless, and their doctrines irrational." Men and women do not seek life's answer in church and temple. If there spoken by minister or rabbi, they are not present to hear it.

Yet I believe the world is experiencing a real heart hunger for life conviction. It yearns consciously and unconsciously to satisfy its spiritual thirst. With intense eagerness it awaits the message of the prophet who will inspire life and the living in the twentieth century. Where is, and where preaches the unknown prophet with the power to give true interpretation to life's purposes and destiny?

Thou shalt love the Lord thy God with all thy heart and soul and might. Love God with thy whole life; what is its meaning?

With life—the reverent acceptance of life as blessing and obligation and appointment. Life is not a chance for a fortune, nor opportunity for fun and pleasure. Nor would we Jews interpret it as ascetic denial of pleasure, demanding surrender of joy and of the world.

And the purpose of life—is it not a right use of life's powers and endowments? Is not man under the consecration of the law of service? The law of service transforms every relation of life. Father and mother, husband and wife, brother and sister, friend, all are to be loyally served. Every action of daily life is affected thereby. Life is not struggle and strife, but service. Supreme in man is the desire to be of service. The power to serve makes one's life of value.

Divine is our human life. The divine lives with the human. God is within man. No interpretation is more ennobling. No appeal has power to grip us more strongly. Human life must be lived in harmony with the God idea and the God ideal—not in contradiction and antagonism. Glorious is our human life, with the inborn nobility of our nature, with its divine possibilities. Wonderful our old Bible's majestic conception of man, fash-

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ioned with innate God likeness, whose flower and fruit are godliness.

The stamp of history is upon the Jew. With head uplifted, he may walk among men. The Jew is an historic personality, associated with the great events of history. He knew the people of antiquity, he beheld the monuments of ancient empire. They all have perished —the Jew alone lives.

"The fall of actual Israel is witness that ideal Israel forever lives." Significant is Matthew Arnold's magnificent contrast between Israel's visible Jerusalem in ruins, and true Israel, lifting up to the nations the banner of righteousness.

Is the modern Jew a lifter-up to the nations of the banner of righteousness? If he be loyal—if he live as moral examplar—as moral teacher, by law and by life, the Jew must live up and not down—not down, to the gross and sensuous and material and immoral, but up to the refined and spiritual and idealistic and moral. Seek the ennoblement of life by the choice of the higher pleasures. Treasure the enrichment of life through the powers of the body and the mind and the spirit.

The world needs moral leadership and religious leadership. The very foundations of religion have been shaken. Our generation is groping religiously and is astray morally. Hebrew prophets proclaimed the ideal. Mankind is to be regenerated through righteousness. The enthronement of Justice is the hope of the oppressed. Mankind believes that Ancient Israel gave Messiah to the world and therewith its life mission was fulfilled and completed. Israel created the Messianic faith in the heart of mankind and must keep that faith alive until the Messianic ideals shall be triumphant. Among the nations, age-old Judaism, mother of religions, must prove it is not a dead religion, nor to be numbered among the dying, but a vital world force in the twentieth century, through living Jews who will be loyal—loyal to God, loyal to Jewish ideals and loyal to the noblest aspirations of mankind.

World leadership is the destiny predicted for the Jews of America. With every passing generation the Jewish world center gravitates more towards America. The stream of Jewish life flows steadily westward. Are we of America prepared for leadership? Israel once was spiritual leader and teacher among the nations and raees of the earth. We are the heirs to the finest spiritual heritage ever bequeathed to any people. We are the heirs, but are we the possessors of the spiritual heritage? We do not possess the Truth unless Truth possesses us. Moral pre-eminence and spiritual leadership belong only to those willing to live for the principles and the ideals and the moral law.

The Jew is called to be loyal under freedom. The Jew is called to take his historic place as a leader and teacher of men, as the servant and messenger of God—to be a light unto the Gentiles—a light bringer to mankind.

Philanthropy in Jewry.

By Israel Cohen, Berlin, Germany.

"For the poor shall never cease out of the land, therefore, I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor and thy needy in thy land."—Deut. xv, ii.

The practice of charity is a basic prineiple of Jewish life and forms a prominent feature of every eommunal organization. Ordained in the Pentateueh as a commandment, and emphasized throughout the Bible as social duty, the relief of the poor has always received the ready aid of the individual and the zealous care of the community from the earliest times. In all the centuries of gloom and oppression that have lain so heavily upon the people of Israel, the cry of the needy has never failed to be heard. Wealth was considered as a trust from God, of which a just stewardship required the giving of a portion to the poor who stood under His especial protection. The corner of the field, the gleanings of the harvest, the forgotten sheaf, and the growth of the seven year, were all, according to the law of Moses, to be left to the poor. The lofty place acеorded to charity in the Jewish scale of ethical virtues is best attested by its Hebrew equivalent, zedakah, which means "righteousness." The giving of alms formed the supreme factor of a righteous life in aneient Israel, and many were the Biblical maxims that were interpreted by the sages of the Talmud in this sense and many the doctrines and parables uttered by them in enforcement of this virtue. "Righteousness delivereth from death" (Proverbs xi, 4) meant "Charity delivereth from death," an interpretation that found expression in the custom that still prevails of collecting alms at a funeral in a box styled "the zedakah box." The poteney thus aseribed to charity was also proelaimed in pregnant terms in the synagogue ritual of the Day of Atonement: "Repentance, prayer, and charity avert the evil decree," a doetrine that still produces an effusive display of benevolence on the eve of that solemn festival. Nor was it enough merely to give alms, but personal kindness must also be shown, as in hospitality to wayfarers, visiting the sick, and dowering the bride. So highly was the attribute of personal kindness esteemed by the Rabbis of ancient times that according to Simon the Just,[1] it formed with the Torah and divine worship the tripod upon which the world rested. Moreover it was the kindness shown in bestowing alms which, according to another sage, decided a man's final reward.[2] The particular needs of the poor must be studied and suitably relieved—such was the meaning of the Psalmist in declaring: "Blessed is he that eonsidereth the poor" (xli, 2). The feelings of the poor man must also be respected, and hence "giving in secret" was the most estimable method of help.

Charity beeame a matter of public administration in Jewry in the earliest centuries of the Christian era, and the following branches of benevolent aetivity are enumerated in Rabbinical literature:[3] feeding the hungry and giving the thirsty to drink, clothing the naked, visiting the sick, burying the dead and comforting the mourners, redeeming the eaptive, edueating the fatherless and sheltering the homeless, and providing poor maidens with dowries. In every community there was a charity-box (Kuppah) from which doles were given every Friday to the poor of the town for their meals during the following week and for clothing, and likewise to needy wayfarers; and there was also a charity-bowl (tamhui) containing victuals needed for immediate relief. The funds for the charity-box were collected by two trustworthy men and administered by three overseers, styled gabba'e zedakah or parnassim (from Apovoos), who were ehosen from the foremost members of the eommunity and who once ineluded in their number the martyr Rabbi Akiba.[4] The overseers of the poor, anticipating the methods of a modern charity board, decided upon the merits and claims of the applicants before

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granting them aid: A woman was given precedence before a man, and a student of the Law before an ignoramus, whilst care was taken not to put anyone to shame. In addition to the distribution of alms there was in the early and mediaeval centuries a communal hostel where the poor traveler obtained food and shelter, and also an asylum (hekdesh) which served both as a home for the poor and as a hospital for the sick and aged. In the course of time the primitive charity-bowl was superseded by private hospitality or communal kitchens and by the activity of benevolent societies, whilst the relief from the charity-box gradually developed into the manifold activity of a properly organized charitable society. In the middle ages such societies were already at work in every Jewish community in Europe for maintaining and clothing the poor, for educating the children of the poor, endowing poor maidens, rearing and educating orphans, visiting the sick, aiding sick and lying-in women, sheltering the aged, giving the poor a free burial, and ransoming prisoners.[5] This last branch of benevolent activity was the product of the tribulations to which the Jews were exposed by their frequent expulsions in mediaeval times, and exacted especial efforts from the Spanish and Italian Jews owing to the repeated captures of their brethren by the corsairs of the Mediterranean.

All the methods of charity practiced in ancient and mediaeval Jewry are observed with undiminished zeal at the present day, not even excepting the ransoming of prisoners, as in the recent Balkan War. They have, moreover, undergone a considerable expansion and development in consequence of the changed conditions of modern times, which have produced additional needs, whilst the system of administration has been adapted to modern principles and is conducted by a voluntary committee aided by paid trained officials. Nay, in certain respects, such as the granting of loans without interest and the provision of medical relief, the organization of charity in Jewry may be said to have anticipated the methods of philanthropy in the world at large. So instinctive is the exercise of benevolence among a people that has suffered more than all other peoples in history that its societies for this purpose invariably outnumber the communal associations for any other object. When the Jews in 1654 first settled in New York, then called New Netherlands, and the governor, Peter Stuyvesant, wished to expel them the directors of the Dutch West Indies Company instructed him that they were to have permission to remain there "provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation." This stipulation simply accorded with the traditional principle of communal administration in Jewry, which has always looked after the relief of its own poor. But although they have voluntarily assumed this task, a burden that is readily though not easily borne in every country, the Jews do not by any means confine their benevolence to their own community but are also usually among the first and most generous donors in every cause of humanity, such as the support of hospitals or the relief of the victims of some extraordinary catastrophe—a fire, an earthquake, or a war.

It would be impossible here to trace the history and organization of the principal charitable bodies in the leading centres of Jewry: such a task would demand a volume for itself. It must suffice to refer briefly to the establishment of some of the foremost institutions of this kind, and to give a general survey of the main branches of charitable work conducted in modern Jewry. Many of the institutions in London date from the middle of the eighteenth century; there were special almshouses already in 1823, and the famous Orphan Asylum was founded in 1831. The Board of Guardians for the Relief of the Jewish Poor, which superseded a number of synagogue committees, was founded in 1859, although the parallel Board of the older Sephardic community has been active since 1837. In Paris the various societies were amalgamated as early as 1809 as the Comite de Bienfaisance Israelite de Paris, which in addition to providing relief in money and kind promptly established a complete hospital service for the poor. In most of the large cities on the Continent, such as Berlin, Vienna, Amsterdam, and Warsaw, the relief of the poor is administered not by an independent board, as in London and Paris, but by a commission of the Communal Council, representing a Union of the synagogues, which levies a special tax for the purpose. In the younger community of New York the first important charitable society, the German Hebrew Benevolent Society, was founded in 1859, and a few years later the Independent Order B'nai B'rith established a number of hospitals, orphan asylums, and homes for the Jewish poor in various cities of the United States. Similar in character to the London Board of Guardians, though of course more restricted in scope, are the boards that are found in almost every Jewish center in the British Empire; and to the same category belong the United Hebrew Charities of New York, the premier charitable agency of that city, and the principal benevolent associations in all the Jewish communities of the United States." But whilst all these central bodies grant relief of all kinds to all needy members of the local community, there are hosts of other agencies which afford some special kind of aid to a more limited circle, such as the distribution of food and clothing and the dowering of poor marriageable girls. In New York alone there are over one thousand philanthropic societies in the Jewish community ministering to every conceivable need of the helpless, and in the much smaller community of London there are close upon eighty. A distinctive feature of many of these subsidiary societies, notably in the British Empire and America, is that they are formed by immigrants hailing from the same country or even the same town, who no sooner find themselves on a sure footing in their adopted home than they organize measures for the aid of their fellow-countrymen or townsmen, their former companions in distress. Apart from all this organized benevolence there is an untold amount of private charity, even among the working classes themselves: it is no unusual phenomenon in an English town to see a couple of respectably dressed men or women on a Sunday collecting small gifts from door to door in aid of a distressed family. And in most Jewish homes of the traditional type there is a charity-box on the wall for some pious object in the Holy Land.

The principle by which the leading Jewish charities are guided, such as the Board of Guardians in London and the United Hebrew Charities in New York, is to assist the poor to become self-supporting and useful members of society. Each case is carefully investigated before relief is given so as to prevent imposture or pauperization, the object of the administrators being to inculcate the ideal of self-help. The great bulk of the applicants for relief in England and America consist of immigrants from Eastern Europe, who, in most cases, have sold up their homes to procure the

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means for their costly journey, and who on arriving in the new land have not the wherewithal to set up a home or to keep them afloat until they can find work or start a business. The commonest form of aid, therefore, is a weekly allowance which is continued until the recipient is able to earn a living. But very often the aid takes the form of a loan, which is granted without interest and is repaid in weekly instalments, the margin of loss incurred being surprisingly small.[7] It is by means of such a loan that many an immigrant obtains his first start in the struggle that faces him in his new world, and by dint of perseverance and thrift he overcomes it so successfully that he not only repays the debt but becomes a subscriber to the charity that helped him. In more serious cases, such as that of a widow with a family dependent upon her or a man disabled from work by age or infirmity, a fixed allowance or pension is granted. A great amount of relief is also given in kind, in the form of food (bread, meat, groceries), clothing, and coal, as well as through the medium of soup-kitchens, which exist in most large cities—London, Paris, Berlin, Budapest, Warsaw, and other centres. A special occasion for the distribution of victuals on the eve of the Passover, when matzos (unleavened bread) and flour are given to the poor for the proper celebration of this important festival; though the observance of the other festivals too, and indeed of the Sabbath itself, which involves somewhat more than a frugal fare, often necessitates a special distribution of food. Besides aid in money and in kind many important charities provide day nurseries to look after the children of mothers who have to work away from home; they maintain work rooms for unskilled women and girls who learn sufficient of a simple trade, sewing or embroidery, to be able afterwards to earn a living by work at home; they conduct employment bureaus; they apprentice boys to manual trades and afterwards supply them with tools; they give special allowances in cases of maternity; they conduct dispensaries where free medicine is given, almhouses where the aged needy have a peaceful retreat, and besides there are homes for the incurable, for the convalescent, and for the deaf and dumb. There is, indeed, no want of the deserving poor which is not attended to with thoughtful consideration and relieved in the most fitting manner.

The assistance is not confined to material aid but is supplemented by personal visitation, in accordance with the traditional Jewish practice of bestowing kindness (gemiluth hesed), organized upon systematic lines. This system of giving personal advice and kindly help by voluntary visitors, mainly women, in the homes of the poor is practiced in almost all the large Jewish centres in Western Europe and America, and forms a valuable factor in presenting pauperization. In America these visitors are organized as "sisterhoods" and they are so welcome among those to whom they minister that they are called "mothers of the poor." The principle underlying this system has also suggested the formation of mothers' meetings and girls' clubs, where friendly talks are held or instruction is given in domestic management, hygiene, and simple accomplishments (such as embroidery or drawing), so that the poor may forget their poverty or at least suffer the least hurt therefrom. But should all the aids available in a city fail to make a recipient of relief self-supporting he is given the means to travel to some other Jewish centre where his prospects of finding remunerative work are better, and where, on arrival, he is lodged in a temporary shelter. Thanks to the friendly co-operation between the charity boards of different towns a Jewish vagrant is an unknown phenomenon.

The local charitable bodies in the leading cities of the western world effect their purpose on the whole in helping to render the poor immigrant independent of support after a few years: both in London and New York the frequency of application for aid by the arrivals of any particular year diminishes in every succeeding year.[8] And a still more notable indication of the gradual rise in welfare of the poor immigrant consists in the recent diminution of cases for relief dealt with by the Board of Guardians in London and the United Hebrew Charities in New York.[9] This diminution of relief is only partly due to a decline in the volume of immigration from the lands of oppression: it is in the main due to the industry, perseverance, and thrift of the poor themselves, which are further evidenced in the growing number of mutual loan societies and friendly benefit societies in all English-speaking countries. The burden of poor relief, however, is heavy enough. The London Board has disbursed an average of £30,000 per annum in direct relief (exclusive of the cost of administration) during the last few years, the New York institution distributed over £51,620 in the year 1911-12, and the Berlin community expended £11,900 in the same year. In Vienna there are foundations amounting to 8,500,000 Kronen (about £354,000) for the welfare of the Jewish poor, which are for the most part under the control of the community. The funds for charity in English-speaking countries are derived almost exclusively from voluntary subscriptions and bequests, whilst in most continental countries the major portion of the funds is supplied by a communal tax.

The particular care of the community has always been bestowed upon the orphan, the sick, and the aged. Special asylums for orphan children, in which they were sheltered, clothed and educated, were founded as early as the eighteenth century, and they now exist in nearly every country with a considerable Jewish population. The Orphan Asylum in London was founded in 1795 and now contains 400 children. In Paris there are three orphanages, one of which is maintained entirely by the Rothschild family, and in Vienna there are also three. In Germany there are over forty such institutions, mostly on a smaller scale, eleven of which are in Berlin alone, whilst in the United States there are nearly twenty, distributed in all the large cities, two of which in New York contain about 1,000 children each. Apart from these asylums orphan children are in many cases boarded with private families at the expense of the community. Jewish hospitals exist likewise in all the leading centres, both in the East and the West, in which the dietary laws are observed and the patients are able to conform with the practices of their religion. They are found in Paris and Amsterdam, in Berlin and Vienna, in Tunis and Constantinople, in New York and Jerusalem. In the United States alone there are twelve, a third being in New York; in Germany there are over thirty, Berlin and Frankfort having three each; and in Russia there are a hundred and twelve, the larger ones being in the southern and southwestern provinces. In England, at present, there is only one Jewish hospital, in Manchester, but there is also a project on foot for the establishment of one in the East of London, where the large Jewish population, speaking mainly Yiddish and faithfully devoted to the precepts of their faith, renders such an institution a necessity. Many of the hospitals have a dispensary

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service for out-patients' relief, and in connection with some of them there is also a training school for nurses. Like the orphan and the sick the aged needy, too enjoy the special care of the community, which does not permit them to wander into the cold and alien atmosphere of a public workhouse but provides them with comfortable accommodation in a special home. Such homes or almhouses, as they are sometimes called, have been established in England, France, Germany (where there are over twenty), the United States and other communities. And when the poor have been released at last from all their earthly sufferings they are laid to rest by the community.

Manifold and generous as is the charity dispensed by the Jews in Western countries for the relief of their distressed brethren at home, it forms but a part of their benevolent activity, which is equally extended to their oppressed brethren in the East. Indeed, one of the most distinguishing features of modern Jewish philanthropy is the solicitude and munificence devoted by the Jews of the West to the aid of their harried co-religionists in the East. Persecution in Russia and Roumania, economic misery in Galicia, outlawry in Persia and Morocco, fire and plague in Turkey, these and a succession of other evils make one-half of the Jewish people a permanent charge upon the other. To cope with this vast amount of suffering there are elaborate and efficient organizations in the leading capitals of Europe, each of which has a definite sphere of labor whilst all act in co-opration in periods of exceptional crisis. They devote considerable attention to the furtherance of primary education so that the children of the East may be in a better position than their fathers to help themselves. The Alliance Israelite of Paris, the Anglo-Jewish Association of London, and the Hilfsverein of Berlin have provided the communities of the Orient with a comprehensive network of schools; the Jewish Colonization Association subventions a great many schools in Russia and Roumania; and the Israelitische Allianz of Vienna assists schools in Galicia and Bukowina. These elementary institutions are supplemented by an army of technical schools, mainly in Russia and Galicia, at which young Jews and Jewesses are taught a trade that will enable them to earn a living.[10] But the principal aid is of a material kind and consists partly in large grants to the agricultural colonies in Russia, advances to the mutual loan banks in Russia and Galicia, and subventions for local charitable objects, and partly in the establishment of agriculture in Russia, it has provided the capital necessary for 688 loan-banks in Russia and 24 (with 39 branches in Galicia, but it devotes its main energy and the better part of its capital of ten millions to the promotion of its ten colonies in the Argentine and Brazil, which have been peopled with the victims of Russian barbarity and now number 20,000 souls.

Between the relief of distress in the Old World and the settlement of the distressed in the New lies the great problem of emigration, whose solution demands the unflagging and concerted activity of a dozen organizations. Since 1904 there has been a Central Bureau for the affairs of Jewish emigration in Berlin under the management of the Hilfsverein, which deals with the brunt of the work involved by the exodus of 100,000 Jews a year from Eastern Europe to the free lands across the seas, most of whom pass through Germany. This organization is assisted by thirty-two committees at all the frontier stations, harbours, and railway junctions of Germany; it procures reduced fares from the shipping companies and facilities from Government and local authorities; and it provides the emigrants on the way with food, clothing, shelter, medical aid, and information and help of every kind. Its efforts are supplemented by the Jewish Colonization Association, which has a central bureau in St. Petersburg and 450 local offices in all parts of Russia; by the Israelitische Allianz, which assumes special charge of emigrants from Galicia and Roumania; by the Jewish Territorial Organization, which deflects the tide of American-bound emigration to a certain extent to Galveston; and by special committees in Antwerp and Rotterdam, Basle and Copenhagen, London and New York. From his misery-stricken townlet in the Pale of Settlement to the Statue of Liberty in New York harbor the Jewish emigrant is sedulously aided at every stage in his long and toilsome journey to reach the goal of his desire; nor does help cease on his arrival in the "land of promise," for besides a host of charities in every city there is in New York, and likewise in Montreal, a wealthy foundation endowed by the late Baron de Hirsch, which relieves the newcomer by providing free instruction in English, by teaching him a trade and supporting him during his training, by transporting him to his relatives or to a place where his employment prospects are better, or by advancing him a loan to settle on a farm. In no other sphere of philanthropic endeavor is the solidarity of the Jewish people so clearly manifested as in the comprehensive measures adopted to secure the emigrant's welfare. One exception, indeed, there is, namely, in cases of extraordinary calamity, when spontaneous efforts are made by all the leading organizations, and by a multitude of subsidiary bodies too, to bring speedy relief to the sufferers. Thus when the Russian pogroms of 1905 swept away thousands of lives and desolated thousands of homes, and when the Balkan War plunged tens of thousands of families into ruin, the Jews of the Old World worked hand in hand with their brethren across the ocean to bring aid and solace to the sorrowing victims.

[1]Aboth, 1, 2.—[2]Succah 496.—[3]Moed Kat. 27b, Semahot xii.

[4]Kidd. 28a.

[5]See I, Abrahams, "Jewish Life in the Middle Ages," caps. xvii-xviii (London, 1896.)

[6]Since 1899 the Jewish Charities in the United States hold a biennial convention.

[7]The loan committee of the London Board of Guardians states in the Annual Report for 1912 that in the forty-five years of its activity the bad debts have not exceeded 2 3-4 per cent.

[8]Of 1,000 families who had originally applied to the United Hebrew Charities in New York, for assistance in October, 1893, as many as 602 no longer applied after December, 1893, and only 23 were still obtaining assistance in October, 1904. ("The Immigrant Jew in America," p. 66.)

[9]Cases dealt with by—(a) the London Board of Guardians: 1909, 4,859 (1,062 new cases), 1910, 4,359 (897 new cases), 1911, 4,039 (800 new cases), 1912, 3,746 (827 new cases); 53rd Annual Report, p. 21. (b) the New York Hebrew Charities: 1910, 5,655 (1,591 new cases), 1911, 5,177 (1,703 new cases), 1912, 4,589 (1,369 new cases).

[10]The Jewish Colonization Association maintains 19 technical schools for boys and 16 for girls, besides evening courses for artisans, in Russia, and also 4 agricultural schools in Russia and one in Galicia.

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Dr. Emil G. Hirsch. The subject of the sermon by Dr. Emil G. Hirsch on Sunday, March 1st, will be "Dress, Dance, Religion—Old Folklore in Modern Fashion." Services begin at 10:30 a. m. precisely.

B'nai Sholom Temple Israel.

Dr. Gerson B. Levi, Rabbi. Until further notice Congregation B'nai Sholom Temple Israel will hold services on Saturday mornings at 10:00 o'clock at the new Sinai Temple, 46th street and Grand boulevard.

Zion Temple,

Ogden Ave. and Washington Blvd.

On Friday, March 6, at 8:15 p. m., Rabbi Samuel S. Cohon will take as the subject of his sermon: "The Joy of Creation."

Isaiah Temple,

Vincennes Ave. and 45th St.

Dr. Joseph Stolz, Rabbi. "Our Hopes, Our Fears," will be the subject of the sermon this Sunday morning, at 10:45 o'clock.

K. A. M. Temple.

33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

South Side Hebrew Congregation.

3433-35 Indiana Avenue.

Services are held every Saturday morning at 9:30. Dr. A. B. Yudelson officiating.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple Emanuel.

Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Mosee Montefiore Congregation,

1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple B'nai Abraham,

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K. A. M. Alumni.

On Sunday, February 15, the K. A. M. Alumni, held a meeting and entertainment. Frada Klawans and Harold Koller recited. Johanna Steinthal read an essay. The program was short but interesting.

On Sunday, March 1, the K. A. M. Alumni will hold their regular meeting at 11 o'clock in the vestry rooms of the K. A. M. Temple on 33rd and Indiana avenue.

Women's Societies

Chicago Woman's Aid.

The Chicago Woman's Aid will meet Tuesday, March 3rd, at 2 P. M. in Sinai Social Center. Mr. Horace Meyer Kallen of the University of Wisconsin, will lecture on "The Implications of the Privilege of Voting." Violinist, Mr. Maurice Goldblatt.

Temple Emanuel Woman's Auxiliary.

Temple Emanuel Woman's auxiliary gave its monthly bridge whist and lotto, followed by a dance, Sunday evening in the vestry rooms of the temple, Buckingham place and Broadway. The auxiliary will have a guest day on Tuesday, March 3. An operetta will be given by the members, under the direction of Mrs. Sidney Pollack. On Sunday evening, March 8, a congregational supper will be given.

Ladies Society B'nai Sholom Temple Israel.

Miss Klea Orshel, Miss Hazel Aaron, and Miss Stella Sahath will take leading roles in the play, "The Blowout," which will be given under the auspices of the Ladies' Society of B'nai Sholem Temple Israel at the Blackstone theater next Sunday evening. The play was written and is being directed by Dave Wolff There will be a chorus of twenty-four young women. The proceeds will go toward the new temple and community house now being erected at Michigan avenue and Fifty-third street

Isaiah Woman's Club.

The sixth regular meeting will take place Wednesday afternoon, March 4, at 2 o'clock, in the Assembly Room of Isaiah Temple. Members' Day, Sisterhood meeting (in honor of the first anniversary of the organization of the National Federa-

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tion of Temple Sisterhoods). Program: The Point of Contact between the Temple and The Sisterhood, Mrs. Nathan Herzog. The Home, Mrs. M. J. Freiler. The Religious School, Mrs. H. I. Davis. The Young People, Miss Daisy Hirsh. The Neighborhood, Mrs. M. F. Grauer. Philanthropy, Mrs. Henry E. Hirsh. The Larger Israel, Miss Laura Weiss. Vocalist, Mrs. William D. Stein.

Junior Auxiliary of the Mother's Aid.

An entertainment will be given by the Junior Auxiliary of the Mother's Aid of the Chicago Lying-In Hospital and Dispensary, on the afternoon of March 20, at the Apollo Theatre. It will include a two-act sketch, the proceeds of which will be devoted to the installation and equipment of an Incubator Station in the new hospital to be built at Vincennes avenue and 51st street.

The next regular meeting of the Junior Auxiliary of the Mother's Aid of the Chicago Lying-In Hospital and Dispensary will meet on March 2, at 1:30 p. m., in the Vestry Rooms of Isaiah Temple.

Local News

Sinai Orchestral Concerts.

Miss Bertha Mandelbaum, Pianiste, will be the Soloist at the Eighteenth Orchestral Concert to be given Sunday evening, March 1st, at 8:15 p. m., at Sinai Temple, 46th street and Grand boulevard. She will play the Concerto for Piano No. 1 "B" Flat Minor by Tschaikowsky and a group of solos.

The orchestra, under the direction of Mr. Arthur Dunham, will play the Overture, "The Black Mask," Auber. Ballet Suite No. 1 from "La Source," Delibes. Nocturne Op. 19, Doppler. Ente' Aete Waltz, Heilmesberger. Gypsy Rondo, Haydn; Waltz from "The Sleeping Beauty," Tschaikowsky. Mr. Dunham will play an Organ Solo.

Friday Evening Club.

The Friday Evening Club holds its regular meetings every Friday evening at 8 p. m. in Mollner Hall, 2128 Crystal street. At the last meeting a very lively intercourse ensued on "Intermarriage" as an outcome of the subject of Samson and Delilah. The coming Friday we will discuss the composition and literature of the Books of the Bible.

All those interested in Jewish history, literature and affairs are extended a hearty welcome.

Chicago Hebrew Institute Activities.

Professor J. G. Carter Troop of the University of Toronto, will lecture, under the auspices of the Institute Lecture Association, on Maeterlinck's "The Blue Bird" and "Monna Vanna," on the evening of Wednesday, March 4th, at 8 o'clock.

* * *

Dr. A. B. Yudelson will preach the sermon at the Friday evening services to be held at the Institute on March 6th, at 8 o'clock.

* * *

Mr. George Rosenblum will be the soloist of the next concert to be held on Sunday afternoon, March 1st, at 2:30 o'clock. The following program under the direction of Mr. Alexander Zukovsky, will be rendered: "Midsummernight's Dream," by Mendelssohn; "Wedding Dance," by Linke; "Woodland Whispers," by Czibulka; "Concerto in D Minor," by Mozart; Selection, "Cavalleria Rusticanna," by Mascagni; "Floriudo Suite Mignonne," by Burgmien, and "Second Hungarian Fantasia," by Tobani.

Betrothed.

Mr. and Mrs. William Wolfner of Peoria announce the engagement of their daughter Rose to Morton C. Miller, son of Mr. and Mrs. Charles L. Miller, 436 East 49th Street.

Mr. and Mrs. Paul Pearl of 921 Sheridan road announce the engagement of their daughter, Helen, to Emanuel G. Heilbronner, son of Mr. and Mrs. Henry Heilbronner.

Mr. and Mrs. David Lepman, 4634 Drexel boulevard, announce the engagement of their daughter, Stella, to Julian Krolik of Detroit, Mich.

Mr. and Mrs. S. M. Jess announce the betrothal of their daughter, Bessye B., to Joseph W. Grossman.

Mr. and Mrs. Israel Lanski, 5036 Michigan avenue, announce the betrothal of their daughter, Hattye Eunice, to Jorge G. Lazar, son of Mr. and Mrs. B. Lazar.

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Married.

Mr. Julius Solomon of Pittsburg son of Mr. and Mrs. M. Solomon of 5015 Prairie avenue to Miss Pauline Livingston, also of Pittsburgh, on Feb. 5.

Miss Blanche Babette Freund, daughter of Mr. and Mrs. Henry Freund, 5245 Calumet avenue, to Julius Jeffrey Lipski Wednesday, Feb. 25.

Mr. S. S. Stein, son of Mr. and Mrs. Adolph Stein, 4927 Lake Park avenue to Miss Josephine Harris of St. Louis on Monday, Feb. 16, at the Columbian club, St. Louis.

Miss Dorothy Salzenstein, daughter of Mrs. Nettie L. Salbtenstein of 4528 Michigan avenue, to Irving G. Felsenthal, son of Mr. and Mrs. Gabe Felsenthal of 4510 Vincennes avenue, Tuesday Feb. 24, at the Congress Hotel.

Died.

MARKS—Arthur L, aged 37 years, son of Charles and Hannah Marks, brother of Mae, Louis C. and Richard Marks, Mrs. Sam Fuhrman and Mrs. Damon T. Alsbuler. Funeral services Wednesday morning, Feb. 25th, at Sinai Temple, to Rosehill cemetery.

Domestic News

Mrs. Bertha Schwartz Lewi, widow of Dr. Joseph Lewi, died at her home, in Albany, New York, on Feb. 17th. Mrs. Lewi was 88 years old. She was born in Hesse Kassel, Germany, in 1848. The following year she came North with her brother and settled in New York, where she married Dr. Joseph Lewi. Doctor Lewi at that time had established a practice, where he was a member of a small Jewish community and of his profession.

* * *

Christian Scientists, because of their religious views, are not eligible to membership in the Independent Order of B'nai B'rith, within the jurisdiction of District Grand Lodge No. 4, which covers the Pacific coast and reaches as far east as Salt Lake City.

The decision was reached in the district convention now in session. I. M. Golden, grand president, said: "It is impossible for any person to be a Christian Scientist and remain a Jew."

* * *

Professor Franz Oppenheimer, of the University of Berlin, the well known economist, who has initiated a novel co-operative colony in Palestine, will arrive in New York on March 7th. He intends to visit six or seven of the larger Jewish cities to lecture and to make propaganda for a capital fund, which is to further develop his plan in the colony of Merchavia.

A large committee has been formed in New York to arrange for his reception. There will be an informal reception in Professor Oppenheimer's honor on Monday evening, March 9, and a mass-meeting will be held in Cooper Union Hall on March 16th.

A booklet in English writen by Professor Oppenheimer, containing a statement of the theoretical bases of his plan, together with an interesting description of a visit paid by him to the colony of Merchavia in Palestine, has been issued by the Jewish National Fund and the Federation of American Zionists.

DIGEST OF THE MEETING OF THE NATIONAL COMMITTEE OF THE COUNCIL OF JEWISH WOMEN, HELD IN NEW YORK CITY, FEBRUARY 9-12, 1914.

(Official.)

A meeting, among the most successful ever held by the National Executive Committee, took place in New York City, February 9-12, 1914, at the invitation of the New York Section. The most marked features of the reports of officers and Chairmen were the increase in general interest in the Council itself; the increase in active work among the members; the increase in membership in the Sections themselves; and the increase in number of Sections.

During the past year ten Sections have been added to the Roster of the Council, and various other cities have applied for membership. The new Sections are as follows: Chattanooga, Tenn.; Galveston, Texas; Houston, Texas; Waco, Texas, Dallas, Texas; Little Rock, Ark.; Hot Springs, Ark.; Wilkesbarre, Pa.; Yonkers, N. Y.; Oklahoma City, oragnized by Mrs. Harris; bringing the total number of Sections to 59, the largest number in some time. Each of these Sections has a very large membership from all groups of the city, and is actively at work. The spirit with which these Sections have entered into the great work of the Council and the word sent by them of the inspiration which the Council is to them must be learned with great satisfaction by our members.

The fame of the Council has reached so far that the women of Calcutta, India, sent to us to ask our help in organizing, and as our President, Mrs. Misch, happened to be traveling in India, she was able to give assistance in organizing what is tantamount to a branch of the Council, the women having expressed a desire to pay dues, and to become organically connected with us in our International Council.

The Secretary reported that she had been in 27 cities during the last year. The organization of the new Sections in the South was brought about during her visit to the South. All Sections welcomed contact with a National officer, asked many questions, and the work has greatly increased since her visit to them. An example of the result is Montgomery, Ala., which has more than doubled its membership is preparing to build a Settlement House; and has vigorously started to teach English to foreigners, and to do other work of Americanization.

Another result of her visit is the fuller appreciation of the work of the Department of Immigration, which has resulted in contributions from many Sections, as such; and from individual members, e. g. San Antonio voted unanimously at a large meeting to tax its members one dollar in addition to the dues, for the Department of Immigrant Aid, and has paid it. Many Sections have appointed Committees to secure annual contributions for the Department of Immigrant aid from men and women; The Federation of Charities of 3 cities are contributing to the Department;—altogether Sections and individuals in 36 cities have become supporters of the work.

There are many letters of appreciation from the immigrants and the families of immigrants who have been helped and guided. It must be a source of satisfaction to all, that the Sections and the immigrants, as well as many men who are now contributing to the support of the work, are at last convinced of its importance and value, and show it by making the extension of the work possible.

An open meeting was held Monday evening, Feb. 9th, at which officers and Chairmen reported.

Mr. Jacob H. Schiff, who was absent from the city, sent the following telegram:

"Absence prevents me from being with you this evening, but be assured that I thoroughly understand and deeply appreciate the constructive value of the many sided work of the Council of Jewish Women and wish it every further success.

Jacob H. Schiff."

* * *

Mr. Adolph Lewisohn shows his keen interest in the work by a check of $1,000, and the following letter:

"Adolph Lewisohn, 42 Broadway.

New York, Feb. 5, 1914.

Dear Miss American:

I regret exceedingly that, owing to another engagement, I will be unable to attend the meeting at Temple Emanu-El on February 9th.

I consider that the Council of Jewish Women is doing very good work, which is having a splendid influence upon the Jewish people; helping them to become better men and women, and raising their general standard. Its work in guarding and protecting immigrant girls is particularly worthy of commendation; and altogether I cannot praise too highly the noble impulse which actuates the women of your Council to engage in this great constructive and uplifting work, which so greatly benefits the Jewish community and indirectly the public at large.

Wishing your Council continued success, I remain,

Yours truly,

Adolph Lewisohn."

* * *

The following letter also must be a matter of pride and satisfaction to all:

"U. S. Department of Labor, Bureau of Immigration,

Washington, November 13, 1913.

The Bureau has read with interest the report of the work accomplished by the Jewish women of the United States

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(The Council of Jewish Women) in caring for the mental, moral, physical and financial condition of the immigrant girls. It is work that helps not only the girls, but the Government also. The Bureau heartily commends and approves it.

Very truly your,
(Signed) Louis F. Post,
Acting Secretary.
(Signed) F. H. Larned,
Acting Commissioner-General."

* * *

The Executive Committee trusts these endorsements will stimulate every member to increased endeavors to interest many to give us the support that will enable us to do our duty to our immigrant sisters.

The letter from our former President, Mrs. Caesar Misch specifically explains her resignation, which was accepted with regret. Mrs. Misch was elected Honorary Vice-President.

Mrs. Enoch Rauh was elected President.

Mrs. Miriam K. Arnold, of Philadelphia, was elected First Vice-President.

Mrs. Nathaniel S. Haris, of Bradford, Pa., was elected Second Vice-President.

To the vacancies thus created there was elected:

Mrs. Nathan Glauber, N. Y., from the class whose term expires 1914, to the unexpired term of Mrs. Harris.

Mrs. Emma Eckhouse resigned as Chairman on Finance because of her absence in Europe. She was a Director whose term expires in 1917. To this vacancy was elected:

Mrs. Max Thalheimer, Syracuse.

To the vacancy created by the election of Mrs. Glauber, whose term expires in 1914, there was elected:

Mrs. Eugene Friend, of Milwaukee.

A cordial invitation came from the New Orleans Section to hold the Seventh Triennial in the City of New Orleans. This was unanimously and appreciatively accepted by the Executive Committee.

From San Francisco came a cordial invitation to hold an Executive meeting in San Francisco during the Panama Exposition. This too was accepted with appreciation and a meeting of the National Executive Committee will be held in San Francisco in 1915, and every effort will be made to bring to this meeting representatives from all the Sections.

The Budget of the year for all Departments of the Council work was considered in detail and adopted. There was given instruction to prepare a suitable exhibit for the Panama Exposition, a tentative plan for such exhibit having been presented by the Executive Secretary, and endorsed by the Executive Committee.

It was reported that aid had been immediately sent to our Dayton Section during the recent flood in Ohio. Aid was sent to the Hot Springs Section for a devastating fire. Both of these Sections expressed their keen appreciation of the thoughtfulness of the Council, and their loyalty to it.

In addition to the $50 sent from the Emergency Fund to the American-Jewish Committee for the Balkan War and to the National Red Cross for the same sufferers, there was collected through the Sections, $712, which was transmitted through the American-Jewish Committee to the Jewish sufferers from the Balkan War—a splendid collection.

Reports were made of the following meetings:

1. The National Young Men's and Women's Hebrew Association. The meeting was attended by Mrs. Arnold, Second Vice-President, Miss American, Executive Secretary, and Mrs. Glauber, Director.

2. The meeting of the Executive Committee of the Council of Women of the United States in Washington, and of the Triennial of the Council of Women of the United States in New York, at which preparations were made for the Quinquiennial of the International Council of Women. Miss American is Chairman on Immigration of the Council of Women of the United States and was elected one of its delegates to the International Council of Women to be held in Rome; the Council of Jewish Women feeling that the Jewish Women should be officially represented, if possible, voted to make Miss American the delegate from the Council of Jewish Women to the International Quinquiennial in Rome, Miss American having stated that she would go without any expense whatsoever to the Council.

It was reported that the Council was becoming so well known and of such high repute that 20 libraries and universities had asked to be put upon the mailing list, and were insistent upon having annual as well as Triennial reports of the work of the Council.

It was also reported that invitations had come from Hungary, from Germany, from Italy, and from Denmark, to present the work of the Council for immigrant girls, both in person and in newspapers and magazines of high repute.

It will be recalled that the Council has been making a Study of the Subsequent History of Patients Discharged from Tuberculosis Sanatoria. So highly was the work in this study regarded that the Department of Health of the City of New York asked permission to publish it as one of its monographs, Dr. Charles S. Bolduan having kindly volunteered to make the analysis of the medical data. This monograph has recently been issued and distributed to over 2000 persons, physicians and workers, in addition to having been sent to the Sections. It has received a large amount of favorable comment and an additional 500 have just been requested, the demands for it are so large. This study and similar studies, if we could procure the means to make them would add greatly to the reputation of the Council. The following comments must suffice:

Mr. Max Senior of Cincinnati says, in asking that 100 copies of the pamphlets be sent him for distribution.

"It is a move in the right direction. I congratulate you that women have

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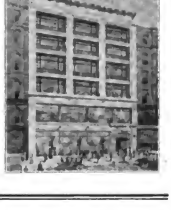
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undertaken to carry through a constructive piece of work like this and have not given their entire time to 'Sentiment.'"

Dr. Livingston Farrand of the National Association for the Prevention of Tuberculosis says:

"I regard the Study as an extremely important piece of work, a real contribution to the tuberculosis problem."

We trust that our Sections will bring the Study to the attention of as many people as possible.

A luncheon and reception was tendered to the Executive Board by the New York Section, at which almost 600 Jewish women greeted these, their guests of honor. Among those who were present was one who stands forth as a great social worker in New York, Rosalie Lowe Whitney, and who, speaking of the Program of Work of the Council said:

"I look over a tremendous mass of literature of this sort. I have never seen anything more comprehensive than your Plan of Work. Of course it is easy to criticize and to say that any one can make a fine program, but let me assure you any one cannot make a fine program. A program like yours which shows each subject has been so thoroughly considered, is a very rare thing, and I know of no other organization which has published its equal."

Reports were made by the various National Committees, only a brief mention of which can be made.

Mrs. Harris, Chairman on Religion, stated that there seems to be a pronounced tendency on the part of Sections generally to revert to all ceremonial observances in the home. She stated also that the Sections reported increased interest in the number of meetings devoted to consideration of purely Jewish subjects.

Mrs. Cohen, Religious Schools, reported that there were 2200 children in Religious Schools in 48 Sections, with 120 volunteer and 29 paid members.

Mrs. Rauh reported that in the work of philanthropy there was devotion to constructive and preventive work. The Sections conduct 195 various philanthropies and 13 institutions, with an expenditure of nearly $200,000, in one year in addition to the dues. Is not this a remarkable showing?

In Education (Mrs. Pollak, Chairman), the progress was no less remarkable, the Sections seeming to give their energies to vocational guidance, to assisting medical inspectors with the school children, and to co-operation with the school in helping deficient and delinquent children.

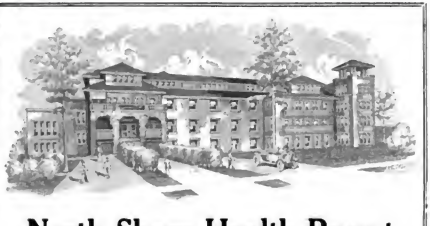
A thing especially worthy of especial notice is the following:

The Portland, Oregon Section, gives credit to school children, with an award at the end of the school term to those children helping at home with the household duties, thus putting to practical use methods and work taught at their Settlement House. Many new classes in English to foreigners are reported.

The Sub-Committee on Sex Hygiene has given itself to sane consideration of the subject by parents and teachers and has accomplished much.

The Committee in Peace (Mrs. Bern-

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kopf, Chairman), reports 20 Sections having Peace meetings.

The Committee on Reciprocity (Mrs. Thalheimer, Chairman), reported excellent service done in exchange of papers among Sections, in use of the slides, and in sending the titles of films for Bible pictures, which had been so well used in Charleston, S. C., New York and other cities.

Mrs. Eugene Friend, Chairman on Purity of the Press reported great interest in the work. Several universities have asked for additional copies of the Plan of Work and Bibliography.

Mrs. Piza for the Blind, showed activity in preventive work, teaching of midwives, and legislation to prevent blindness of the new born, and active work with individual blind in a number of the Sections. Especially there was brought to the attention of the Executive Board one of our most active workers, herself blind, Mrs. John Frank of Nashville, Tenn., who is a help and inspiration to every one with whom she comes in contact.

Mrs. Hirshfield, for the Juniors, reported exceellent work in preparing for their future service to their fellows; in the study of Jewish subjects, in debates between cities, and in work with children especially.

For Immigrant Aid, Miss American reported having secured the service of an unusual worker, Miss Frances Blaseoer, for the position of Secretary in the Department of Immigrant Aid. Miss Blaseoer came to the Council in November. She plans several important pieces of work that must redound to the benefit of all.

Our Sections have responded to the increased service demanded by the larger immigration: inland cities are employing paid workers for all their time. Nearly 25,000 girls entered the United States through all Ports last year; 18,000 through New York City alone.

At the time of the Volturno disaster the system of the Department was well tested and responded remarkably, immediate service in many cities having been given, not only to the survivors, but in quieting the fears of the relatives. The Red Cross has officially thanked us for our help.

The meeting closed with the general feeling that never in its history had the Council been in so prosperous a condition, with so bright a future before it, with so much constructive work being done, and with not only men, but Government, Municipal and Federal, recognizing and praising the Council.

Let us all work together to continue the good work so that the Council may become a gracious organization in the United States.

All of which is respectfully submitted.

Sadie American,
Executive Secretary.

* * *

The City of Providence, R. I.
September 26, 1913.

To the Executive Board of the C. J. W.

Dear Friends:—

It is as friends that I think of you, as friends that I greet you, and there-

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fore with a feeling of deep sadness that I send you this message.

I was away from my office for practically the whole of the last Council year. This year, sailing October 4 and remaining away until June 22, I shall be out of the country the entire Council year, and it is almost a certainty that I shall again travel extensively during the winter of 1914. As many of you know, the health of a member of my family has made this travel necessary, so that my leaving my post was and is due not to a shirking of public duty, but to the urgent claims of private duty.

But I have no right to continue in office when I am not here to do the work. It is not fair to the Council or to the officers upon whom my work must devolve. My resignation, which I hereby tender, comes only after long deliberation, the result of which is the conclusion that this is the only just course to pursue.

I wish to express to you all my sincere appreciation of your co-operation, your assistance, and above all, of the true friendship with which you have honored me during the years I have worked with you. As one of the rank and file, I shall be as truly eager to assist in the development and extension of the Council and to work together with you as I have been during my term of office.

I regret that I could not remain here until this meeting so that I might once more have clasped hands with you and that I might once more have presided over a meeting of the Organization which has so completely filled my life during the past few years. The Council has meant and still means so much to me that my resignation comes only because I feel that an organization of this standing should have a working and not an absentee President. Therefore I beg you to accept this resignation in the spirit in which it is offered, namely the feeling that we must do what is best for the welfare of our beloved Council.

Wishing you all success in your deliberation, I am,

Yours faithfully,
Marion L. Misch.

Jewish Chautauqua Society.

A meeting of the Board of Directors of the Jewish Chautauqua Society was held the past week. Reports of the various activities of the Society were presented which indicated marked development and expansion.

The report of the Correspondence School was presented by the Dean, Dr. William Rosenau, showing the enrollment of eighty-four students and thirteen certificates having been awarded to students who have completed the course. Several students are enrolling in additional courses. Applications for registration are being daily received from Congregations who realize that the need that has long been felt for special professional training to be given to the teachers of Religious Schools, is being supplied by the Chautauqua Society. The course of Ethics is now completed in printed form and advance orders have been received for it. Four other courses has been awakened by the production of the two books by Chancellor Berkowitz, The New Education in Religion. The work is the product of thirty years of labor on the part of the author and aims to present a practical mode of applying Pedagogical principles to the specialized field of Jewish Education. The Society is the sole agent for these books and inquiries should be sent to the home office.

The Union of Jewish Literary Societies of Great Britain has extended a cordial invitation to Drs. Berkowitz and Rosenau to take part in the Conference which will be held in New Castle about the middle of June and explain the general Chautauqua movement and the Correspondence School in London.

The outline of the work for the Summer Schools in the various Universities was presented. This movement which was inaugurated by the Chautauqua Society to supply instructors on Jewish themes to the faculty of the various Summer Schools throughout the country has been attended with most gratifying results, in the Universities of North Carolina, the State Normal College in North Carolina, the Summer School of the South at Knoxville, Tenn., and the University of Virginia. Upon the urgent solicitation of these Universities the work will be resumed this summer and similar work in Columbia University, New York City and other Eastern Universities.

The Secretary is now on a tour in Ohio and Pennsylvania.

Union American Hebrew Congregations.

The annual report of Rabbi Max Reichler of Sinai Congregation of the Bronx, New York City, contains the following interesting account of the progress of the congregation during the past year:

During the last twelve months Sinai Congregation of the Bronx has made very perceptible progress. Our attendance at services has more than doubled, the area of our influence has been greatly enlarged, our schools have been strengthened both in numbers and efficiency. The number of activities can only be judged by a sample week's program:

Saturday evening—Meeting of Sinai Alumni Association.

Sunday morning—School Sessions in Schools Nos. 1, 2, 3.

Sunday afternoon—Meeting of Sinai Junior Circle at private home. Meeting of Confirmation Class.

Sunday evening—Meeting of the teachers from all schools.

Monday afternoon—Meeting of Sinai Sisterhood.

Monday evening—Meeting of the Temple Club. Meeting of the Auditing Committee of the Congregation at Lebanon Hospital.

Tuesday afternoon—School Session at Sinai School No. 2. Meeting of the Bar Mizvah Class.

Tuesday evening—Meeting of Sinai Sis-

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terhood Entertainment Committee, with regard to tickets, etc.

Wednesday afternoon—School Session of Sinai School, No. 1.

Wednesday evening—Entertainment and Ball under the auspices of Sinai Sisterhood.

Thursday evening—Rehearsal for Chanukkah Play.

Friday evening—Divine service.

Saturday morning—Divine service. School Sessions in Schools, Nos. 1 and 2.

Saturday afternoon—Hebrew Class for Hebrew Teachers.

We have in our Building Fund about $3,000, and the Sinai Sisterhood has about $1,000. All moneys cleared from affairs given by any one of the Auxiliary Societies go directly to the treasury of the congregation.

Our Building Fund will be substantially increased as soon as our Temple on E. 145th street will be sold. This became our property together with a burial ground located in Mount Zion Cemetery, when we united with Temple Hand in Hand. This older organization had lost most of its members by removal to the western part of the city. We are not insensible to the compliment paid us by an organization of twenty years' standing in offering to take our name.

At present we are having divine worship at 816 Union avenue and at 463 E. 145th street (the address of what was formerly Temple Hand in Hand). During the High Holidays Rabbi Jacob D. Schwarz, of Cincinnati, very ably conducted the services in the 145th Street Temple, and took charge of all the activities connected with that Temple. We are now conducting our Sinai School, No. 3, in that edifice, and find that the school is continually increasing in numbers. It is supplying the need for a modern, democratic religious school. Every first Friday evening of the month I preach in that Temple. On the same evening a special musical service is conducted in our synagod on Union avenue.

The children of our religious school are the best propagandists for our cause. Quite a number of them attend our services regularly, and some of them even keep a record of the moral and religious lessons contained in the sermons they hear.

The children actually spend most of their time in our building, either attending the school session, a meeting, a rehearsal, or helping in some special work for school or congregation. We not only endeavor to win their hearts, but quite often we succeed in winning the hearts of the parents through the children. The usual process is: The child joins the school, then mother joins the Sisterhood, then father joins the congregation.

Our experiment in having school sessions three times a week has proved successful and practical. Our attendance is good, and the results are quite satisfactory. A few of our graduates are far enough advanced to take charge of some of the Hebrew classes. Our system of filing cards and special forms of registration cards helps us to understand the en-

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vironment of our pupils, and to keep in touch with them after they leave our school.

The alumni of our schools we have recently organized into a Sinai Alumni Association. This society, meets every Saturday night for study and discussion, and once a month for social purposes.

We have been very fortunate in securing teachers and principals. Sinai School, No. 1, is under the leadership of Rabbi Morris Cahan (H. U. C. '03); Sinai School, No. 2, is presided over by Miss Edith Maisner, B. A., and Sinai School, No. 3, by Miss Minnie Kleinman, B. A. We now have about 400 pupils and 23 teachers.

One of the most gratifying results of our work has been the influence which our congregation, our schools and our auxiliary societies have exerted on others. A number of representatives from other Jewish schools have from time to time visited our schools, and studied our system and methods. Some congregations were even induced to make radical changes in their method of religious instruction. One of our teachers, familiar with our method of work, received and accepted an invitation from the Y. M. H. A. of the Bronx to take charge of their religious school. A prominent congregation in Manhattan has recently adopted our "three-times-weekly" method, which, I have good reason to believe, was due to the success of our experiment.

Late Friday evening services were introdneed by some of the orthodox synagogs in our neighborhood, as well as by the Y. M. H. A. of the Bronx. Some orthodox congregations have awakened to their responsibility after observing our continuous efforts to reach the younger generation. A young people's league connected with one of the synagogs was the result.

The congregations introduced Sabbath afternoon services for children, in which services some English is used. In one amusing case our printed call for membership was considered a model of advertising and was copied word for word, with change of name, of course. One organization even found it profitable to prefix the word "Sinai" before its own name in order to draw a larger membership.

It is certainly pleasing to find that after even a short period of existence our name suggests to many minds what we are trying to perfect, namely, an efficient organization with modern methods, working with zeal and enthusiasm to make Judaism a living religion, and to teach the noble and sublime principles of our faith in a manner that appeals to a new generation in a free country.

Sinai Congregation was organized under the auspices of the Union of American Hebrew Congregations.

BARON DE HIRSCH AGRICULTURAL SCHOOL, WOODBINE, N. J.

The graduation exercises of the Baron de Hirsch Agricultural School will take place on Sunday morning, February 22nd, at 10 a. m., at which time 12 second year students will receive their diplomas, 25 first year students their certificates, and 3 sons of Jewish farmers their short course certificates. Addresses will be delivered by the chairman and several members of the Agricultural School Committee, by the Superintendent and Dean of the school, by the President of the Alumni Association and the delivery of the Salutatory and Valedictory by two of the graduates. Prizes will be awarded as follows: For the best essay on "Sanitary Milk Production;" for the best kept individual gardens; for the winner of the Teaming Contest; to the students in highest standing for the first and second years, respectively. Alumni Association prizes for proficiency in practical and theoretical work.

Applications for admissions to the school for the new term, which will begin on March 15th, are coming in very rapidly. Those young men who wish to enter should apply immediately to the Superintendent of the Baron de Hirsch Agricultural School, Woodbine, N. J., and thus avail themselves of the opportunity to be enrolled as students for the coming term.

One of the latest innovations at the school, is the arrangement of a Farmers' Week in co-operation with the Federation of the Jewish Farmers of America. The sessions will begin on Monday, February 23rd and continued until Thursday, February 26th. Lectures on agricultural topics, especially upon those subjects which pertain to the direct needs of the Jewish farmers will be delivered by the instructors, in the various departments of the school, by several professors of the leading agricultural colleges, and by several of the members of the Executive Committee of the Federation of Jewish Farmers. In this way it is aimed to bring the Agricultural School in closer contact with the Jewish farmers of America, a large representation of whom are expected to attend.

Foreign News

Telegrams from Kiev announce that Pashkoff, the Jewish tailor who was arrested and charged with the "ritual murder" of the boy Yoshel Pashkoff, has been released on bail in consequence of the discovery alive eof th Christian boy Taranthevitch, who was at first said to have been the victim of the crime. Taranthevitch, according to first reports, had been adopted by Pashkoff as his son and then murdered.

A Russian peasant named Gontcharuk, arrested in connection with the alleged murder, was also set at liberty today.

Recent developments appear to dispose of the allegations of "ritual murder" put forward by the members of the "Black Hundred," the society responsible for the instigation of many massacres of Hebrews in Russia.

* *

All the Jewish teachers employed in the public school of Bialostock were dismissed last week by a special order of the Department of Education. More than fifty teachers, mostly women, were affected by this ruling.

No reason was given for the action other than to say that Christian teachers must be substituted in their places. Protests were raised by a member of Christian parents, who declared that they were perfectly satisfied with the work of these Jewish teachers and that there was no valid reason for dismissing them. No attention was paid to these protests.

In many schools pathetic scenes took place when the teachers said farewell to their classes. In some instances both teachers and pupils wept.

* * *

Vasili Shulgiv, editor of the Kievlanin, a reactionary paper, was sentenced to three months' imprisonment last week because of the friendly attitude he took toward Mendel Beilis. Shulgiv is known throughout the empire both as a literary man and as one of the stanch upholders of the Government party. Nev-

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ertheless, he was arrested during the time of the Beilis trial on a charge of libeling the Government. The specific case made out against him was that he printed and published the article in his paper favorable to Mendel Beilis. In it the writer claimed that the entire case was without foundation; that the Russian authorities had no right to imprison Mendel Beilis and that the trial was a disgrace to the empire. Shulgiv announced that he will appeal his case.

* * *

The Russian Ministry is now preparing a bill, which will soon be presented to the Duma, prohibiting the Jewish mode of slaughtering animals. It is said that ex-Premier Kokovtseff and the Minister of Justice, Choglovitov, are both in favor of the bill. The most serious phase of the problem to them is to provide for the income of the municipalities which profited from the special meat tax imposed upon the Jews. It is presumed that another tax will be imposed upon the Jews so as to compensate for this and that as soon as the provisions of the new tax are worked out in detail the bill will be ready for presentation to the Duma.

JEWS CLOSE TO LINCOLN.

By **Isaac Markens**
in the American Hebrew.

New Lincoln pictures are a rarity. Now and then is blazened forth the discovery of something described as just emerged from its hiding place and "absolutely new," which proves to be of decidedly ancient flavor. The field for further Lincoln research has the appearance of a dreary waste. With the close of the present decade most of Lincoln's contemporaries will have passed away. From the little band still remaining, are brought forth occasionally a few shreds of overlooked material, and well worth saving from oblivion. Such instances are rare. Some of decided value, and long in my possession, are here presented as received from the narrators.

Joseph B. Greenhut, the New York merchant, furnishes much interesting information of his intercourse with Lincoln during his service in the army from which I quote the following:

"On April 14, 1861, came the news of the fall of Fort Sumter, followed by the president's first call for 75,000 volunteers to serve for three months. Greenhut was then living in Chicago. This proclamation was published in the Chicago afternoon papers, and on the morning following young Greenhut enlisted under that call, he being the second man in the city of Chicago to be enrolled for the suppression of the rebellion. This proving a more formidable task than expected, a further call for 300,000 men to serve for three years followed and Greenhut again enlisted and served during that period. Step by step he was advanced in the rank of captain, and finally was promoted as chief of the staff of Col. Hecker's brigade in the division of Gen. Carl Schurz. Having served continuously from the outbreak of the war with a brilliant record for gallantry and fidelity at Fort Donelson, Lookout Mountain, Gettysburg and elsewhere, Captain Greenhut resigned from the service on February 28, 1864.

Regarding Lincoln's re-election, as imperatively demanded by existing conditions, he felt somewhat as Lincoln himself had expressed it: "It is a bad policy to swap horses while in the middle of a stream," and took an active part in his re-election, being much elated over his success. He was present at the second inauguration in 1865, participated in all the functions then going on, and shook the hand of Lincoln several times on that occasion. "Our conversion," said Capt. Greenhut, "was very brief, but to the point. I merely expressed my good will and wishes for the future welfare, and he thanked me very much as he knew I came from Illinois expressly to witness the inauguration."

Capt. Greenhut's next function was a sad one, when Lincoln's body was conveyed to his old Springfield home, and lay in state in Chicago. For two days and nights hundreds of thousands of people viewed the remains, Capt. Greenhut being the officer in charge of the veterans who formed a body-guard for the remains during the stay in Chicago.

The recent death of Edward S. Salomon of California, recalls an interview with him some two years ago when he narrated the incidents hereto appended. Salomon earned a commission as Brevet-Brigadier General for services in the Civil War and President Grant later on appointed him Governor of Washington territory.

Gen. Salomon formed the acquaintance of Lincoln in 1856 while reading law with Norman B. Judd, in whose offices in Chicago Lincoln made his headquarters There he met Lincoln quite frequently. During leisure hours Lincoln entertained the young men there with quaint and humorous stories of his early days. In 1858 it was Salomon's good fortune to report some of the Lincoln-Douglas debates for a German newspaper, including the one at Freeport. He was one of the assistant secretaries of the Republican National Convention of 1860 at Chicago, and served as such at all its sessions until the taking of the final ballot, when he went to the roof of the convention building, known as "the Wigwam," to join in the announcement to the crowd below of the nomination of the Rail-Splitter." Having joined the army as Second Lieutenant of the 24th Illinois Regiment,

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Salomon, after serving in the West and being promoted to Major, was transferred to the East where he became Colonel of the 82nd Illinois Regiment. His command being stationed near Washington, he had frequent occasion to call on the President by whom he was always kindly greeted by name. When leaving the White House, he was invariably enjoined by Lincoln to "look out and not get killed," to which he responded, "I certainly shall not, if I can help it."

Following the battle of Gettysburg, in which Salomon took part, he told the writer it became necessary, in consequence of many desertions in the face of the enemy, to execute at least one man in each division of the army on a certain day. One, John Baus, of Salomon's regiment, was one of the many court-martialed for such offense and sentenced to be shot. Having thoroughly investigated the charge against Baus, Salomon was convinced of the man's innocence. He found that Baus, having suffered an attack of sunstroke which unbalanced his mind, had wandered away from his command, in which state he was picked up by the provost-guard of the Union forces, quite close to the Confederate lines, by whom his incoherent statements were construed as evidence of guilt. Knowing Baus to be a brave and good soldier, that he had drifted along to the place where apprehended utterly bereft of reason, and ignorant of his proximity to the enemy, Col. Salomon felt that execution under such circumstances would be nothing short of murder. He thereupon drew up a petition to the President fully covering the facts and requesting a pardon, hastened to Washington and presented the petition to Secretary Stanton, who declined to consider it. He next took the petition to the President, informing him that the execution of Baus would be a terrible injustice and nothing short of judicial murder. He then told Lincoln of Stanton's refusal to take action in the case.

"I don't know whether or not you will grant this pardon," said Col. Salomon, "but you have always been so kind to me that I believe this man's life may be saved if the matter were properly put before you."

At this point Lincoln stood for quite a while in deep thought, looking earnestly at his visitor. Finally he said to Col. Salomon: "You are a good soldier. I have heard of your record. I know it. Stanton is a pretty hard fellow—ain't he?"

"Yes," replied Salomon, "I think so."

"Yes, that's so," returned the President, "but we need such a man in the position he holds."

Col. Salomon admitted such was the case, adding that it was also fortunate for the country that there was one above Stanton who knew how to temper justice with mercy. Here the President looked at Col. Salomon as he smilingly said: "Well, you put that pretty well—come back in an hour, and I'll think it over."

Now spoke Col. Salomon: "Mr. President, unless I get there before one o'clock tomorrow afternoon this man will be shot."

"Well," said Lincoln, "if he is pardoned you will get there in time, and if he isn't it won't matter when you get there."

Within an hour Col. Salomon reported to the President who placed in his hand a pardon already made out. Salomon, while profusely thanking the President and bent on saying more, was interrupted with the warning:: "Well, you want to get there in time, hurry up and go."

Col. Salomon made his exit and hurried by train to Centerville, Va., where he arrived at 11 o'clock in the morning. His horse was almost killed in covering the ground. He got there to find the Division of troops drawn up around the open grave, the Chaplain of the regiment intoning a prayer. Col. Salomon had telegraphed of his coming, but nothing short of his exhibition of a pardon with Lincoln's signature could stay the execution. The Colonel's production of the precious document, in the nick of time, was, he says, much appreciated by the whole command who heartily cheered the President as they marched off to their quarters.

Years had passed since the vast army of a million men had melted away, and Gen. Salomon was county clerk of Cook County, Illinois, when a most remarkable sequence to the Virginian episode occurred in the city of Chicago. He had been attending a political meeting in that city all through the night, and was preparing to leave for his home at 2 o'clock in the morning. The city being in the throes of a terrific rainstorm, Gen. Salomon sent out for a hack, but could find none. A second time he sent for one, and was more fortunate. With instructions to be driven to his house, he entered the hack and in due time was at his destination.

On alighting, Salomon inquired of the driver: "How much is this?" The answer came: "One dollar."

Said Gen. Salomon: "This is a pretty bad night to take a man out for a dollar, —take two dollars," and he passed the money.

Much to Gen. Salomon's surprise, the driver now said: "General, I don't want anything."

Still more surprised the General exclaimed: "You don't want anything, my man—you surely are not driving out for your health in weather like this?"

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At this point the man said: "The fact is, General, if it hadn't been for you, I would not be driving this hack. I am John Bass of Company B, who was sentenced to be shot and you saved my life."

The interview closed as Gen. Salomon remarked: "Well, that's all right, you take the two dollars anyhow,—I'm glad to see you doing so well."

General Salomon's petition in behalf of Baus was the last occasion of his meeting Lincoln. Of his subsequent experience in the army, he says: "Our force was transferred from the Army of the Potomac to the Army of the Cumberland under Gen. Thomas and our future campaigns were through Georgia, the Carolinas, and Virginia, ending with the great review in Washington. While stationed at Raleigh, N. C., we received the news of President Lincoln's assassination, on the same day that Johnston's army surrendered to Sherman. The consternation, grief and heartfelt sorrow expressed and demonstrated by the army on the receipt of this terrible news, was such that none who ever witnessed it can ever forget it. It proved more than anything else the intense love and veneration of the soldiers for this, the greatest American who ever lived. The surrender of Johnston was the last straw that broke the Confederacy. It aroused enthusiasm, but Lincoln's death cast a shadow on our path for many a day."

One, Jacob Alshuler, who came from Germany and settled in Covington, Ind., in the late forties of the nineteenth century, was the first comer of a family closely related to Lincoln. A cousin, now known as Moses Alshuler, a well-known merchant of Chicago, lived in Danville, Ill., in 1853-54, having arrived in this country early in 1853. Danville, then a small village and county seat, drew many lawyers as a place of residence. Ward H. Lamon was Lincoln's resident partner in Danville, while the latter lived in Springfield, and Lincoln often came to Danville to attend the sessions of the Circuit Court. Moses Alshuler's brother, Jacob, the only Jewish citizen in the town, kept a clothing store and being of a very jovial disposition, attracted many of the lawyers and judges to his store which thus became the popular gathering place, Lincoln being among the many who spent much of his leisure time in the store. Mr. Alshuler often met him there and admired his great geniality, listening to his many little stories, admirably told, with a kind word for everybody, and everybody was his friend regardless of nationality or creed. Naturally, being but a mere lad, just mastering the English language, young Alshuler became much interested in Lincoln's career from that time on, and saw his kind face for the last time at the State House in Indianapolis when on his way to Springfield for burial. "Little did I think," says Mr. Alshuler, "that among these gatherings in the Danville store, we had one of the greatest men of the age."

For many additional facts concerning Lincoln and the Alshuler family, the writer is indebted to the Hon. Samuel Alshuler of Chicago and Aurora, Ill., a leading lawyer of the West and in 1900 an unsuccessful candidate for Governor of Illinois on the Democratic ticket. Mr. Alshuler is a son of Jacob Alshuler of Danville, nephew of Moses Alshuler and of Samuel Alshuler, to whom we shall presently refer. He states that many are the tales he has heard his father relate of Lincoln, before his death in 1896. Referring to a visit to Danville, some years ago, when he had gone to try a lawsuit, Mr. Alshuler tells of being then shown an old Danville newspaper published some fifty years before. Appended to a notice printed therein in 1852, calling a meeting of Olive Branch Masonic Lodge No. 38, of that place, to celebrate the one hundredth anniversary of George Washington's initiation into the order on November 4th, are the names of Jacob Alshuler and Daniel W. Voorhis, the latter from Covington, Ind., who was later on the famous Senator from Indiana, known as "The tall Sycamore of the Wabash."

In this same Danville newspaper appeared also an announcement that Samuel Alshuler, a brother of Jacob Alshuler and uncle of the present Samuel Alshuler, our informant, would be at Danville to take daguerreotypes on certain days named. The senior Samuel Alshuler was an itinerant artist living in Urbana, Ill., his name being linked with Lincoln's, on account of an interesting circumstance which occurred in Urbana and is thus described in a letter to the writer by J. O. Cunningham, a resident of the town since 1853, most of the time engaged as editor of a local paper and in the practice of the law. Mr. Cunningham is a member of the Illinois State Historical Society. He says: "I knew Mr. Lincoln very well and was a practising attorney here when it was his habit to visit our court at every semi-annual term for the purpose of engaging in his business as a lawyer, he at that time residing at the State Capital, Springfield. He attended the May term, 1858, for a few days, during which Samuel Alshuler was engaged there in making ambrotype pictures. One morning I happened to be in the rooms of Alshuler when Mr. Lincoln walked in and said he had been informed that he, the artist, wished him to sit for his portrait. Mr. Lincoln was dressed in a long linen duster, the weather being warm at the time. Alshuler answered that he had so requested and said he could not make a good picture of him in that coat and

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asked if he had not a dark colored coat in which to sit. Mr. Lincoln said he had not, as this duster was the only coat that he had brought with him from home. Alshuler thon said 'Put on my coat,' which was done. Alshuler's body was as large as Lincoln's, but his legs and arms were only of ordinary length, while Lincoln's were abnormally long. The fit around the bust was good, but the arms protruded a quarter of a yard beyoad the sleeves, making a most ludicrous and laughable appearance. Lincoln laughed immederately and it was with much effort that he overcame his hilarity enough to be posed for the picture with his hands thrown down by his sides in order to hide the discrepancy of coat and arms. In this picture, his lips are unlike any other portrait, this from the effort made by him at looking sober."

It was the privilege of Nathan Heldman, for many years a merchant of Bloomington, Ill., so he states, to meet and shake hands with Lincoln, as early as 1858, when the future President was a frequent visitor to that city. An incident which Mr. Heldman often recalls, and of which he was an eye-witness, was a game of billiards between Lincoln and Ward H. Lamon, then living in Bloomington, and others. Lincoln, he says, showed such awkwardness in handling his cue, and whenever he accomplished the feat of striking the balls, he jumped around and cried ont like a schoolboy, on the joy of having hit the mark. Mr. Heldman, now living in Cincinnati, states that the great kindness stamped in Lincoln's face and so often referred to by his biographers, can never be forgotten by anyone, who, like himself, had the pleasure and honor of knowing Lincoln as he did.

A plain hickory walking cane carved by Lincoln, with the name "Abe Lincoln" cut on it, is owned by Sigmund Heldman, now and for forty years a merchant of Bloomington, Ill. He tells the writer that he found it when cleaning up the office he rented from the Third Mutual Bank of Bloomington, about 1880, which had been occupied at one time by Gen. Asabel Gridley, who, like Lincoln, had served in the Black Hawk War, and was in command of the McLean County militia, during the Mexican War. Lincoln and Gridley were great friends. When the former attended Court at Bloomington, he usually, during leisure hours, was sitting around Gridley's office where he must have lost the cane. The stick was exhibited with other relics at the World's Fair in St. Louis in 1904.

Prompt release from confinement in the Elmira, N. Y., prison of Henry Schwabacher, private of an Alabama artillery company, captured at Fort Donelson, Tenn., in 1864, was brought about by the late Nathan Herrmann of New York, through the influence of a friend, a New England editor named Tinton. Schwabacher, a merchant near Montgomery, Ala., had been impressed into the Confederate service, leaving a wife and five children at home. When this fact was made known to the President, by Tinton, he exclaimed: "Too bad! Too bad! He shall be released tomorrow." Two visitors, awaiting an audience with the President, who had overheard these proceedings, now stepped forward with an appeal for the release of a Confederate Colonel captured in a recent battle. Mr. Lincoln was indisposed to grant their request, whereupon his visitors reminded him that he had just released a common soldier. "Yes," replied the President, "but he has a wife and five children and was forced into the service. Your friend, the Colonel, was not forced into the service as Colonel—but one big fish is worth another big fish. I will see if he can be exchanged for an officer of equal rank." Schwabacher, who was released the following day, was a brother of Simon Schwabacher, Grand Rabbi of Odessa, Russia.

The late Max Stadler, born in Bavaria, March 15, 1822, and died in the city of New York, July 12, 1910, was on intimate terms with Lincoln. From 1855 to 1863 he was the senior member of a prominent Cincinnati firm having extensive business ramifications throughout the West, including the State of Illinois, and from 1855 to 1859 Mr. Lincoln was the attorney of said firm in that State. In 1858 a Springfield merchant, indebted to the Cincinnati firm in the sum of $5,000 for merchandise, made an effort to leave the State, after shipment of his goods to Decatur, Ill., to evade payment. The facts were laid before Lincoln, who instructed Max Stadler to go to Decatur and identify the merchandise and this was done. Lincoln joined Stadler in Decatur where the two registered at the old St. Nicholas Hotel, then known as the Harold, and the two occupied the same bed. Lincoln having talked with the man, and satisfied himself of his dishonesty, threatened him with imprisonment in the state penitentiary at Joliet, unless he made good. Thus brought to bay, he proposed to settle the case by payment of $2,500. This Mr. Lincoln advised Stadler to accept, saying: "Let some other man send this poor unfortunate fellow to jail. You will gain nothing by doing it." This advice was followed on the assurance of the delinquent that a settlement of the claim would be followed by his reformation.

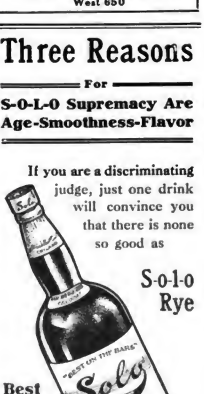
I have it from the late Dr. Nathan Mayer, a distinguished surgeon of Hartford, Conn., and one time Surgeon-General of the Connecticut National Guard, that President Lincoln was prevailed upon to spare the life of a Jewish officer, Captain of a New England regiment, because of the appeal of his wife. Said officer, whom we shall designate as Adler, the name being fictitious, had been sentenced to death by a military commission at New Orleans for a heinous offense, the sentence being approved by General Benjamin F. Butler. Adler's wife, the daughter of a well-known Connecticut family, was a woman of tenacity and resolution, and Lincoln granted her petition. Another element that influenced the mitigation of the death sentence was the Masonic kinship of "Adler" and Butler, evidence of which appears in the Masonic records of Connecticut and Massachusetts.

Lincoln's first inauguration was witnessed by Morris Felsenheld, now of

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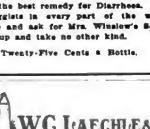
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Aurora, Ill., then twenty-six years old. He came from Bavaria, settling in New York, where he lived with an uncle, Herman Felsenheld, a Rabbi and teacher, took up his residence in Illinois at an early date and attended the Republican National Convention in Chicago in 1860. He gave to me this narrative of his journey to Washington to witness Lincoln's inauguration.

The day was mild and beautiful, and the Capital was crowded as never before, by both Unionists and Secessionists. The town fairly throbbed with suppressed excitement and fears of coming trouble. He was fortunate enough to get within hearing distance amidst thousands of listoners immediately in front of Mr. Lincoln, and heard every word of the inaugural address. A brilliant group of distinguished men surrounded him including Stephen A. Douglas and Roger B. Taney, the Chief Justice of the United States Supreme Court, who administered the oath, Mr. Lincoln towering above them all. He appeared somewhat embarrassed in an effort to dispose of his tall, glossy hat until Mr. Douglas came to the rescue by taking charge of it. When Mr. Lincoln commenced with the words "Fellow Citizens of the United States," the vast multitude gave a great cheer, evidently impressed with the idea that the speaker had not yet despaired of being able to preserve the Union. Lincoln's address was highly conciliatory—almost apologetic and should have gone far to reassure and pacify our Southern brethren. His closing words were pathetic and made a deep impression upon the thousands of hearers. But in spite of his warning: "Passion must not break our bonds of affection," they let slip the dogs of war and four years of agony followed.

After a tedious and perilous journey President Lincoln personally welcomed to the Capital, in the spring of 1861, a body of 170 recruits of the famous New York Seventh Regiment in command of Acting Orderly Sergeant Louis Sterne, a native of Philadelphia, and brother of the late Simon Sterne, a distinguished lawyer of New York. Following this meeting with Lincoln, Louis Sterne was appointed by him in the secret service and assigned to the Baltic coast, to prevent the equipment of blockade-runners in which capacity he remained until the close of the war. Lincoln called Sterne home once to explain the escape of a certain blockade-runner from the port of Lubeck in the Baltic. Another mission of importance was contemplated for Sterne by the President at the time of the assassination. In one of the many interviews with Lincoln the President told Sterne that he had sufferod from corns and of his employment of Isanchar Zacharie to relieve him. He also mentioned to Sterne that Zacharie had been appointed as chief orthopedist of the army, for the reason that no man can do good walking if he suffers from this cause. More information of Sterne's relations with Lincoln may be found in a volume from his pen, entitled "Seventy Years of an Active Life," recently printed in London, England, where he is now living in his seventy-eighth year.

Monthly Report of the B'nai B'rith Free Employment Bureau.

For the Month of January, 1914

Gentlemen:

To the Board of Directors.

During normal times it was quite customary to meet many persons, who in their smug complaisance, denied that unemployment is a growing social problem and quite a large number went even a step further and asserted that any man who was able and willing to work, could find employment without the assistance of an Employment Bureau. At the present moment the pendulum has swung the other way and every pink sheet, extra and ordinary newspaper is graphically portraying the evils of unemployment, and many individuals are advocating more Employment Bureaus as a remedy and inveighing against the inefficiencies of the present agencies.

Some of us are rushing into print with what are believed to be palpable solutions of the grave difficulties that confront the public and each one feels that his or her nostrum, if properly labeled and applied, will meet the exigencies of the times.

Let us calm ourselves and dispassionately face the situation. Our reports have repeatedly stated that unemployment is a growing menace and that it is one of the important ills that is seeking solution. Even a cursory resume of the reports of charitable agencies will readily impress us with this fact, and it may be added that in many other cases the causes of charitable requests, if placed in a proper perspective would show non-employment as the superinducing cause.

The winter months always present a large number of unemployed, the causes for which it is unnecessary to mention in this report, but this winter, owing to a lull in the business world which has affected other countries as well as our own, the number of unemployed is exceptionally large. The problem is largely international and needs careful study.

The cry for more Employment Agencies and the charges against those already in operation is due to reasoning from a false premise. Employment Bureaus do not furnish work, they merely act as intermediaries.

Our Bureau stands practically alone in its scope of endeavor, and in its class of applicants, it must be conceded we are at a great disadvantage. So that in contrast to the charge recently published, it must be asserted to our credit, that our Bureau, solely through the sympathetic efforts of its workers, in many cases, prevails upon employers to create work for our applicants or o give them reference. More than this cannot consistently be expected, for employers will not manufacture work, when none exists, and reasonably so.

Another important fact that might be mentioned is that a large percentage of our applicants are recent immigrants and they can not be classed as un-employed, they are rather, non-employed.

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for it is not fair to charge our industries with their being out of work. Another large percentage of our applicants are dis-employed, in that they are not willing to make the best of the situation and take any suitable work offered them. They make all sorts of pleas, but prefer to wait until they can procure some work which pleases their fancy. And still another class of our applicants are really unemployable.

The field for improvement in the conditions of our co-religionists in the matter of employment, lodging and their accessories is very large, and it should behoove us to give the matter our best attention during normal times.

At present the harvest is good for the

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agitator and demagogue among the ranks of the unemployed.

The most important factor confronting our community is the fact that Chicago being the largest railroad center in the country, is a haven of refuge for the non-employed from many other cities, and many shiftless and wanderlust men and boys hibernate in our city every winter. We Jews are by no means exempt on this score and these homeless travelers fill the lodging houses and crowd the employment bureaus to the disadvantage of the resident workingman, both in and out of work.

In December, a Municipal Employment Bureau was put in operation at the suggestion of the Commission on Unemployment. A trained worker of the United Charities was put in charge and 4,000 letters sent to employers. With all the facilities at the city's command and none of the handicaps which confront our institution, it was deemed necessary by the Mayor to abolish the Bureau, which he did on January the 31st. In the short time of operation, the Municipal Bureau had expended $750 and placed 177 men, mostly at temporary work.

Our own Bureau, in this month, provided work for 262 cases, 39 of which were temporary. Many more could have been placed with our large number of co-operating firms, if our applicants only possessed better qualifications.

We registered 882 individuals in the Men's department and 176 in the Women's department, making a total registration of 1,038 individuals, the largest on record. It is estimated that more than 500 people have crowded our office each day. On Wednesday, January 28th, by actual count we had 381 men from 9 a. m. to 1 p. m. 540 cases were sent to positions, 168 were rejected and 90 refused work after having left the office.

The number of applicants interviewed per day averaged 92.1. 139 applicants were from the Relief Department, 62 from the Bureau of Personal Service, 51 from the Shelter House, 16 Removal cases, 32 from Affiliated Organizations and 21 from other organizations. 93 applicants were either sick or disabled.

Work as compared with the large number of applicants was very scarce, and the workers had a very trying month listening to pleas for work of any kind. Many a tear-dimmed eye and aching heart had to be turned away empty-handed. We could not cope with the situation. Many were poorly clad and half famished, and the dejected looks of those for whom we were unable to find positions was surely heartrending.

Respectfully submitted,

O. G. FINKELSTEIN, Supt.

SEEING LIFE WHOLE.

If life were what the old-fashioned theory of God's will implied,—predestined and made in advance,—it would be a simple matter to suppose that favored persons might have inside information about his plan, and therefore be able to tell other people what to expect and to prepare for. It would be just as sure as it is to tell what the endless strip of paper will become which is fed into the machine that makes it wall-paper. There are the various patterns and traceries, each one having a die to itself in the shape of rollers, which are so accurately adjusted that each one prints its part of the design in precise relation to the other parts, and the whole pattern comes out as if printed together. All the parts work together, for each has been made with reference to its fitting all the rest.

The trouble with making human life in this way is that every die, so to speak, has a will of its own, is drawing not what was made its one unalterable part, but what it itself wishes to draw. Fancy those dies suddenly endowed with some choice in the matter, however little the choice may be, however much determined by causes beyond its control, and each one with some idea of its own as to what tracery would be the best and most beautiful contribution to the whole design, and the strip of paper registering at the end the total result of these separate efforts to make a harmonious whole,—what sort of wall-paper would be produced? There would be inevitable confusion. The different parts would not fit at all. One would be in one scale, another in another. Color, pattern, all that enters into the whole composition would be in a complicated disorder, and, the harder each one tried to make its notion of the design triumphant, the less apparent would be any design at all. There could be no printing of wall-paper under these circumstances, until every part worked with reference to what every other part was doing, and all wrought with a common idea. Every die would have to select its part of the pattern, and be continually making the part harmonize with all the rest.

The confusion and disorder in human life as a whole is by some people taken as evidence that there is no such thing, and that there can be such thing, as providence. Life is not a machine in which raw material fed in at one end is bound to come out a certain product at the other end. The old fatalistic notion would be a very simple settlement of the whole difficulty if we could see any indication that facts correspond to it. If we could look into the future with a mental spy-glass, a temporal telescope, and if any one ever had calculated human doing with the precision of an astronomer's calculations, then ordering one's life and insuring its prosperity would be comparatively easy. We should accept a place as one which it has pleased God to give us, and do our appointed task in conformity with the pattern laid before us, and all would go well. But, since this is not the case with life, since no calculations can give us more than a large average of happenings and doings, but cannot anticipate what may rise to frustrate them or what to change them, and since God has made it in human nature not to be content with any place as if he had fixed any one anywhere like a cog in a wheel or hole in a pianola roll,—since the essence of human nature is self-control, it seems as though a notion of providence belonged to superstition and not to religion.

This is true of a mechanical providence, a providence which draws life merely for us to trace. But it is not true of a vital providence, a providence which gives ideals to be realized, aims to be worked out in free performance, possibilities which, though not sure in fact until we make them fact, are sure facts in being possibilities. It is a harder task to make a harmony of free wills, but it a vaster harmony when it is made, and the vision of the making is infinitely more inspiring than a readymade picture in which one must make his line. The only way to make life interesting enough to attract us to make the most of it is to make us partners in the enterprise. We do not need to deny providence in giving up for human beings the kind of providence which planets illustrate. We reject it not because it is more than humanity can aspire to, but because it is less. We reject it because we have a better. A providence imposed upon us is good enough for planets, but it is not good enough for anything that lives on them, and it is certainly not good enough for anything that knows that it lives.

A very simple illustration goes as far, perhaps, as the profoundest speculations. Here is a child with the gift of drawing. In the kindergarten may be seen the horse and its rider which this child of four or five has drawn. It has life and moves in the eye. Every line gives spirit to the picture. There are few lines, but the thing is there. It reminds one of the figures on the pediment of a Greek Temple. What would happen if most of us tried to make this simple drawing? What has that child shown that most of us could not show? We should attempt to make the part we began with exact, and we might succeed. But very soon we should find our figures clumsy and unlifelike. The reason would be that in drawing the part we began with we should not have clearly before our eyes the whole, and make each line a part of that whole. In the little artist's mind there was a picture of a boy astride his steed. Every touch of the crayon had concern with the picture and not merely with the line under it. A whole was in every part, and so each part went not a bit otherwise than made that whole. The ideal was in the performance, and so the performance was ideal.

We get providence in life when we get clear and consistent ideals. We demonstrate providence in so far as we dominate our doing with the largest and truest measure of perfection. If our hold on the greatest is strong enough to control our use of the least in life, if we made all things according to some pattern on a mount, we are showing a divine will. There is no success in any part that is not connected with a great whole. It is only the love of God that makes all things work together for good, because no lesser love is competent for such wider endeavor. When that love is intimate and is put into all doing, a faith in providence is made. According as we see life whole are we likely to make our part of it correct and lifelike, and nothing but a

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religion is competent for such vision.—The Christian Register.

National Federation Temple Sisterhoods.

While on a recent visit to McKeesport, Pa., Mrs. Harry Sternberger, President of the Reading Road Temple Sisterhood of Cincinnati, Ohio, and a member of the Executive Board of the National Federation of Temple Sisterhoods, addressed the local sisterhood on the aims and objects of the Federation.

As the result of the interest and enthusiasm aroused by Mrs. Sternberger's address, a unanimous desire was expressed on the part of those present to share in the extensive activities of the larger body and it was immediately voted to make application for membership in the Federation.

AMUSEMENTS.

COLUMBIA—That little stranger in burlesque, Plut, bobs up again next week at the Columbia Theater, we are told. He takes a conspicuous share in the proceedings of "Local Color," a two-act musical farce, though he is more or less frequently backed off the boards by songs, ensembles and dancing numbers as well as interpolated comedy bits without which one could not recognize burlesque in these days of productions and censorship. And this time Plut has a message (take it from the press representative)—a message for women who are dissatisfied with home conditions and go chasing about looking for adventure where young men say unaccountably funny things and scantily garbed young women sing, kick and dance in a really scandalous manner. He tells these wives that true happiness lies in the home, even if it is only a $100,000 mansion. "Local Color" is presented by the members of "The Beauty Parde Company," one of the Columbia circuit attractions.

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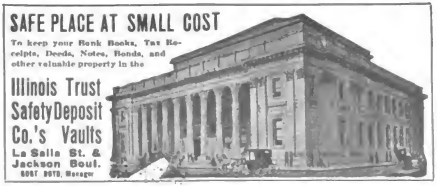
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Stocks Versus Bonds.

It is a well known fact that inquiries concerning buying always come when stocks are high and selling questions when they are low.

Stocks for Speculation.

"If you can afford it, buy Stocks for profit-making. If you make good, put your profits into Bonds." This is a statement of one of the shrewdest and most successful Chicago brokers and bankers. This man continued his advice to a client by saying—"In all my experience I have not met with a stock which was good enough to leave my money

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in." It was his aim when he died that his entire property should consist of high class bonds. The statement of this gentleman is significant because he had made a considerable fortune through the buying and selling of stocks.

The profit-making value of a stock investment is in the basic fact that stocks fluctuate in real and market value. Business varies and earnings vary and accordingly the values of stocks change. A business that today is enjoying a great prosperity may tomorrow because of a variation in conditions, new inventions, new laws, etc., lose considerable of its earning power, and visa versa. So this old banker, who had made his money by buying stocks, analyzed carefully and knew that, while the securities often offered attractive speculations, they were not investments for conservative savings. ... ...

Stock is an interest in a corporation. It is not the obligation of a corporation. A company issuing common stock, for instance, does not obligate itself to pay dividends, or to repay the investor. By selling stock to an investor it is simply taking in of an additional partner.

Bonds, on the other hand, are obligations of the company, secured by the assets of the company and are a promise to repay the borrowed money at a stipulated time.

Therefore, in the issuance of stock, a company is not liable to be as conservative as it is in the issuance of bonds. The investor must know that the matter of dividends on stock is not as fundamental as is the payment of interest on bonds. When a corporation ceases to pay interest on its bonded indebtedness the bondholders may throw the company into a receivership and probably end the life of the corporation.

The purchaser of bonds is again safeguarded by the fact that bonds are usually first bought by bond banking institutions. These bond bankers purchase these securities for their own account and must necessarily use the best legal advice and the best engineers to ascertain the true worth of the securities. It is fundamental with them that they use every caution to safeguard these issues for their life is also dependent upon the success of each issue which they underwrite. Confidence is the biggest capital and asset of the bond banker. It is history that the failure of a bond issue means the failure of the bond house recommending it.

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Editorial

Remember.

The second of the four Sabbaths meant to prelude the glad festival of the deliverance from Egyptian slavery (Megu'illah, 29 a) bears the name Zakhor, Remember. This designation is taken from the initial word of the special paragraph assigned for additional reading from the Pentatench for this Sabbath. Israel takes occasion to recall the attack upon it which was unprovoked, and therefore inexcusable, by Amalek, the wild Bedawin tribe of the desert out for booty and choosing as its opportunity the moment of Israel's exhaustion. (Deuteronomy xxv, 17 ff.) As Haman is computed to have been of this rude inhuman tribe, the reminder of his ancestors' cruelty and wanton blasphemous assault was thought an appropriate lesson for the Sabbath preceding the Purim festivities. The accent was laid on the promise worded in the Deuteronomic sentences, that the memory of Amalek shall pass out of knowledge. Thrice every year was rehearsed in the Synagog on three Sabbaths the story of Amalek's attack and discomfiture. Exodus xvii, 8 ff. narrating the circumstance in fuller detail would be read in the ordinary course of the annual cycle and so would the Deuteronomic selection. But in addition to these solemn reminders of the arch enemy's feat and defeat, the approaching advent of Purim would furnish another occasion for recapitulating the occurrence as told in the lesson read from a second scroll of the Deuteronomic verses (chapter xxv, 17 ff.)

The story of Esther has given the enemies of Israel, the Amalakites of modern mould and conduct, seeming justification for imputing to Jew and Judaism basest motives and burning lust for revenge the joy in bloodshed and merciless murdering. Likewise, as far as the ritual of the synagog was not unknown to this noble coterie, lovers of truth all, has the selection of this Sabbath for a day on which to think of the deed of the Bedawin horde, been grist to their mill. Loud have been their outcries about the relentless hatred of the Jew, the spirit of petty bitter revengefulness which animates his religion. Forgive your enemies, if we may believe them, is an appeal which Jew could never phrase and which he never obeyed. The love of one's enemies is inculcated by that religion alone which parting company with Judaism once for all replaced the self-righteous insensibility of Jewish blindness by the tender yearnings of hearts touched to know their own weakness and their need of divine grace and, therefore, prone to show mercy and love to the enemy even. Yet, strange to say, assuming that the Jew be the enemy of the non-Jew, an assumption which is unproved, notwithstanding the readiness with which it is taken for granted—of this Christian love and eagerness to embrace enemies, Israel has as yet experienced nothing. The story of the last eighteen centuries of "salvation's triumphs" is an almost unbroken succession of acts of cruelty as inexcusable as was Amalek's onslaught on defenceless wanderers, and devised to grind to dust the children of Jacob. If this be love, then the definition of love ought to be revised and rewritten. It is not the fault of the Jew that Amalek and Haman continue to token actuality. Gladly would the Jew permit these names to lose such sound and articulation even as goes with dim reality in cloudy days of a well nigh forgotten past. But, alas, his desire to blot out the memory of Amalek is mocked by the attitude of Christendom toward him. Amalek still lives. The Jew must manfully to the defense.

The misconstruction which modern Protestant writers love to read into the book of Esther are mothered by hatred, which blinds the eye. They certainly, great experts as they are in literary composition, should easily detect in that much discussed but little understood book, the signs which set it apart in a class by itself as a farce, a wild extravaganza. The author for the nonce intended to show how things would go, were—ridiculous presupposition—the Jew on top and he acting toward others as these have conducted themselves in their dealings with him. All usual circumstances are inverted, turned upside down in the story. The Jew escapes, and the Grandvizier is hanged. Enough to set the whole world alaughing.

Be this as it may, the content of the two Pentateuchal sections narrating Amalek's wanton attack gives no basis for the usual construction of its meaning. It is an interpretation for which there is no warrant in the text or context. There is not one word which justifies the assumption that Israel is bidden to destroy Amalek and persecute it without mercy to the bitter end. Quite to the contrary, one who reads the passage without bias must conclude, that the intention of the narrative was to induce Israel to forget Amalek. In Exodus the implication is plain, that Yahweh, not Israel, shall expunge Amalek from the book of life. Upon Yahweh's banner is the inscription (Hebrew Yad) War against Amalek, but the waging of that war is left to God. His is vengeance, not man's. The ascription to Israel or to them who incorporated these snatchy recollections of tribal feuds into the Pentateuch, of motives of

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revengefulness is unsupported by the phraseology of the narratives.

How the Synagog read its Bible may be learned from the Midrashim. Their philology may have been faulty. They may quote texts without regard to the context. Whatever the grammatical or etymological weakness of their inferences they witness to the thought which was dominant in the Synagog of their day. The Bible as such is not the manual of Judaism. As construed by the Rabbinical exegetes, Biblical phrase and passage reveal the doctrine of the later phase of Judaism. Let our traducers turn then to the Midrashim, brought together from many quarters in the Pesikta bearing the superscription Zakhor, if they would learn of the feelings actuating the Jew. Unfortunately our friends but rarely are able to decipher Hebrew books. This inability of theirs to handle Rabbinic material should lay near their mind the advisability of using caution when they would venture on this for them very thin ice. But what would not be tolerated for a moment in the case of Hindus and Hottentots passes for fair and honest in that of Hebrews. Men may discourse on Jew and Judaism without more knowledge of Hebrew literature than is vouchsafed through cursory reading of the Bible in English, and then through spectacles of Paul's theology.

Now the Midrashim, which explain to us how the Rabbis—the Pharisees no less than their opponents —explained the injunction to remember Amalek agree in emphazising two points. The first point made has it, that the blame for the attack was on Israel. It had disregarded God's Law, doubted His guidance. It had inclined to dishonest practices. As a punishment God sent Amalek upon them. **Remember,** say the Rabbis, that unfaithful, dishonest Israel will be punished. Not as an incentive to self-righteous hatred of Amalek but as an exposition of God's disciplinary dealings with men Israel is enjoined to remember Amalek, who was the executor of God's plan.

And the second point has it, that Israel shall blot out the name of Amalek from memory, as God will take care of undoing and requiting the wrong wrought by Esau-Amalek, a name connoting for the Synagog of those days the iniquities of Rome. Persecuted, as they were, the Jews were not to harbor thoughts of revenge. Almost every homily in this collection points out the truth, that God's ways are those of mercy and pardon. Israel is exhorted to follow God's ways. There is not one trace in any of these characteristic sermons of the masters of the Midrash, to indicate that in their heart lodged the ignoble feeling which our enemies never weary of contending is peculiarly Jewish, namely, the passion for taliation and retaliation, blood for blood, and life for life. But, then, our dear intimate enemies never read Jewish books. They, by right divine, may speak of Judaism out of the fulness of their ignorance. All the greater our duty to witness to the truth.

EMIL G. HIRSCH.

Editorial Notes.

In the death of Dr. S. R. Driver, of Oxford, Hebrew scholarship and Biblical research lose one of their most illustrious exponents and most conscientious devotees. The deceased professor may be said to have been next to Robertson Smith the man most influential in spreading among English speaking Protestants and others the knowledge of the methods and the results of what is denominated the "Higher Criticism." His introduction to the Biblical Books, a work which has run through many editions, may be said to be the standard manual for students using the English tongue. It has been found worth the while of German scholars of note in this field of Biblical studies to translate this introduction into German, though the fatherland had no dearth of introductions to Old Testament literature. Driver was not merely the interpreter of the German and Holland Schools. He added of his own to the wealth of observation and criticism which had been mined in Continental Universities. And he rivaled Wellhausen in another department of Old Testament studies. His contributions to the examination of the Hebrew Text of the Books of Samuel are indeed much more serviceable as opening up the whole problem of the condition and the authenticity of the Massoretic version than are Wellhausen's observations on the same books. Painstaking and precise and yet, withal, cautious, Driver brought home the conviction where others merely created the presumption that the extant Hebrew Text is, at least in parts, anything but trustworthy. Driver in this domain showed himself a master worthy of the confidence due the pupil of Lagarde. He was one of the three Editors of the International Critical Commentary on the Holy Scriptures a series planned to "supply the English reader with a Commentary . . . . abreast of the best scholarship and knowledge of the day."

To this series he contributed the commentary on Deuteronomy, a work distinguished even in this collection of volumes, all marked by the highest degree of scholarship, and noteworthy for the excellency of his judgments and the comprehensive range of his critical inquiries. That his sympathies were with the spirit of Deuteronomic religion is clear and this quality of tone by no means obtrusive but pervasive makes the study of this Commentary most pleasurable. To Hebrew Grammar he paid assiduous and loving court. The largely neglected region of Hebrew syntax attracted him. From his quest he brought home a most stimulating volume on Hebrew Moods and Tenses, a treatise which has run through repeated editions, each showing the sustained interest of the author in these delicate investigations. With Briggs and Brown of the Union Theological Seminary he was associated in the publishing of a Hebrew Dictionary to the Old Testament, the best now extant. Samuel Rolles Driver was also a preacher of note. A volume of sermons on the Old Testament is reminder of his mastership in the pulpit.

One quality of his, especially, should be gratefully noticed. Most of the critical school of German nationality mar their labors by anti-Semitic prejudice. This is so notoriously the case that Higher Criticism has often been denounced as a subterfuge for Higher Anti-Semitism. Kuenen of Leyden stands out an exception. But then he was not a German. Dr. Driver has walked in the footsteps of Kuenen. Whatever he has in common with the position of Wellhausen or Duhm, he has no affinity with their ill-disguised anti-Jewish animus. His departure from among us brings to mind the observation of the Rabbis that when a King dies never so many are at hand to ascend the vacant throne. But when a learned man passes away the anxious doubt cannot be repressed whether another shall be found to be promoted to the vacated seat of authority." (Horyoth

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13a.) That one of the house of Israel will arise to give thought and devote inquiry to Biblical Literature is not very likely if neglect of the Bible in the past may be held to foreshadow Jewish preoccupation in the future. Strange it is indeed how few the number of Jewish scholars who have been attracted by Old Testament problems. Geiger, Zunz, Kalish, Graetz, Kohler, Hoffman, Maybaum, Margolis, Jastrow, Jr., Jacob (Goettingen), Israel Levi (Paris), Montefiore, will nigh exhaust the list. And even of these the fewest have gone into the fundamentals. The Pentateuch for most of them has been forbidden territory. What of work was done in the examination of the books of Moses, so called, was for the purpose of justifying the uncritical assumptions of tradition. The non-Pentatenchal books have been handled with freer hand. Yet even there the harvest has been small.

Why this hesitancy to read anew the Bible and interpret it anew for the world at large as well as for Israel? Perhaps the peculiar methods of Talmudic studies have unfitted the Jew for the task of explaining in modern terms the contents of his ancient treasure casket. A band of courageous Hebrew writers some years ago, indeed, attempted to reset these jewels in accordance with the more modern views on their composition and the deposit in which originally they were imbedded. Our belief is that this ambitious undertaking has been abandoned. The commentaries on three books have come to our notice. The authors of these were uncompromising in their espousal of the Higher criticism. Writing in Hebrew they acted as interpreters of the contentions of the German schools for the Hebrew reading Jews of the East. On the whole this series contained but little that was original or new for one acquainted with the labors of Wellhausen, Stade, Budde, Gunkel, Marti, Nowack, and others. Perhaps the day of better things is about to dawn. The completion of the translation into English by a Committee of Jewish-Americans is encouraging. That version will not disappoint the expectations of the sanguine. It may be said, in the main, to be the work of three scholars, Margolis, Kohler and Schechter. At the banquet, which was tendered the translators in New York to mark the happy completion of their labors, voices were heard promising support for and bespeaking interest in continued Jewish efforts to bring near to the knowledge of Jew and non-Jew alike the Jewish viewpoint on things and thoughts Biblical. But this should not be overlooked:—It is one thing to translate the Bible, especially if without question the Massoretic text is assumed to be authentic and primary. It is another to comment it. In the translation, men of widely varying opinions could peacefully and profitably colaborate. The one essential qualification was competency in Hebrew and English; and even this, to judge by the membership of the translating committee, could be given a very liberal latitude of connotation. Commentaries worth the printing require scholarship of the highest order. They compel expression of opinion on mooted controversial matters of far reaching import. As things run today in American Jewry, it is more than problematic that any save very conservative views will be permitted access to the sources of such financial support as might be available. The Pentatench would once more become Tabooed territory. Such presentations alone as would take their cue from Hoffmann's Leviticus would find official favor. All others will be forced to hunt for a publisher of their own. It is a fact easy of confirmation and explanation, nothing is so conservative as money. Men may be members of liberal congregations, their contributions by preference go to movements and organizations devoted to orthodoxy or conservatism. The promise of financial aid for publications of wider range than the translation of the Bible has a very pleasant sound. In sober reality it means aid to such ventures as are willing to kowtow to "official" orthodoxy.

E. G. H.

NEW YORK LETTER

(By Our Own Correspondent.)

New York, March 2nd.

Stephen S. Wise, at the Free Synagogue yesterday morning, discussed "The Great Unrest Among Women; Its Causes and Cure." The causes for the present unrest among women he found to be due to the new democracy, industry and education, coupled with the denial of the universal suffrage to the sex. The cure for it lies in the so-called feminist movement, the essence of which is humanism, not feminism, which will change woman from a mere sex cipher to a human being of equal importance with man. That woman is fully entitled to take her place by the side of man, possessing as she edoes equal intellect and powers, is proved by the advances due to her work in all forms of social and ethical activity In the course of his remarks Dr. Wise again condemned modern dancing, calling it a jumping madness. On Sunday nex tthe address will be delivered by Winston Churchill, the celebrated author, whose subject is, "The Religion of the Spirit." Plans for the annual dinner are now under way.

The tenth anniversary of the founding of the Emanu-El Brotherhood was observed at Temple Emanu-El on last Thursday evening, Ex-President Taft being the principal speaker. Mr. Taft came out strongly in defence of the immigrant, praising his ideals and way of living. The other speakers were Dr. Joseph Silverman, founder of the organization; Dr. J. Wesley Hill, of the Methodist Church, and Jacob H. Schiff and Louis Marshall.

A bill to incorporate the "Kehillah" is now before the legislature of this state. This is the third bill of its kind, its two predecessors having been unacted upon by the two previous legislatures.

The Grand Lodge of the Independent Order Free Sons of Israel has issued a formal resolution of protest against the literacy test of the Burnett immigration bill, now before the United States Senate.

At the annual meeting of the Beth Israel Hospital held last week plans for the erection of the new million dollar building were considered, and the statement made that it will have accommodation for 500 beds. Towards the cost of this structure some $300,000 have thus far been contributed.

On Wednesday last Mme. Rosowsky, and Messrs. Medvedieff and Karpolsky, three singers of the Jew-

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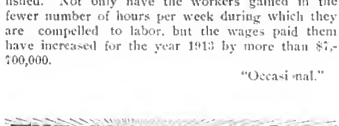
ish folksongs, arrived here to begin a concert tour of this country.

Next Saturday Dr. Franz Oppenheimer, a leader among the Jews of Germany and a prominent Zionist, is expected to arrive here to begin a lecture tour. Dr. Oppenheimer is noted for his work as a political economist and his interest in the Palestinian colonies.

A meeting to honor the memory of Eliakum Zunser, the Yiddish poet, well known among the Russian Jews in this country as the "badchan," was held on Saturday evening at the Educational Alliance.

Last Friday the government statistics as to the results attained because of the operation of the peace protocol in the cloak and suit industry were published. Not only have the workers gained in the fewer number of hours per week during which they are compelled to labor, but the wages paid them have increased for the year 1913 by more than $7,-700,000.

"Occasional."



Twentieth Century Religion.

Dr. Maurice H. Harris, New York City.

The reading public has been startled by a program of a Twentieth Century religion by President Emeritus Eliot of Harvard University. The wide attention given to this creed by the press and by the pulpit must be due to the eminence of the author, rather than to the value of the proposition itself, for it contains no original contribution toward religious belief or outlook. This "new" religion is very old. The avidity with which it has been worked up into news by the reporters of the press, with their characteristic startling headlines, forces upon us the conclusion that however up to date they be in secular affairs, that as far as the progress of religious thought, they are but just awakening from a Rip Van Winkle trance. The rational conception of divinity philosophically outlined by Dr. Eliot, is not even modern. We find it among the Greek philosophers, before the advent of Christianity, among the best of the scholastics before the dawn of the Rennaissance, by the Moslem Averroes, and in the Jewish contributions of Maimonides and Gersonides. From the days of Philo certainly of Gabirol the anthropomorphic concept of divinity has been ruled out of the philosophic realm. All these keen dialectitions realized the impossibility of ascribing attributes to the infinite God. Of course, it is, at the same time true, that even in this enlightened day, some very childlike conceptions of divinity, natural law and the universe are found among the votaries of most creeds.

We are also surprised that the declaration that the Scriptures are not altogether historic and that some of the earlier chapters of Genesis are mythical, should be presented as a new theme. Biblical criticism in this sense, is at least as old as Ibn Ezra, who flourished in the 12th century. Bishop Colenso did, it is true, startle the Christian world by questioning the authenticity of some of the records in the Bible. But then his book appeared nearly fifty years ago. With all due deference to Dr. Eliot it does seem rather late in the day, to remind intelligent readers that the Almighty did not literally fashion Adam out of the dust of the earth, that the sun did not really stand still for Joshua, or that Jonah remained alive and intact within the body of the fish for some sixty hours.

Perhaps in this respect, the Synagogue is more advanced than the Church. None of the fundamental doctrines of Judaism depend upon belief in miracles even though the older Synagogue still accepts them. Maimonides recognized that seven hundred years ago. While Reform Judaism officially rejected supernaturalism as part of its conviction and accepted the evolutionary theory of the development of religion in the middle of the 19th century. For the Church, there is, it is true, great significance in ex-President Eliot's rejecting the story of the fall of man through the sin of the first parents, because this involves the rejection of the Christian doctrine of atonement through the blood of the crucified son of God, as an atoning sacrifice. Since Judaism has never taught the fall of man, but only the rise of man, and has emphasized individual accountability as against the Christian doctrine of vicarious atonement, the mythic character of the Garden of Eden story concerns it not at all. We find in fact, this Eden story was originally not even Hebraic, but probably Babylonian, though idealized in the Jewish presentation.

However, Dr. Eliot has really rendered a service to the cause of religion in general in taking stock, so to speak, of our spiritual assets, near the opening of a new century, and by a process of testing and sifting, presenting more clearly the eternal verities in the light of today, for the enlightenment of the community at large. Let us then in this same spirit, survey the institutes of Judaism and see in how far they are effected by the advance of knowledge and the social political changes of our own day.

I.

The progress of science, making clear the reign of eternal law, that these laws are so perfect that they changed man's human conception of God's activity in the world. In the olden time it was believed that God created and ruled the universe by voluntary acts of will. We now understand that God works through eternal law, that these laws are so perfect that they do not need the occasional intervention of miracle to correct and readjust them. From one point of view, this seems to put God further away, but from another, it brings him far nearer, and that exquisite picture of the Omniscience and Omnipresence of the Almighty in the one hundred and thirty-ninth Psalm, really receives new confirmation from the latest discoveries in the scientific realm. In the same way, when Darwin and Wallace first launched the theory of evolution upon a startled world, it shook the faith of many, but gradually the mind learnt to adjust this discovery to religion, and finally realized that evolution did not remove God from the universe, but gave us a more sublime conception of Omnipotence than ever could have been realized by the teachers of the olden times. For if religion found it necessary in the light of new knowledge, to modify its point of view, science has learnt its lesson too. It is less arbitrary and more tolerant in the twentieth century than it was in the eighteenth. There is less of that conflict between

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religion and science, of which we heard so much in the early part of the nineteenth century and in the pages of Draper. The modest and reverent attitude of men like Sir Oliver Lodge, that the discoveries of man in the physical domain only carry us a certain distance, is a notable recognition of the limitations of natural research and of the necessity of faith for that which is beyond our ken. This by the way, is science's latest word.

II.

But the political changes of modern times have likewise had a tremendous influence on the institutions of religion. The French Revolution was at first as disconcerting to conservative believers as the discoveries of science that creation was not the complete work of a moment, but a slow growth of the ages. It also was at first followed by a temporary era of atheism. But not for long. Faith soon reasserted itself and absorbed the new theory of government, displacing the old divine right of kings with the new rights of man. It soon discovered that religion was in truer harmony with the political liberalism of modern times then with the despotism of an earlier day. The freedom that government now taught in the secular world was applied to the religious. With the passing of the despotism of kings, there passed too the despotism of Churches. But we would respectfully remind Dr. Eliot and his disciples that the new note of freedom did not have to wait till the twentieth century to be sounded, but had long been a familiar attitude in the nineteenth. This freedom, transferred from the political to the spiritual realm, was first demonstrated in the choice of religion. It banished the Inquisition, not only as a fact, but even as a theory. The stigmatizing the independent as a heretic is becoming discredited. Even Russia today finds it very difficult to hold the ground that a man has not the right to choose his own religion, and theoretically at least is already conceding that right.

Secondly, this freedom is further applied in giving to the individual the right of non-affiliation with any organized religion, should his convictions point that way. For the world is beginning to recognize that the very essence of religion lies in its voluntary character. Compulsion kills the spirit and fosters hypocrisy.

Thirdly, this religious freedom no longer imposes the binding unquestioned authority of teachers or institutes of the past. Man is recognizing that every religious institute transmitted by authority, must first pass the test of the discrimination of each individual, before it can be woven into his real convictions. Therefore, religion today encourages freedom of thought, though the wisdom of that course had already been pointed out by Baruch Spinoza in the seventeenth century. Just as States are recognizing that he is governed best who is governed least, so religions are realizing that the less they insist on religious conformity of the individual, the better it may be in the end. We cannot blind our eyes to the fact that these voluntary attitudes of religion toward the individual, involves some losses. Given the right to identify himself with the sanctuary, or not, many will take what seems the easier course and move on the line of least resistance. But there is a gain too, for if they cannot be forced, but have to be won, then religion must put forth its best effort and its finest energy to make its cause so absolutely convincing that the individual will come to acknowledge: "I rejoiced when they said, come, let us go up to the House of the Lord."

The new attitude of freedom of modern life, means really more to the Jew than to the Christian; for while the mediaeval compulsions forced the Christian to the observance of his own creed, rather forced the Jew away from his. This freedom means for us the right to fulfill the tenets of Judaism undisturbed, a right naturally that was always granted to the Christian in the Middle Ages, but has only been granted to the Jew within the last hundred years. We too, of course, have to expect the negative side of the inference, the right of the individual to neglect the Synagogue, should he be so disposed, and there rests upon us the greater responsibility of presenting the Jewish cause very earnestly and very genuinely, that we may win our own to the fold. In this respect, the institution of Reform Judaism has been of vital importance, since it adapted our faith to the modern rationalistic conception of the universe. While its subordination of the ceremonial and its emphasis on the essential, together with its realization of our obligation toward humanity at large, are all points of view that would appeal to the modern mind.

III.

The next great factor that has changed our modern life, has been the general spread of democracy. This began perhaps, with the declaration of independence that declared all men free and equal. It meant the removal of caste that in ancient Egypt and even in modern India, built such cruel walls between man and man. It means the sovereignty of the people and the lessening of the privileges of the three estates. We are ceasing to divide society into the two groups of patrician and plebean. While the steady growth of republics, from Portugal to China, is spreading the doctrine of democracy. Slavery went first, then serfdom, and with the latter, feudalism, in its social classification of nobility and peasantry. The reign of the common people is at hand.

You would be surprised to learn the spread of democracy would change our idea of God, but it does. The Almighty had hitherto been presented in a monarchial aspect. He was the King, and we His loyal subjects. That metophoric relation still abides in a sense. But Democracy brings God nearer to us. He works in and through us. It is no longer necessary to present His Majesty by contrast with our abasement. The dignity of man becomes an article of creed, so to speak. We voice less in our prayers, our own unworthiness. We approach the throne of Deity, not less reverently, but more bravely. The abject attitude we deem unseemly in the noblest product of God's creation—man.

IV.

Just as the world has changed politically, so has it changed socially. Society is removing its needless conventions. There is less ceremonial and formality in daily life and this simplicity is being transferred to our worship and in our religious institutes. The status of woman has changed. She is man's equal and co-worker, sharing with him rights and responsibilities. This is necessarily changing her place in the sanctuary. In this respect, perhaps, the Church may have been more in advance than the Synagogue. The latter following oriental precedents has kept woman aloof and in the background. Modern Judaism recognizes the duty to admit woman "on the ground floor" o fthe synagogue, in the literal as well as in the American sense. We no longer exempt her from many of the observances, from which she is excused in Conservatism. Her obligation in the recital of the Kaddish, in the rite of Confirmation, in congrega-

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tional membership, and her inclusion in the Minyan quorum of Divine Service, are signs of the times. Doubtless, the rights of the child, that we are now beginning to recognize, will be made to be felt in religion, when we have grown more familiar with this new departure.

Economic and sociologic changes are reacting on religion. Turning to some of the Biblical precepts, mark how the prohibitions against coveting the neighbor's cattle, the command to leave the corners of the field and the harvest gleanings for the poor, the jubilee law of restoration of homesteads, reflect the specific economic conditions of an agricultural period of history. We can well see how the changed status of society today, would modify these data, while maintaining their spirit.

Socialism is being written large upon our times, and although some of its destructive theories deserve little consideration, there is a constructive socialism deserving, aye, demanding the serious participation of religion. No question can concern it more than the sense of enlarged responsibility to all classes of society. Many of our modern institutes, political and sociological, like much of our later acquired knowledge, are too new to be woven yet into the woof of religion. Imperceptibly they will find expression there.

We must not overlook the fact that advance in time, while it always is indicated by increase of knowledge, is not invariably marked by deepened moral consciousness. Sometimes the sense of the holiness of life, religion's most precious message, may receive a temporary set-back. There is a tendency of the hour —I earnestly hope it is only of the hour—to temporize with the sanctity of marriage and the solemn mystery of sex. We cannot be blind to the recent recrudescence of war so antagonistic to religion's ideal of peace. Our age has also been marked by a revival of nationalism, as against that of cosmopolitanism; this is hardly in line with religion's dictum of the brotherhood of man. Peace and human fraternity then, will need greatest emphasis in the religion of the twentieth century.

V.

We have seen then, that much that President Eliot has called new, is really old. It is new however, in the completeness of the survey. New also in some of the implications. Some of Dr. Eliot's critics question his right to call his new program Christian, since it involves the giving up of so many of the cardinal doctrines of the Church. But we can appreciate his desire to regard the new belief of his age as a development from the old, rather than as a break with it. There is a tremendous value in the spirit of continuity, in a maintenance of the tradition, in a linking the past with the present, and it is nature's way. She never begins anew. Her story is one continuous flow.

In the same way, we Reform Jews cling jealously and tenaciously and with far better right to our title in Judaism, although we have taken a new departure from some of its older concepts. We regard our liberalism as a legitimate evolution from the Synagogue. Ours is not a new edifice, only an added wing to the old and revered home. We have changed many customs, because we have changed many beliefs, but it is our fond hope that the eternal verities abide throughout. The God of our fathers is our God.

VI.

One final warning. However splendid our later civilization, however inspiring our new social institutions and however convincing our new conceptions of life, not all of these combined, necessarily involve a better religion. Religion needs first and last, votaries, disciples, believers, worshippers. The best social and scientific systems in the world cannot in themselves make us religious, for however new may be some of our doctrines, however changed some of our ceremonials, religiousness as such is old, as old as the human heart. Faith must abide throughout as the one inextinguishable element, a sine qua non of religion. In all humility, must we further recognize that many most equipped with modern knowledge, may possess least of the religious spirit. Intellectualism sometimes kills fervor. We can never afford to lose the reverent sense of wonder before the eternal mysteries, or the feeling for the poetry of life, the divine fire, the spiritual readiness for sacrifice.

Higher religiously is that simple soul whose concepts of God and the world are childlike still, but which passed through the crucible of a responsive nature, bring out the exquisite sweetness of character. It is the nobility of soul that has the alchemic power of changing the baser metal of crude belief into the pure gold of exalted religiousness. Yes, all our inherited and acquired wisdom that makes us wise, logical and scientific, may yet leave us religiously worldly and cold. We must recognize the greatest religious geniuses have not been the most rationalistic. Religion is a product less of the mind than of the heart.

Therefore, we cannot but conclude that the best that religion has to give has already been revealed by the inspired teachers long before men knew that the earth moved round the sun, or guessed at the law of gravitation. Oh, that their fervor and faith were ours to attune our lives to those exalted strains. Each great Prophet felt in turn that his message was new. Not a new religion, but a new aspect of it. Rather let us say that the fulfillment indeed would be new, however old the voicing of it. To none of those grand old teachings would that conclusion better apply than to that of the Prophet Jeremiah, who said: "Behold, the days come, said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . . I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

The Jews During the Palmy Days of the Ottoman Empire.

By Dr. Simon Bernfeld.

Translated from the German for the Reform Advocate By J. H.

(Continued from issue of November 29, 1913.)

(Continued from page 44.)

To the Sabath are joined the Messianic expectations. In the Cabala the thought is often repeated, that the Messianic times, when peace and good will shall prevail on earth, mean the Eternal Sabath.

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Therefore al Kabez sings in expectation of the Messianic Sabath:

City of Zion rise again,
Display all thy glory!
Wilt thou alone in the vale of my visions
Forever remain the deeply lamented?
Arise, cast aside the daily worries,
See, the day is fast approaching
When to redeem his people is coming
The fervently yearned for son of Isaiha.
Rise, oh city from thy slumbers,
See, there comes aglow in fire
A Light from that region
Where rests the Heavens radiance.
Stay thy tears, oh my city
Too long hast thou been lamenting.
Within thy walls alone
Can I find the desired peace.
Thy enemies are destroyed,
Who scorned and taunted Thee.
And God delights in Thee again
As does the Groom delight in his Bride.

While al Kabez thus gave poetical expression to the Messianic expectations and filled by his Sabath hymn all congregations of the Orient and Occident with the hope of an early realization of this vision, another much profounder mystic and theosophic scholar, Isaak Lurja, pondered and puzzled on the essence of all things, about God and nature, the coming of the Kingdom of God, which was to be preceded by a spiritual purging of Israel. According to his views Israel not only was in bondage but also under the curse (Schechina) of God as, in keeping with his pantheistic views of life, sin was not only the defilement of the human soul but also the abasement of the Supreme Being, interfering with the continuous emanation of God. He, too, living in the midst of the Cabalistic circles at Safet, was a composer of religious poetry. Unlike al Kabez, he did not clothe his mystical thoughts in the language of the Bible but wrote them in the language of the Sohar, that peculiar aramaic dialect in which the Bible of the Cabala was written. His religious poetry was also dedicated to the Sabath, the symbolic Messianic times and principally to the Sabath repasts, which he symbolizes in his mysticism as the repast of reconciliation between God and Israel.

Under such conditions, when the leading spirits among the Jewish congregations in Turkey were wasting their time in futile visions and missed the favorable opportunities, it would seem useless to expect some practical results through organized action. A profound thinker, Jacob Berab, did propose a plan for the restoration on Palestinian soil of the spiritual and religious unity of the Jewish people. During the period of the second Temple there existed the custom of ordination, which was claimed could be traced back to Moses and Joshua. Only ordained teachers of the Law, that is such as themselves been ordained by their own ordained teachers, were entitled to decide religious or legal questions and they, in turn, were authorized to again ordain their own disciples. The act of ordination was performed by the teacher laying his hands upon the head of the scholar and giving him his blessing. This was a ceremony, which could only be performed upon Palestinian soil and in the early days the ordination was restricted to Palestinian residents and teachers. The ordination continued in practice during several centuries after the destruction of the second temple, but ceased with the discontinuation of the Palestinian patriarchate, as the institutions of learning in Palestine had lost their importance in consequence of political events and changes and the religious leadership in Judaism had been secured by the Babylonian Gaonate.

Jacob Berab was anxious to reestablish the rite of ordination and thereby secure to the Holy land an overwhelming influence in matters appertaining to the religious life. He admitted, that the rebuilding of the Temple was out of question, as upon its site the Omar Mosque had been erected and according to tradition the rebuilding of the Temple on any other location was not permissible. Thus he aimed to at least restore the spiritual Jerusalem. The words of the prophet, "that from Zion the Law should go forth and the word of God be proclaimed from Jerusalem" was to be made an actuality. True, this proposition had to face some serious obstacles. According to the Tradition only ordained teachers could be permitted to grant ordination to others and there had been no ordained teachers since more than a thousand years. Berab proposed to establish a sort of exceptional Law for this occasion and then prove by the testimony and decisions of learned scholars and recognized authorities, that in this instance a departure from custom and tradition was not only permissible but fully warranted.

Undoubtedly the re-establishment of the rite of ordination, on Palestinian soil, had it been effected at that period, would have proved of considerable influence upon the later developments of Judaism. Jacob Berab himself was recognized as a leading authority and he succeeded in enlisting Josef Karo, a most learned scholar, to the support of the plan. Karo was one of the most influential men among the Spanish-Portuguese Jews. He was born in Spain in the year of 1488, the descendant of many generations of great scholars. At the age of 14 he had to flee in the company of his father, Ephraim Karo, from the native land and he lived for some time in different cities of European Turkey, to finally settle permanently in Safed. There he was in close touch with the Cabalistic circles but being of clearheaded methodical intellect, he took no part in the mystical intrigues. Josef Karo had a most retentive mind and he was complete master of all the Talmudic lore, which had then already grown into immense proportions. He wrote the most extensive and for Talmudic literature most important book "Beth Josef" and also collected the sources of the great religious code "Mischne Thora" of Maimonides. This last mentioned work "Kesef Mischne" is of the utmost importance as the Maimonides code was lacking this citation of sources which fact had been greatly regretted and deplored by the great Maimonides and his contemporaries.

Josef Karo obtained the greatest fame througout all Jewish intellectual circles through his "Schulchan Aruch" which in the course of the time has become an acknowledged authority among the Jews in all parts of the world. Karo himself had never expected such a success, as he explicitely stated in the preface to this work, that it was intended only as a digest for students. This declaration on the part of Karo should suffice to justify him against the reproaches heaped upon him and his work during recent times of having attempted to shackle Judaism for all times with unbreakable chains by setting up immutable doctrines for its teachings. Such never was the intention of this modest scholar. At all events Karo deserves credit for having avoided in this work, which is a model of concise and systematical expres-

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sion of thought, all the influences of the Cabala and Cabalistic superstition among which he lived. The wording of the book is simple and of exceptional precision, so that it is entitled to a prominent place in the history of the Hebrew literature.

This scholar has been unjustly treated by later generations. Long after his death an exceedingly shallow Cabalistic book, "Maggid mescharim" was published as his work, although its author probably was Salomo al Kabez. Notwithstanding that David Cassel in 1888 (and before him Rapoport in a private letter) has furnished absolute and convincing proof that Karo was in no way connected with that insipid compilation, the reputation of this great man is still under a cloud on account of his alleged authorship of that book. In the same manner Karo has been accused of declaring as a heresy the celebrated critical work of Asarja dei Rossi, "Meor enajim". He is supposed to have done so immediately before his death and Zunz has clearly established the fallacy of such assertion.

Josef Karo was the first to receive the ordination from Jacob Berab. In Jerusalem this action was taken amiss and looked upon askance as a slight of the venerable old city, which thereby might lose its importance as a spiritual center to the newer city of Safed. The strongest opponent to this innovation was Levi ben Chabib, the wellknown editor of "En Jakob". The fight for and against the restoration of the ordination assumed a most bitter and personal aspect. Judaism to-day cannot fail to side with Levi ben Chabib, as it has in the course of time developed on an autonomous basis and freed itself from all authoritative belief. It has become the custom in Jewish circles in all disputes on debatable questions not to inquire as to the particular author of any specific decision or argument, but rather to insist upon the grounds for such decision and by what logical reasoning they could be maintained. With all due reverence for the Holy Land the Jews refuse to acknowledge the correctness of any particular viewpoint simply because some one in Jerusalem may have so decided or taught. The only recognized authority in Judaism is individual research and study and it does not matter by whom the truth may have been discovered through untrammelled research.

Thus the plans for the organization of a spiritual-political center for the Jews in Jerusalem were frustrated. This was in keeping with the inherent characteristics of the Spanish-Portuguese Jews, their quarrelsome disposition and their love of dispute. During centuries the Spanish-Portuguese Jews had permitted these selfish motives to predominate in their communal affairs and many of the afflictions that overtook them later on might be traced to these evil sources. In their new homes they were unable to free themselves from these evils. Hardly had they secured a secure footing within the Turkish dominions before disputes and quarrels broke out among all the Spanish-Portuguese congregations in the Orient and these brought many worse misfortunes in their train.

Although the Turkish government had conceded to the Jews, as to all other non-Mohammedan religious associations, the most extensive autonomy, and the several congregations were subordinated to the jurisdiction of the Chief Rabbinate of Constantinople, they soon fell into decay. Whatever cultural treasures they had brought from the old homes soon were lost to them on the new soil. Only their innate quarrelsomeness has been retained. Through the gradual disintegration of the Turkish empire, beginning with the repulsion of the besiegers of Vienna, (1683) the Spanish-Portuguese congregations in the Orient have also suffered much. One after the other lost their importance by detachment from the Turkish empire. Within incalculable time such favorable moment for the concentration of strong congregations within and adjacent to Palestine will not likely recur. In fact, the Jewish immigration into Palestine has during recent years not been derived from other Turkish provinces but was principally drawn from Russia, Poland and Roumania. In consequence thereof the Jewish population in the Holy land has assumed entirely different characteristics. If the Spanish Jews, who formerly designated themselves as "Francos"—(Occidentals.) in the course of time have become completely acclimatized in the Orient it is now to be hoped, that the new Jewish colonists in Palestine shall not forfeit their Occidental character and disposition.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

B'ne Jeshurun Sisterhood, Milwaukee Celebration Sisterhood Sabbath.

Acting upon the suggestion of the National Committee on Religion, of which Mrs. Leon Goodman, of Louisville, Ky., is chairman, the B'ne Jeshurun Sisterhood, Milwaukee, Wis., set aside February 7th as a "Sisterhood Sabbath." Special invitations were sent out to the members and resulted in a remarkable attendance.

The special services were held under the auspices of the local committee on Religion, of which Mrs. F. C. Mock is chairman. As a permanent result of "Sisterhood Sabbath" the attendance at the regular services has been largely increased.

• • •

Addition to Membership.

The following society has just joined the National Federation of Temple Sisterhoods:

Ft. Wayne, Ind. Achduth Veshalom Sisterhood, affiliated with Achduth Veshalom Congregation. Membership 50. Mrs. Meyer Lovitch, President; Mrs. Ben Lehman, Vice-President; Mrs. Nate Erber, Treasurer; Mrs. B. M. Edlavitch, Secretary.

• • •

February Meeting of Har Sinai Sisterhood, Baltimore.

The monthly meeting of Har Sinai Temple Sisterhood was held in the vestry rooms of the Temple on February 6.

The meeting opened with a Psalm read by Mrs. C. A. Rubenstein. Dr. Jacob H. Hollander gave a lecture, the subject being Jewish Charactistics. Business affairs of the Sisterhod were then discussed, after which refreshments were served.

Savannah Sisterhood Organizes Young People's Choir.

The Mickva Israel Temple Guild has undertaken the task of organizing a special choir consisting of a number of young girls from the Sabbath School of the congregation. It is expected that the new choir will add greatly to the charm of the services.

The enterprise is in charge of the local committee on Religion, of which Mrs. A. S. Cohen is chairman, and promises to be very successful.

• • •

Peruvian Minister Will Address Washington Sisterhood.

On invitation of Mrs. Abram Simon, Washington, D. C., President of the National Federation of Temple Sisterhoods, Mr. Pezet, Minister to the United States from Peru, will address the Sisterhood of the Washington Hebrew Congregation at the March meeting. Mr. Pezet's subject will be "The Jew of Peru."

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Sinai Temple.

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Dr. Emil G. Hirsch. The subject of the sermon by Dr. Hirsch on Sunday, March 8th, at 10:30 will be From Esther to Mona Vanna, a study of the "Eternally Feminine," (Goethe).

B'nai Sholom Temple Israel.

Dr. Gerson B. Levi, Rabbi. Until the completion and dedication of its Temple Building, Congregation B'nai Sholom Temple Israel will hold services on Friday evenings at 8:00 o'clock and on Saturday mornings at 10:00 o'clock at its Community House, 53rd street and Michigan avenue. Dr. Levi will preach at both services.

Zion Temple.

Ogden Ave., and Washington Blvd.

On Friday, March 13, at 8:15 p. m. Rabbi Samuel S. Cohon will take as the subject of his sermon: "Remember Amalek!"

On Sunday, March 15, at 2:30 p. m., the children of the Religious School will present the story of Purim in the form of a Greek Drama. After the play, the ladies will entertain the children with a Masked Dancing Party in the Temple Vestry rooms.

Isaiah Temple.

Vincennes Ave., and Forty-fifth St.

Dr. Joseph Stolz, Rabbi. "The Responsibility of One for the Other,"—a Purim sermon" will be the subject of the sermon this Sunday morning at 10:45 o'clock.

The Purim entertainment of the Sabbath school will take place Sunday, March 15, at 3 o'clock.

K. A. M. Temple.

33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

South Side Hebrew Congregation.

3433-35 Indiana Avenue.

Services are held every Saturday morning at 9:30. Dr. A. B. Yudelson officiating.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple Emanuel.

Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montefiore Congregation.

1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

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Overdrafts	2,779.04	
		$1,009,258.57
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Demand loans	288,368.12	
Cash and due from banks	269,991.57	
		558,359.69
		$1,573,618.26

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Capital stock	$300,000.00	
Surplus	120,000.00	
Undivided profits	10,520.17	
		$ 430,520.17
Reserved for taxes and Contingent Fund		8,000.00
Dividends unpaid		96.25
Deposits		1,135,001.84
		$1,573,618.26

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Edgar F. Olson, Cashier.
David S. Davis, Assistant Cashier.

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Temple B'nai Abraham, Marshfield Ave.

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Temple B'nai Jehoshua, 20th St. and Ashland Ave.

Services every Saturday at 10 o'clock. Sermon in German. Rabbi M. Weil preaches.

Temple Sholom, Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Women's Societies

K. A. M. Auxiliary.

The Women's Auxiliary of K. A. M. Congregation will give Purim entertainment to the children of the Sabbath School, Sunday morning, March 8 10:00 o'clock, stereopticon views of the history of Purim will be shown by Mr. A. A. Freedlander.

* * *

The sixth regular meeting of the K. A. M. Auxiliary will be held Tuesday afternoon, March 10th, at 2:30 o'clock, in the vestry rooms of the temple, 33rd and Indiana ave. Program: Purim, Mrs. Samuel Spitz; Hebrew Melodies by Cantor Otto Millard of the Hebrew Institute, and his Boy Choir; Purim Pictures, Stereopticon, Mr. Abraham A. Freedlander.

Chicago Association of Jewish Women.

The Sixth Regular Meeting of the Chicago Association of Jewish Women for 1913-14, will be held at Sinai Centre on Monday, March 9, at 2 p. m. Program:—The Meaning and Future of Hebraism, Dr. Horace Kallen, University of Wisconsin; Piano, Mr. William Buchbinder. Appointment of the Nominating Committee. Nominations from the floor will be in order.

Willing Workers.

A meeting of the Willing Workers was held February 25, in room 412 Masonic Temple, with the program in charge of Mrs. Walter W Isaacs and Mrs. Louis Aarons. Dr. Willis O. Nance spoke and a program was given by Patricola, Miss Laura Gansel and Miss Edna Gansel.

Junior Auxiliary of the Mother's Aid.

The Junior auxiliary of the Mothers' Aid of the Chicago Lying-in-Hospital and Dispensary will give an entertainment March 20th at the Apollo theatre. The proceeds will be devoted to the installation of an incubator at Vincennes avenue and Fifty-first street. The affair will include two one act sketches by members of the organization

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Isaiah Woman's Club.

The sixth regular meeting of the Isaiah Woman's club took place Wednesday afternoon, March 4, in the assembly room of Isaiah temple. It was a "sisterhood meeting" in honor of the first anniversary of the organization of the National Federation of Temple Sisterhoods. Those on the program were Mrs. Nathan Herzog, Mrs. M. J. Freiler, Mrs. H. I. Davis, Miss Daisy Hirsh, Mrs. M. F. Grauer, Mrs. Henry E. Hirsh, Miss Laura Weiss, and Mrs. William D. Stein.

Ladies' Auxiliary of Temple Sholom.

The regular meeting was held on Wednesday, March 4th, at 2 p. m., at the Temple.

The following delightful program was arranged by Mrs. B. Maier, assisted by Mrs. I. Kahn. Violin Selections, Mr. Herbert Kirschner; Songs; Mrs. L. H. Frank, Mrs. H. H. Newfield; Read ngs, Miss Klea Orschell; Songs, Miss Ella Weisenbach.

The ladies have completed their plans for their "Grand Ball" to be held on Saturday evening, March 14th, at the La Salle Hotel.

Ladies' Society of B'nai Sholom Temple Israel.

The regular monthly meeting of the Ladies' Society B'nai Sholom Temple Israel was held on Tuesday, March 3rd, at 2:00 p. m., at the new Community House, cor. Michigan ave. and 53rd st. Program: Kinder, Kuche, Kirche, a review by Mrs. I. J. Reis, President Conference of Jewish Women. Piano Solo, Miss Ruth Frank. This was the first meeting held in the new Community House.

Ladies' Auxiliary of Temple Sholom.

Final arrangements have been completed for the "Grand Ball" to be held on Saturday evening, March 14th, at 8.30 p. m., at the La Salle Hotel. Mrs. Henry Roth (chairman), and her able assistants have worked untiringly and it is hoped this affair will be one of the most successful of the season and that all the members and their friends will be present on that evening.

Chicago Home for Jewish Orphans.

The Purim Entertainment at the Chicago Home for Jewish Orphans will be held on Sunday, March 8, at 3 o'clock. Friends of the Home are cordially invited to attend.

Books Received.

The Haskalah Movement in Russia, by Jacob S. Raisin, Ph. D., D. D. The Jewish Publication Society, Philadelphia, 1913.

* * *

What Men Live By, Work, Play, Love, Worship, by Richard C. Cabot, M. D., Assistant Professor of Medicine Harvard University, Houghton Mifflin Company, Boston and New York, 1914. ($1.50 net.)

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Law as a Means to an End, by Rudolf Von Shering, translated from the German by Isaac Husik, Lecturer on Philosophy in the University of Pennsylvania. The Boston Book Co., Boston, 1913.

Local News

Sinai Orchestral Concerts.

The Nineteenth program of the Sinai Orchestral Concerts will be given Sunday evening, March 8th at 8:15 p. m., at Sinai Temple, 46th St., and Grand Blvd., under the direction of Mr. Arthur Dunham. Mrs. Luella Shilson-Ohrman, soprano, will be the soloist. She will sing an Aria from Rigoletta by Verdi and a group of songs. Mr. Dunham will play an organ solo.

The Twelfth Annual Ball of the Great Western Lodge, No. 279 O. B. A. will be given on Saturday evening, March 7, at the Hyde Park Masonic Temple, 51t St., and Michigan Ave.

Chicago Association of Jewish Religious Teachers.

The regular meeting of the Chicago Assn. of Jewish Religious Teachers was held at the Stratford Hotel on Monday, March 2nd, at 8 p. m. The methods of teaching the Purim story to Sabbath School Children was discussed by Dr. Stolz.

Bezalel School of Industrial Arts.

The Bezalel School of Industrial Arts and Crafts exhibition closed with a banquet in honor of Professor Boris Shatz of Palestine, who was in charge of the exhibition. Nathan D. Kaplan, grand master of the Knights of Zion, under whose auspices the banquet was held, was toastmaster. More than $10,000 was realized from the exhibition and will go to the fund which Professor Shatz is raising for industrial school extension work in Palestine. Professor Shatz left for St. Louis.

Young Men's Federated Orthodox Jewish Charities.

The following were chosen officers of the Young Men's Federated Orthodox Jewish Charities for 1914 at a meeting in the Hotel Sherman. President, Henry S. Blum; Vice President, Reuben Schultz; Recording Secretary, Jacob M. Weller; Financial Secretary, Rudolph A. Morrison; Treasurer, Herman Schiff; Directors: Al. Rosenberg, Jacob M. Weller, Baron H. Baskin, Max M. Korshak, Jacob S. Arcney, Rudolph A. Morrison, Arthur N. Horwich, Frank Sampson, Irving Tow, Harry Linder.

The organization is affiliated with the Federated Jewish Charities of Chicago.

Friday Evening Club.

The Friday Evening Club holds its regular meetings every Friday evening at 8 p. m. in Mollner Hall, 2128 Crystal street.

The discussion last week was about the composition and literature of the Books of the Bible. Our next topic of interest will be the Book of Esther.

We have also arranged a Purim Party to be held in Mollner Hall Friday evening, March 13th, at which we greatly hope to have with us again our dear president, Mr. Moritz Bendheim, who has been absent on account of illness.

All those interested in the work of the Friday Evening Club, are extended a hearty welcome.

Home for Jewish Friendless and Working Girls.

Dr. Jacob Feuerlicht, Superintendent of the Home for Jewish Friendless and Working Girls, has handed in his resignation. In his resignation Dr. Feuerlicht makes the following statement:

"Inasmuch as you have decided to change the policy of your institution, making it largely a temporary home, eliminating thereby some of the educational features, the furthcrance of which has been my main mission, I hereby submit my resignation as superintendent of your Home."

In accepting Dr. Feuerlicht's resignation, the Board of Directors recognize the Fidelity of Dr. and Mrs. Feuerlicht, and the services rendered by them during the years of their official connection with the institution, and therefore granted Dr. Feuerlicht leave of absence to August 1st, wishing them God-Speed in their futnre undertakings.

B. M. Z.

The annual dinner tendered to the medical staff and the officers of the Orthodox Jewish Home for the Aged took place Sunday evening, February 15. It was a very enjoyable and successful affair owiug to the excellent arrangements made by the superintendent and matron, Dr. and Mrs. Max Switton. Dr. M. L. Aren proved to be an entertaining toastmaster.

At the business meeting which preceded the dinner the election of officers of the medical staff was held and resulted as follows: President, Dr. H. M. Lebensohn; vice president, Dr. Geo. Italperin; secretary, Dr. M. L. Aren. The officers of the Home for 1914 are: President, A. Margolis; 1st vice president, Samuel Phillipson; 2nd vice president, Mrs. Kal Kalish; treasurer, B. Baumgarden; recording and financial secretary, Mrs. Benjamin Davis; trustees, Harris Cohn, Morris Tower, Isidore Lasker Mr. Jos. Frost, 5226 Michigan ave., recently made a donation of $150.00 to the Home.

Lawndale Club.

On Friday, February 27th, before one of the greatest assemblies this season Judge Julian W. Mack of the United States Court delivered a leeture on Jewish Problems, which was only interrupted by a tremendous applause at the conclusion of the lecture. The Lawndale Club voted a rising vote to thank Judge Mack for the splendid argument.

Next Friday, March 6th the Club will give to its members and ladies a progressive whist party, where refreshments will be served.

The Board of Directors at its last meeting on March 2nd instructed the House Committee to renovate the club by installing new lights and all other necessary equipment, and also receive bids for enlarging space on the first floor in order to make a dance hall for its members. Four new applications have been received, and the various committees report activities that the members feel optimistic for the progress the club is making.

Chicago Hebrew Institute Activities.

Rabbi M. Ungerleider will preach the sermon at the Friday evening services to be held at the Chicago Hebrew Institute, March 13th, at 8:00 o'clock.

* * *

Professor J. G. Carter Troop, of the University of Toronto, will lecture under the auspices of the Institute Lecture Association on the American Dramatists, "Thomas, Moody, Maekaye and others," on Wednesday evening, March 11th, at 8:00 o'clock.

* * *

Miss Kate Block will be the soloist at the next concert to be given at the Chicago Hebrew Institute, under the direction of Mr. Alexander Zukovsky, on Sunday, March 8th, at 2:30 p. m. The following program will be rendered: Overture, "Phedre" by Massenet; "Solvejg's Song," by Grieg; "Reve Angelique," by Rubenstein; Selection from Opera "Faust" by Gnonod; "Pizzicato Polka," and "Valse Lente," by Delibes; and Slavonic Danee by Dvorak.

Mrs. Julie Wedeles Leaves $25,000 to Hebrew Charities.

The will of Julie Wedeles, widow of Isaac Wedeles, one of the founders of Steele-Wedeles & Co., was filed for probate. The application for the appointment of the Northern Trust company as executor inventories her estate between $350,000 and $400,000. Charities aggregating about $25,000 were provided for:

Chicago Home for Jewish Orphans, $5,000.

Home for Aged Jews, $3,000.

The Jewish Training School of Chicago, $5,000.

Home for Jewish Friendless and Working Girls, $3,000.

Chicago Winfield Tuberculosis sanitarium of Wheaton, $3,000.

Associated Jewish Charities of Chicago, $5,000.

The Visiting Nurse association also receives $200. The will bequeaths to Sinai congregation, to be placed in the Sinai Social center, an oil painting known as "Friday Evening," by Askanacy. The remainder of the estate is to be shared by relatives, including two sisters, Mrs Lena Ottenheimer of 3808 Grand boulevard and Mrs. Amelia Baer of 3317 South Park avenue, and a niece, Mrs Helen Baer Livingston of 3127 Calumet avenue.

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form of an evening entertainment at which a special program was given to signalize the first birthday of the Federation.

The regular meeting of the Isaiah Women's Club, Chicago, Ill., held on March 4th, was designated as a "Sisterhood Meeting" in honor of the first anniversary of the National Federation. Those who participated in the program were Mrs. Nathan Herzog, Mrs. M. J. Freier, Mrs. H. I. Davis, Miss Daisy Hirsh, Mrs. H. F. Gauer, Mrs. Henry E. Hirsch, Miss Laura Weiss and Mrs. Wm. D. Stein.

* * *

The first year's existence of the National Federation of Temple Sisterhoods was characterized by a very remarkable growth. About twelve months ago this organization commenced its career with 49 sisterhoods. This number has been increased to 88 sisterhoods, 39 having been added during the year,—a growth of 78 per cent. The sisterhoods added represent all sections of the country. One of the latest additions was the Temple Advancement Society, affiliated with Ohabei Shalom Congregation of Boston, Mass, a conservative congregation, of which Rabbi M. M. Eichler is minister. The total number of sisterhood members now represented in the Federation is 12,227.

The officers of the Federation and especially its National Propaganda Committee, of which Mrs. Harry Mayer, of Kansas City, is chairman, have reason to be proud of the splendid increase in membership in twelve months. To further increase the membership during the present year, an active campaign will be undertaken in the near future.

* * *

Much credit is due to Mrs. Abram Simon, National President, and her able coworkers for the success of the National Federation of Temple Sisterhoods during the first year of its activity.

Many important ventures have been launched in these twelve months. Every one of them is characterized by a nicety of adjustment between local aims and nation-wide ambitions. For every task that the Executive Board has asked the individual sisterhoods to do, it has rendered reciprocal service, in the wealth of Jewish feeling which it has created.

The modest art calendar issued some months ago was not without its deeply educative effect. The idea of seeking Jewish inspiration for the purpose of beautifying useful household articles is both wise and far-reaching.

The latest project launched by the Federation is the establishment of state scholarships for the Hebrew Union College. This idea does not involve the raising of any great sums, although in the aggregate the amount will be considerable. The sisterhoods have been grouped, so that in no case will the expenditure amount to more than 25 cents per capita. Moreover, the Executive office has suggested a number of methods of replacing in each local treasury the ammount expended for this purpose.

It is not the expenditure of 25 cents that will make the College dear to the hearts of the people. That much the national treasury of the N. F. T. S. could supply in the same way that it proposes to replace it in the local treasuries. It is the enlistment of personal service for the national institutions of the Union of American Hebrew Congregations, that the Federation attempts to secure.

* * *

The Ladies' Temple Auxiliary of Memphis, Tenn., will entertain with a Dr. Wise's Anniversary Party on March 25th in the vestry rooms of the Temple, the proceeds to be applied to the fund being raised for a Hebrew Union College Scholarship. A card on which an explanatory verse is written was distributed to each member at the last meeting. A small pink bag was attached to each card, the bag to be returned, on the day of the celebration. The verse reads as follows:

"We send to each this little sack;
Please either send or bring it back
With as many cents as you are old;
We promise the number shall never be told.
Our friends will give us some good things to eat,
And also will furnish a musical treat.
Both of these last items will be no expense,
So the sum in the sacks may be as immense
As your pockets admit; and with greetings most hearty,
We welcome you all to
Dr. Wise's Anniversary Party."

The local committee on H. U. C. Scholarships consists of Mesdames Ben Dreyfus, I. Lebolt, M. Glusburger, M. Dinkelspiel and the President., Mrs. Jos. Rosenfield.

The program at the last meeting centered around Queen Esther and the story of Purim. The Purim story was told by Mrs. A. Wasserman. Mrs. H. J. Baum gave a reading, and musical selections were rendered by Misses Leah Foltz and Sarah Henchsberg.

The Auxiliary is also engaged at the present time in raising an Organ Fund for the new Temple, which the congregation contemplate building in the near future.

Foreign News

The Black Hundreds, of Odessa, are again making threats of massacre against the Jewish inhabitants of that city. The cause for the threats was found by the "patriots" in a recent skirmish between the participants of a Jewish funeral procession and the crew of a trolley car. The latter deliberately directed the car into the midst of the procession, and were attacked for their action. Taking this as a pretext, the chauvinistic elements have resumed the anti-Semitic agitation.

* * *

The "Sons of Zion," with headquarters at Odessa, have decided to mark the 25th anniversary of the birth of the organization by issuing a complete history of its work and accomplishments. The organization is one of the oldest of

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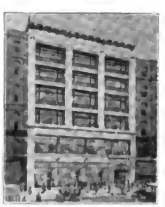
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its kind in Russia and its members are among the pioneers of the Jewish nationalist movement. Together with the correspondence and writings of the first president, Dr. Leon Pinsker, the organization has decided to reprint, in the Hebrew and German languages, the latter's celebrated brochure, "Autoemancipation."

* * *

The following from the pen of V. V. Shulgin, editor of the Kievlianin, who was recently sentenced to a term of imprisonment for the publication of an article in his newspaper, in which, during the famous Beilis trial, he vigorously assailed the prosecution, is from the St. Petersburg Rietch:

"I do not submit to the verdict in my case. I repeat once more that my article in defense of Beilis and the honor of Russia contained not a single word of falsehood and I hope that the Court of Appeals, which is to reconsider my case, will recognize the truth to which the first court remained blind. I ask not for pity. There are certain people whose part in the Beilis case was such that they need pity more than I do. They are the people who live upon a volcano with the constant fear in their hearts that the dangerous elements underneath will suddenly explode and that the real truth behind the persecution of an innocent man may yet become known. They are in constant fear that some one who knows the secret may yet open his lips. It is they who tremble before the name of Tcheberiakova. You, my accusers, who fear lest the voice of truth may resound in condemnation of your conspiracy, have that fear because of the thought that that woman may yet marry an honest man and speak the truth. But is it her alone that you fear? Somewhere in prison or in exile are Signalevski, Kurzinski, Karaieff, Kaznchenko and Ravitch. They are all alive and they may yet live to tell the tale. * * *

"No, do not pity me. Rather pity yourselves and all others who are trembling before the face of the truth. Spare your pity for poor Russia, upon whom you have brought one misfortune after another and 'crowned' your work with the persecution of Mendel Beilis."

* * *

Christian David Ginsburg, a noted Hebrew scholar, one of the four members appointed for the revision of the English version of the Old Testament, a Jew who was converted to Christianity when he was 15, died in Middlesex, England, last Sunday, aged 83 years. He was born in Warsaw, was converted in England and was for a time connected with the Liverpool branch of the London Society's Mission to the Jews, but retiring in 1863, devoted himself entirely to literary work. He edited the Song of Songs and Ecclesiastics and gave a full account in English of the Cabala. He then devoted himself to Masoretic studies, publishing many works. His method of settling the Masoretic text has been severely criticized by Jewish scholars.

* * *

On the 12th February Mendel Beilis arrived at Jaffa by the Austrian Lloyd steamer. A vast crowd assembled on the landing-stage, eager to have a glimpse of the man of Kieff. Beilis was met on

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board the steamer by members of the Jewish Communal Council, representatives of the Ihaam Bashi, and two officers on behalf of the Government. Beilis had a frightened look; evidently he is still suffering from the effects of his cruel treatment in prison. His wife sat near by, looking very ill, and now and then she cried. Beilis' children appeared to be delighted at having arrived in Jaffa. At last the boatmen had completed the preparations for landing, but Beilis refused to move, for he espied a photographer ready to snapshot him. "I will not disembark," he said, "until you take that away. I refuse to be exploited and shown up to the world." Beilis received a tremendous ovation along the route to Tel Aviv. Even Arabs exclaimed "Azat Beilis" ("Beilis has arrived.") Two rooms were engaged for him by the Communal Council at Hotel Herzlieh in Tel Aviv. Hundreds of visitors are calling on him. Especially touching was the visit of Rabbi Kuk, for he embraced and kissed him, exclaiming "Mendel, you have been destined by Providence to honor Judaism."

In the course of a conversation I had with Beilis he said:—"I hope to find rest here, but even today I received a threatening letter from the Black Hundred of Kieff, in which they curse and menace, and promise to write me often. I also receive petitions for help, and this grieves me very much, because I am misrepresented and taken for a millionaire, whereas the contrary is the case. What I need now is peace of mind and less hand-shaking. I know that my brethren cannot control their feelings and sympathies, but I am too weak to bear them, and on no account can I allow myself to be led about like an ape to be looked at. If this enthusiasm continues any longer I shall have to take refuge elsewhere."

* * *

The Jewish community in Tunis, numbering more than 40,000, constitutes two groups—one whose ancestors had lived in the country for many years, the other and the more numerous, of Italian origin, which is styled the Sephardic community, and comprises the wealthiest and the most cultivated section of our coreligionists. These two sections have long carried on a distinct existence, traces of which can still be found in the fact that a wall actually separates the two cemeteries, and that the Leghorn Jews, as the Italians are named, have their own Philanthropic Society and worship in their own synagogues. They, nevertheless, recognize the authority of the Chief Rabbi appointed by the Tunisians, and have no spiritual chief of their own. They cooperate with native Jews in all philanthropic works. Marriages between Italians and Tunisians of the better class, which twenty years ago would have been considered by the former as mesalliances, are now of common occurrence. Complete fusion will no doubt come in time, although the Italians intend to maintain their separatism. The rapprochement will be facilitated by the organization which the Resident General has proposed to the French Government, and which has just received the approval of the Minister for

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Foreign Affairs in Paris. The scheme consists of creating a Commission of Jewish notables who will be charged with the examination of all the problems arising from the present situation of Tunisian Judaism. There are several important questions which have to be solved—for example, the possibility of aiding Jews to obtain French naturalization, which hitherto has been impossible, and making them amenable to French Tribunals instead of remaining, as at present, under the jurisdiction of Mohammedan Tribunals. The Commission will also have to consider a question which, for a number of years, has occupied the best minds of the community, namely, the appointment of a French Chief Rabbi. Should this step be successful, it will no doubt be possible to attach the religious organization of the Jews in Tunis to that of the Jews in France. This will be an interesting experiment and may be fruitful in results. It is being taken into serious consideration by leading circles in French Judaism.

* * *

The situation of the Jews in Yemen is deplorable. Whatever may be the goodwill of the Porte it is powerless to interfere, for, as the Prime Minister and the Minister of the Interior admitted to Haham Bashi Nahoum, the Central Government has no authority whatsoever over the spiritual chief of Yemen, Imam Yihia, who, by virtue of an agreement made with the Porte, is absolute master in that Arabian province. Rabbi Nahoum accordingly conceived the idea of writing personally to the Imam, in order to seek his protection for the Jews under his jurisdiction. This step met with the approval of the Grand Vizier.

Some three months ago, Rabbi Nahoum, who knows Arabic perfectly, addressed a letter in that language to the Imam, and sent it by a special mission, composed of several of the principal Jews in Sanaa, the capital of the province. As the Imam's residence is at several hours' distance from Sanaa, the Jewish mission was accompanied by a Turkish military escort. A few days ago the Haham Bashi had the satisfaction of receiving a letter from the Chief Rabbi of Sanaa enclosing an autograph letter from the Imam, who personally had handed it to the mission. The contents of the letter are very interesting because they throw light on the real situation of the Yemen Jews. The Imam commences by expressing the satisfaction which he felt at receiving a communication from a Jewish spiritual chief of such high standing as Rabbi Nahoum. He proceeded to say that, true to the teaching of Mohammed, it was his duty to accord his protection to all the Yemenite Jews. He declared that all the accusations brought against his Cadis were false, and that if the situation of our coreligionists was not satisfactory, the fault lay with them, because they were constantly quarrelling on religious and communal matters. He even begged the Haham Bashi to advise them to put an end to these dissensions. As evidence of his friendship for Jews, and especially for Rabbi Nahoum, he expressed his compliance with the latter's request, that the Alliance Israelite Universelle should be permitted to establish a large school at Sanaa in which Arabic, Hebrew, and a foreign language would be taught. In the interests of the success of this school, he suggested to Rabbi Nahoum that he should recommend the leaders of the Jewish community to be circumspect when the question arose of introducing improvements which tended to progress, so that the feelings of the Mohammedans should not be excited. With the sanction of the Porte, the Haham Bashi will shortly send another mission in order to thank the powerful Arab chief for his kindly consideration.

* * *

Dr. Peppo Acchiotte has been appointed president of the Union of Jewish Doctors in Turkey. A native of Tripoli, he studied medicine first in Constantinople, and later in Paris, where he was a pupil of Professor Charcot. Professor at the Clinic of Nervous Diseases at the Faculty of Medicine in Constantinople, he has been general secretary and vice-president of the Imperial Society of Medicine.

* * *

Russian authorities have added a new and vexatious charge to their old Blood Libel. The Police of Pokorovskaya, in the the government of Yekaternoslaw have arrested the Rabbi on the charge that he had organized a band of incendiaries, The plan worked well, since the population is now clamoring for the expulsion of all Jews.

* * *

A special cable to the Morning Journal of New York from its London correspondent reports that Julius Rosenwald has given weekly five thousand francs to the Jerusalem community for a Beth-Am—a social centre.

* * *

A Jewish family of Charkow has been expelled, because one of the members of the family was overheard saying that the city authorities were obtaining money from Jews by threats of force.

* * *

The police director of Salonika has sent a request to the chief Rabbi, Rabbi Jacob Meir, asking him to use his influence in persuading the Jews to discard the fez. The Greek population, he explained, look upon the wearing of the fez as a sign of loyalty to the old Turkish masters. Rabbi Jacob Meir declined to use his influence and protested against the demand. Greek papers are making the most of the incident.

* * *

The Turkish government has informed Rabbi Hayim Nahum, the Haham Bashi, that it will recognize the Hebrew schools of Palestine, and allow the graduates upon presentation of certificate issued by the schools to enter the higher institutions of learning maintained by the government.

* * *

Dr. Ehrenpreis, the chief Rabbi of Bulgaria has been elected chief Rabbi of Sweden. The chief Rabbi of Sweden, Professor Klein has been ill for many months, and his recovery is extremely doubtful.

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One of the trades in which the Jewish popuntion of Palestine is chiefly engaged is the growing of oranges. The Jewish colony Pethach Tievah, which was founded 35 years ago and has now 3600 inhabitants, is the most important of the orange-growing colonies. This colony, which is situated at a distance of about 2½ hours from Jaffa, is a wonderful example of the rapid development of the Jewish settlements in Palestine. About 30 years ago the place where Pethach Tievah stands today, was no more than a desert; since then the settlement has developed into a large and rich village, which is surrounded by corn-fields and orange-groves. The Jewish immigrants have been working hard cultivating the land and are doing excellent colonizing work, using all products of modern technology.

The new irrigation works which were recently established near Pethach Tievah, on the bank of the river Naar el Audje, which flows by the orange-groves of the colony, are a fine example of the remarkable progress of the Jewish colonization. This river, which was never before used for irrigating the dry country, has now at last been utilized by a Jewish syndicate, viz. the Irrigation Society Palestine, which has its seat in Berlin and possesses a working capital of 100,000 marks. A motor sucks the water from the river and conveys it on the fields of the colony and into those parts of the orange-groves which are not irrigated by cisterns. This irrigation work, the first of its kind in Palestine, is a very interesting structure. It is a one-storied house with a flat roof; the ground floor is a concrete structure, while the upper floor and the roof are made of cement-tiles. A sucking-gas-motor of 70 hp., which stands on the ground floor of the building, absorbs the water from the river and conveys it to the fields by means of a Borsig rotator. In this way, 800 cbms. water per hour are pumped into the conduit-pipes and serve to irrigate the fields and orange-groves of Pethach-Tievah, which are situated at a distance of 3½ kilometers. The upper floor contains spacy and handsome office-rooms, commanding a view of the whole plain of Saron and the mountains of Judea. The structure with its high Gothic windows and its crenelated roof is very beautiful and stands on the formerly neglected territory as an example of Jewish diligence and energy.

We learn, on excellent authority, that a preminent member of the Jewish "four hundred" of this city is about to become a communicant of St. Thomas Church. This Episcopal fane has the distinction (?) of being somewhat of a Hebrew-Christian institution, thus rivaling the celebrated Trinity Church in the Berlin of a century back, where all the Salondamen of the day, quite all of whom were Jewesses, sought to obliterate their racial identity by copious and frequent ablutions in the baptismal font. This newest candidate for the beatitudes happens to be the granddaughter of a guter Jud' of the old school, with parents who would feel strange if they could not make use

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of a frequent Juedisch-Deutsch expression, and with an uncle and aunt who pass for orthodox believers. Moreover, the family into which she married (on the principle advocated by Dr. Johnson) has contributed more than one communal workor of ability and resonreefulness (and of large resources, too), to the Jewish community. We congratulate St. Thomas on its nowest acquisition! Dr. Stries, if he does not watch out, will soon be ripe for a rabbinical degree!—The Hebrow Standard.

THE CRUCIBLE OF DEMOCRACY.*

By Winston Churchill.

*Address delivered at the Free Synagogue, Sunday, March 8, 1914.

"Behold my servant, whom I nphold; mino elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgmont to the Gontiles."

Last summor, when I had promised to come to New York at this time for four days, to make certain addresses, I had a letter from Rabbi Wise asking me to speak to you. I did not see, then, to take the time from my work to compose another address, and I wrote him so. He answered that I might say the same things I had been saying in the Christian churches. I was much struck by the reply, even though his broadth of view, and that of his congregation, were known to me. I felt that I ought to take the time to compose something; that I ought not to neglect such an opportunity. I hoped that I might be ablo to say something helpfnl. And I asked myself this question: What is that universal Church, that ideal Church to which we aspiro? of what is it to be composed? The church has been called the body of believors. But would not a better name for it, especially in this ago of democracy, be the body of servers? Faith and belief in humanity, in democracy, aro faith and belief in God. And those who do not work for humanity and for God, and yet profeso to boliovo in both, are of little account in the schemo of existence.

I thought of the work—God's work—which your people are doing for mankind, to make the United States a better place in which to live. I thought of the oxamplo you are setting, in service, in citizenship, to the rest of the nation. And if, as a fellow citizen, I can express a tithe of my appreciation of all this, I shall be happy. Although I am a Christian, your nation is my nation, your prophets are my prophets, your work is my work, and your God is my God. Aro not those bonds enough?

In this twentieth century the struggle between the prophet and the priest, between the prophet and the materialist, is still going on. It is as old as the history of Israel; nor is it confined to that history. It is the struggle between revelation and tradition, which is revolation potrified. There are today, as there were in the time of Amos, materialistic Jows as well as spiritnal Jews. There are materialistic Americans among those whose ancestors were the first to come to America. But it is as a spiritual people that you have impressed yourselves upon the world. And as such you have done more than any other peoplo in raising the world to the moral height it has attained. There is no true American who is not thankful for the leavon you have brought here. We have but to open our eyes to see that leaven working.

In modern times the age-old struggle between the priest and the prophet, between the churches on the one hand and the scientists and naturalistic philosophers on the other, which is still going on, has seemed to many to herald the death of all religion. The churches did not realize that the scientist was revealing God, and the scientist did not realize that the churches were clinging desperately to the truth of the religious experience, which they thought was threatened. The religious experience, we are beginning to see, is fundamontal in democracy. And it is the experience of all the prophets and of all the saints. Communion with the spiritual current of the universe cannot be expressed scientifically; nor can that current be measured in amperes. But the old conceptions of Adam, of the Creation, of the flood, were swept away. The cosmology of the Bible was shattered. And if you deprive a man of the vessel which has held his faith, and do not give him another vessel in which to hold it, it is more than likely that he will lose that faith. He mistakes the vessel for the faith.

Another aspect of the struggle may be

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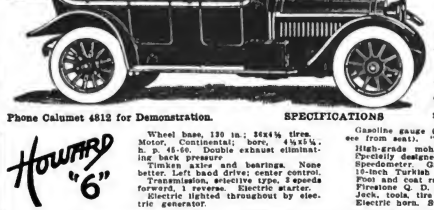


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noted. The orthodoxy in which religion was clothed would not fit the rapidly growing form of the new democracy.

The second cause of the waning of religion is the struggle between the materialist and the prophet. It is the economic cause. The eighteenth century philosophy of the natural rights of man, which is written into our Declaration of Independence, is in reality anti-religious, because it is individualistic and anti-social. It stands for the principle that government, society, is to interfere with the individual as little as possible. It is the doctrine of every man for himself. He is born with natural rights with which no one may interfere, no matter how greatly society as a whole many suffer from his operations.

This is, in fact, a social anticipation of that naturalistic philosophy which has been called "the survival of the fittest." Nature is inexorable in her laws, and who is man that he shall aspire, in his social relations to transcend them? that he shall discover a principle of the spirit which may be introduced, practically, into government? Such dreams as these must be left for another world, if indeed there be one.

We are just beginning to realize today how deeply the dye of this philosophy has stained our civilization. In moments of depression it seems to us as though nothing could wash it out. And how easily it was transformed into the economic doctrine of the "Manchester School!" Adam Smith's "Wealth of Nations" is by no means lacking in spirituality. It became the economic Bible. And, like the Bible, men quoted it to their purposes, leaving out what was spiritual and therefore discerning. Fervent professors, carried away by the spectacle of material prosperity which followed, vied with each other in writing books to justify the capitalists; who, in spending money, "put wealth into circulation." Such was the phrase. It was a philosophy which was compelled to ignore the pitiable as well as the menacing spectacle of growing congestion and misery, of tenements and slums.

The voices of truer prophets were drowned by the clatter of machinery.

England was great, commercially, but in America the glory of the new prosperity dazzled the world. The news of it penetrated into the remotest country districts on the continent of Europe. Its angels began to appear, heralds who told of a land of milk and honey where everyone was happy and contented; where the good things of this world were so plentiful that if the whole of Europe emigrated there would still be enough to go around. Well-dressed angels, these were—philanthropists with diamonds. And there were few cynics in those parts to suggest the fable of the spider and the fly. The steamship companies—actuated, of course, by the most altruistic of motives—were ready to carry the emigrant to America for next to nothing, and deposit him in the welcoming arms of the charitable American manufacturer.

Homes were sold at a sacrifice, money was borrowed. What an awakening the arrival in the land of promise must have been—must still be for thousands and thousands!

One has only to read that absorbing story of Mary Antin to realize that, before the emigrant's eyes was a vision, shining brighter than gold. A vision of a land of equal opportunity, of democracy, of education for his children. How far short of that vision is the reality! It is not all a chimera, not the discovery is made that the government and religious tyrant has merely been exchanged for the industrial one.

This, at least, is true. That when the emigrant is a good American at heart, when he has faith, he understands that by striving to be an honest and intelligent citizen he can do his part in the battle for a truer democracy, and he rejoices in the thought.

A change takes place in the emigrant who lands on these shores. Not in all, of course, but in great numbers of them. I do not pretend to say how sudden it is. In the old country he has been a more or less faithful adherent of the synagogue or of the church. As an inhabitant of this strenuous land, he loses his beliefs; or, if he does not lose them, his children are apt to break away from religious ties. And in this they are merely following the example of the children of the native-born. The commercial atmosphere which they breathe, the atmosphere of that unsuspected philosophy of natural rights, is an irreligious one. It sets the hand of every man against his neighbor. And, just as democracy cannot exist, save in form, when the economic philosophy of a nation is individualistic, religion is also stifled.

There is a grim yet pathetic humor in the situation of a country whose churches proclaim their members to be their brother's keepers, when in reality they are often their brother's oppressors. And if it becomes a question of abandoning business or the church, there can be little doubt where the choice will lie. The churches are complaining of empty pews; and there are many good parsons left in the land who are still bewildered, who are still wondering why. Increasing numbers of them, however, are beginning to see the light and are setting themselves manfully to solve the problem.

The spectacle of empty churches has now been of sufficient duration to reveal a very significant fact—one which for some time seems to have been lost sight of. And that fact is this: that no man, and no society and no nation can do without religion. We cannot live by bread alone, but by every word that proceedeth out of the mouth of God. And it is because we are realizing this fact that we are at the dawn of a new spiritual age. It is as though we had to be exiled from God in order to feel the need of Him. Certain it is that a longing for Him has sprung up in this nation, and that longing is growing stronger every day. It needs to be defined, it needs to be guided and interpreted, but it is there.

Abolish religion, and we go back to the stone age. Do away completely with the sustaining and restraining sense of a higher power, and the logical result is the gunman and the white slaver and the ruthless capitalist. They differ only in degree.

It may be answered that many of the exploiters of human souls and bodies have religion. It is certainly poor psychology to call them conscious hypocrites. This, I believe, is true, that so much real religion as these had was the only mitigating in-

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fluence which saved them from sheer savagery of heart. It made them often charitable, good husbands and fathers. Charitable, I mean, in the old-fashioned sense, the sense, compatible with individualism. Now the very creeds to which these men subscribed were largely individualistic interpretations of religion. Emphasis was laid on personal salvation rather than on personal salvation through social salvation. The church was not conceived of as embracing society, but only the select few. The more we examine the orthodoxy of all professions of belief, the more we perceive that the tenets, in the main, are as incompatible with democracy as are the tenets of the old philosophy of natural rights. And this came to us, also, in the guise of a friend of man. It unquestionably was a friend, for a while—a step in his development. Both the old cloak in which religion was clothed, and the old cloak in which democracy was clothed are alike individualistic. And both may be called enlightened self-interest.

But a true religion demands unity of the soul. We can't have our religion one thing and our business another and our scientific beliefs another. Religion, if it be true religion, must permeate and energize every department of life, the home, the office, the factory, the laboratory of the scientist and the workshop of the literary man, as well as the synagogue and the church. And it must be a religion, today, which harmonizes with our ideal of government, democracy.

A remarkable thing is taking place before our eyes—nay, it is going on within us. Democracy is transforming our religions, purifying them. We are gradually growing conscious that in working for democracy we are working for God. Men and women of all creeds are arising around us and flinging themselves into service, each according to his gift. He who gives himself today to medicine, to art, to literature, to sociology, to physical science, gives himself to the state, gives himself to democracy, gives himself to the Church Universal. Roman Catholic, Protestant and Jew are acknowledging that such a government is divine.

The "rights of man" is now being supplemented by another philosophy which proclaims the duties of man. The one laid a needed emphasis on individual autonomy, which is indeed religion; on individual initiative, and on individual responsibility. The other philosophy supplies the element of collective initiative, of collective responsibility. Society and government are also responsible for the individual. The motive is religious, the end is practical. Thus society protects itself from the ravages of waste through useless, feeble-minded, criminal—yes, and irreligious citizens. Thus, as the religious idea develops, government develops with it. They go hand in hand.

And what, we may ask ourselves, were it all without faith? Without faith we cannot take so much as one step forward.

And faith is religion—nothing else. Faith underlies our modern idea of education; the faith that, in spite of heredity given the right point of view and the proper surroundings, the great majority of children may be made into useful members of society. The faith that there is a hidden spring which, if the true teacher touch, will energize the whole being. And that we shall thus find our work, and make our contribution, great or small, but equally valuable in the sight of God, since His measure is of the soul.

The sublime characteristic of the people from which you sprang, has been faith. "Though he slay me, yet will I trust him." And that faith which amazed the ancient civilizations is helping to transform the new. The hand which led you out of the land of Egypt, which guided you through the wilderness, which sustained you in oppression, has brought you across the ocean to these western shores. The reason of it, the purpose of it is not far to seek. It is that you may reinforce our faith with your faith, that you may bring your peculiar gifts to the service of democracy.

There are, it is said, two millions of your race in this great city. And this is a significant, an overwhelming fact. According to a recent article in the World's Work, the public libraries which lend the largest percentage of books of a serious character are in the Jewish districts. The high school which does, perhaps, the most remarkable work is the Washington Irving, whose membership of 6,000 girls is almost entirely Jewish. Your people are devoted to music and the arts. You have your lectures, your debating societies for the discussion of public questions. These very qualities are the most essential ones in a democracy.

Perhaps the most interesting, the most enlightening portion of the article to which I have referred is that which deals with the election figures in the Jewish districts. The Jew thinks for himself and votes in accordance with his conscience. He is not cowed by the politician, he is not swayed by the political machine. In this he is setting an invaluable example to the native American. And I think it may truly be said that, had it not been for the Jewish vote, for the Jewish faith in democracy, Tammany Hall would still be all-powerful. You have put new heart into those of us who almost despaired of victory. For the eyes of those of us Americans who do not live in New York are turned to New York. And the city is

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The faith of the Jew in democracy, I think, indicates that the great number of enlightened Jews who have come to make this country their home have been able to transmute their orthodox faith into a higher conception of religion. And, while maintaining the truths which that older conception contained, they have enriched and developed its social side. And this is precisely the metamorphosis which is taking place within the Protestant and Roman Catholic communions, though there are many who would deny this statement. Moreover, large numbers of people who believed themselves to have discarded all religion are now longing for it; or rather seeking for an interpretation of their longings. And while they may not yet be mentally at peace, while they have as yet failed to achieve a satisfying intellectual statement of the feelings which are driving them, they are finding a satisfaction in some kind of service to their fellow men—in democracy.

Democracy is not itself religion. It is the expression of religion. And the creed of the true religion must be translated into terms of democracy. The true citizen of a democracy must be a man of transformed will, just as the true citizen of the Kingdom of Heaven. We might properly say, indeed, the Democracy of Heaven. Such is the modern belief. In both the will of man is turned from individual salvation to social salvation. In democracy we fling away "enlightened self-interest" for enlightened social interest. And does not this reflection go far to justify the hope that a time is coming when the nation—yes, and the world, will be united in a common belief? Despots have all but disappeared, governmental tyranny is becoming a thing of the past, and industrial tyranny is beginning to totter. Democracy is spreading in distant lands.

We are perceiving that religion, a belief in a higher power which will support and comfort him in times of stress, and above all a higher power which he feels called upon to serve, is an essential to man. One proof of this is that man, be he Jew or Christian, who has wholly lost his belief—I put an emphasis on the word wholly—returns to the savage state. That man who has rejected orthodoxy and is—by reason of many causes—unable to feel the sacred fire of democracy, becomes a dangerous and ruthless enemy to society, a panderer to vice, a destroyer of humanity. It is the task of modern, scientific education to attack this evil at its source. Hence the business of education must be a transforming one, a religious one. The religion of which I speak is not denominational, but fundamental to all denominations.

New York is America's great battle ground, where the struggle is fiercest between the forces of evil and of life. For New York is typical of America. Every city, every state, has its Tammany, or has had it; its commercialism in the bad sense, its commercial politics, and that frightful social disease which these protect and foster.

It is easy, my friends, to condemn all of this in general terms, to anathemize the individuals who seem to be most responsible for it. But there is another view. Evil, when we come down to it, seems to baffle definition. It has been described as "good out of place." And perhaps we may look upon it, in the social organism, as the wrong kind of stimulation, which multiplies a few cells at the expense of all the others. Then the problem of statesmanship becomes: "What can reduce the abnormal growth without causing the whole body to waste away and decay?" We don't wish to maim or destroy commerce, our prosperity. Prosperity is good. It is, in truth, good out of place, stimulation out of place—since we have got it, or are tending to get all in one place. But when such a premium is put on the pursuit and acquisition of wealth, rather than on service, that the coffers of the few are swelled at the expense of the many; and when, with the swelling coffers comes the lust for power which warps and degrades our politics; commercializes the virtue of our women; sets up false social standards; parts husbands and wives; creates wicked extravagance and wilful waste which excuses itself on the plea of "putting money into circulation," we begin to ask ourselves whether we are not dealing with a social disease which has affected the individual cells, and made them predatory; and whether we should not blame the disease for our troubles, rather than denounce the cells which have run riot. And above all, try to cure the disease.

Looked upon in this light, Tammany Hall is not a disease, but a symptom.

Just as science seems to be coming to the conclusion that there are certain rays which will cure a similar disease in the individual, may there not also be rays, spiritual rays, which we can apply with beneficial effect to the body politic? May, who shall declare that we are not on the eve of discovering them—these social religious rays! The use of radium as a figure is not exact, yet it is not, I think, inapplicable. Radium, we are told, has three distinct rays. Religion, the radium of the spirit, two—the individualistic and the social.

The individualistic rays are contained in the old orthodoxies, Jew and Christian. By this I am far from meaning that the social rays were unknown; yet their application has been but partial. The tendency has been to neglect them. Or perhaps it would be truer to say that the time had not arrived when their application was practicable to the organism of the state. In times gone by, diseases of human beings were thought to be more or less incurable, except by miracles. At length the new science was brought to bear on them, and one by one they are being conquered. So were the diseases of the state thought to be incurable—diseases such as the tyrannies of governments, of aristocracies—until the eighteenth century philosophers developed the philosophy of the Rights of Man. I do not mean to ignore the gradual development of the liberties of man in England. But the eighteenth century philosophy, which is written into our Declaration of Independence, may be regarded, I think, as the first great effort in modern times to apply a philosophy to the ills of the body politic. And behind every philosophy, as its impulse, may be found religion. For religion is feeling, which has its intellectual interpretation.

Like the old orthodoxies, the political philosophy of the eighteenth century was mainly individualistic. Thus, in what may be called the medical science of government, we applied the individualistic rays. The worth of the social rays, though proclaimed by the prophets and by Jesus

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Christ, were not then realized or understood. Nor had the new disease, the new ills peculiar to the modern state, due to the complex conditions brought about by the introdnction of machinery, then developed. But the social rays of the spirit are now, I think, beginning to be turned on those evil growths which hinder and threaten to destroy the health of the nation.

This belief in social regeneration demands faith, and in return it is faith which saves us. There are some who seem to be so hardened, so crystallized, that if one returned from the dead they would not believe. They are those who, in past centuries, resisted every step in the progress of medicine; persecuted those physicians who first used vaccination for smallpox. Well, that fight has been won. Won, I mean, in the sense that opposition has ceased. There are few, in our time, who dare to put a limit on the possibilities of medical science, to say what physical evils of the human body it may not cure.

These are the same who, today, refuse to believe that the moral evils of humanity may be ameliorated. If they are members of churches, they look upon faith as the acceptance of a creed, and as personal salvation to be gained by adherence to a list of "thou-shalt-nots." They fail to see that it is their attitude which counts with God. Their attitude, not toward themselves, but toward humanity. For faith alone develops personality—which is the God-like in man. Without true faith, we shrivel, we die.

In order to have faith in medical science we must know, in a general way, what medical science is, how it proceeds, what are its methods and principles. And in order to have faith in social science, which is applied to the ills of government, we must have a similar knowledge of it. In order to have faith in democracy we must know what democracy is. Unfaith is ignorance. When that ignorance arises from closed-mindedness, it is hopeless. Closed-mindedness is petrification. We do not find it in the young.

The solution of democracy is education in democracy.

What would Israel have been without her God of Hosts? A tribe which would have gone the way of the Hittites, of the Amorites, of the Jebusites? Sunk in the sand of time. You are great because your religion has been great; because you acknowledged it, in a truer sense than any other nation, as the living core of government. You are great because your faith has been great. And when I think of this, and of the priceless contribution which, after all your trials and your wanderings, you are bringing to America, there comes to my mind the great passage of Isaiah:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street.

"A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

"He shall not be discouraged, till he have set judgment in the earth, and the isles shall wait for his law."

I should not be honest, my friends, if I did not add that I believe that Jesus personified that prophesy, taking on himself, as an example, the sufferings of the righteous, not alone of Israel, but of all the world. I believe that he suffered the will of God, the current of the universe, to have its way with him, and became incandescent that we might have light. But it was on the light that he laid emphasis, and that he would have us lay emphasis. "He that believeth in me, believeth not in me, but in Him that sent me." These are among the most illuminating words in the Gospel of John.

In the God of truth, in the God of the prophets of Israel. And in that God, in that light, we are all uniting, fusing into one body.

Thus we are coming to understand, in the days now upon us, that if traditional and orthodox interpretations are doomed, it does not mean that religion is doomed also. Out of the darkness, light. This country of ours has been called the melting pot of the nations. But the process going on is more than that which this implies—more than the mixture of bloods. May we not think of America as the Crucible, the Crucible of Democracy, the Crucible on which the scattered light of the ages is focussing as through a mighty lens? Fusing us together, whether we will or not, into one Nation, one Purpose, and one Church.

JEWISH LAW IN INTERNATIONAL JURISPRUDENCE.

By Norman Bentwich.

Presented by Mr. Bentwich in 1913, at the Madrid Conference.

In the great mural painting representing "Law" which Mr. Sargent has painted for the Boston Library the chief place is taken by Moses, who is depicted as the supreme law-giver. And it is characteristic of Judaism, as of Mohammedanism, that it comprehends within its religious doctrine a complete system of personal, civil, and penal law. That system, which is primarily based on the prescription to be found in the Mosaic books of Exodus and Deuteronomy, is developed in the Rabbinical literature known as the Talmud, which was in process of formulation between the beginning of the Christian era and the seventh century. A considerable part of the Talmud consists of an elaborate discussion of the rules of the civil and personal law, which may be compared in its matter, if not in its form, with Justinian's Digest of the Roman Law. In the mediaeval period, which for the Jew, who did not have to pass through a Dark Age, stretches from the eighth century almost to the present day, the need was felt for a more concise and summary statement of the law than the Talmud provided, and accordingly the great rabbis from time to time compiled legal codes, which obtained general acceptance by reason of their intrinsic excellence without the intervention of any legislative authority. It was from

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of Chief Rabbi Hertz today is actually different, though theoretically the same, as the orthodoxy of Chief Rabbi Herschell, one hundred years ago. In 1852 the Jews' College was founded. In 1870 the United Synagogue was incorporated. In 1871 the Anglo-Jewish Association, which is a British equivalent of the Alliance Israelite Universelle, was established. Since that time the growth of Jewish institutions and the development of Jewish communal life has been constant and varied. England has, since then, seen the development of Jewish literary and historical interests, the organization of Jwish women, he formation of the Jewish Minister's Conference, the opening of Liberal Jewish synagogues as well as the strong growth of Zionist organizations and increasing interest in the great problems of Jewish colonization. On the other hand, the year 1911 witnessed the anti-Jewish riot in Wales, an anachronistic survival of the spirit of the middle ages. We need, however, give ourselves no concern on account of this recrudescence of savagery. Growth is a long and difficult process and we must expect from time to time to be shocked and disappointed at the frustration of our hopes through some manifestation of backwardness, though we may rest assured in the comforting thought that such outbreaks will become more and more sporadic and that the general sentiment of England will ultimately make them impossible. Through the manner in which England has treated and solved the problems of the Jews she has again made manifest her wonderful power of adaption and her sensitive response to the demands of the spirit of the times. No other nation is so essentially free from prejudice and no other nation has, within the same period of time, so completely shaken off the fetters of mediaevalism. The adaptability of English institutions, of English law and the English system of government to change without serious interruption or break has excited the admiration of students of human society. New ideas are assimilated into the old system, gradually transforming it and reshaping it in harmony with the demands of new times and occasions. That the Jews of England will take a great part in her history and future development is certain and that they will exercise an important influence in ameliorating the condition of their co-religionists throughout the world is equally certain. So that the present status of the Jews in England brought about during the past century has given them the power to serve as well their own religious interests and the interests of their brethren throughout the world, as the interests of their fellow-countrymen, and the flag upon which the sun is forever rising.

EDUCATIONAL BOYCOTT.

Schools Closed to Jewish Children.

It does seem strange that we who have the misfortune of being born in this country regardless of the fact of being British subjects, should be subjected to a refined form of Russian persecution. We cannot help expressing our feelings thus when we find ourselves deprived of the educational privileges that we enjoyed for a considerable long time.

We had occasion to visit recently some of the leading schools in Calcutta and found to our horror that a ruinous and appalling situation has been created for the Jewish children, so that they will be compelled to become hewers of wood and drawers of water in another decade or two. It seems that the community does not sufficiently realise the danger our poor children are in. Last week we asked the authorities of a certain school of good reputation to admit some Jewish children whose parents were willing to pay the enhanced fees—though we do not see why they should—yet they were not admitted on the plea that not more than 15 per cent. non-European children could be taken under the regulation. This percentage includes all Jews whether born in Europe or in India, Parsees, native Christians and others. The same excuse is repeated by almost all the Christian schools under the European Code. If such is the treatment that the children of our well-to-do receive, we leave our readers to imagine the condition of our middle class children. Have we ever given a serious thought to what this really means? It means our children are practically ostracised from all Christian Schools by this cursed ruling and are all asleep over it!! No man who has Jewish blood in his veins has any right to rest until he obtains from the benign and just Government redress from this suicidal policy which is undermining our very vitality, nay our very existence. To have the barriers of school doors slammed in the face of our children is to practically sound the death knell of education of Jewish children. What is the earthly good of our wealth, our position and our business if our children are deprived of their rights in this country? We give credit to those handful of Indian laborers in South Africa who have shown more self-respect than we Jews here with all our wealth, our education and our civilised habits.

Just imagine the pupils of the Jewish Girl's School which is recognized by Government as a European school and teaches upto the Junior Cambridge examination treated as Europeans for educational purposes so long as they are in that school but as soon as they join other Christian Schools for the Senior Cambridge examination or higher education they are classed as non-Europeans and robbed of their scholarships. We owe this injustice and persecution to Mr. Hallward one of the Inspectors of European Schools who being imbued with the most virulent kind of anti-semitic feelings objected to Jewish children attending European Schools and sitting for code examinations on the ground that the small percentage of Jewish children carry off almost all the scholarships leaving hardly any for the Christian children.

The teachers and parents of the pupils pointed out to Mr. Hallward the fact that Jewish children have all along been sitting

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for the Primary, Middle and High School examinations, and, when qualified, have been recipients of scholarships and instanced out the scholarship-winners since 1893. In the face of these potent and palpable facts and contrary to the practice of his predecessors he enforced his orders some time ago and acted in a most prejudiced and hostile manner by expelling certain Jewish Girls of the Loretto Convent from the Examination hall and by writing to the authorities of the St. Joseph's High School at the eleventh hour forbidding the appearance at the examination of a certain Jewish boy despite his being informed by the local authorities of the boy's European descent. As a sure demonstration of Mr. Hallward's prejudice and hostility he submitted to the Government

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The Chicago Hebrew Institute is endeavoring, insofar as its means will permit, to offer opportunities to the foreign born and the people of the neighborhood to become better citizens, better able to earn a comfortable living and through its educational and social facilities, to develop a higher culture and to live a better and happier life. I cannot enumerate here the many ways in which the Institute is accomplishing the desired results. We would rather our friends came to the Institute and saw for themselves how much real good is being done under one roof and that without anyone receiving "charity"—as that term is understood. For everybody pays for whatever benefit he derives.

But an educational Institute of this kind cannot be expected to be entirely self-supporting. One-third of our revenue comes from those who make use of, and benefit by the Institute; for the other two-thirds we must depend upon those among us who can realize and appreciate the necessity for helping along a cause that aims to prevent misery and suffering, which we are all ready to relieve after it has gained a foothold.

The immigrants who come to our shores from a land of persecution and oppression, will seek to live amongst themselves, even under the wretched conditions, without the fellowship of others, without social organizations and without the higher social contact. They will, out of necessity, become the products of environment. But, bring them in contact with the more fortunate, the refined, the cultured, the strong, under wholesome influence, and you will find that unconsciously they have taken one step on the road to self-betterment.

Permit him to remain under his own environment you will find him, with a spirit suppressed, without self reliance, and frequently without self respect, all that is conducive to all kinds of diseases of mind and body.

Not charity, not pensions, is the need, but for us who are better situated, to recognize fully and frankly the claims which those people have upon us, and to understand our relationship to the dependent classes. The Institute is endeavoring in every department of activity to prevent the need of becoming dependent. I cannot give statistics as to the number the Institute has helped, our work is in the building of the future and to prevent causes for wrong and evil. I want to say emphatically that the Institute is not a sentiment, but a great social necessity.

Have the Jews of Chicago responded to the call of the needs of the Chicago Hebrew Institute?

Here is the report of the Board of Directors at a meeting held Tuesday, February 10th; the Institute faces a deficit of $6000.00 to cover the expenses for the year ending April 1914. In view of this fact, each Director was urged to assume part of the responsibility, go out and solicit members, March 10th to be known as Institute Day, when each member of the Board of Directors will go to his or her friends, and others and interest them in our cause and raise the needed amount to cover the expenses. We need $40,000.00 annually for this purpose.

We hope to have interested you sufficiently in what we are trying to accomplish to answer our call and help to carry on the work, don't stay away from us.

Those who stay away from such work lose the most, for nothing so stunts the power of enjoyment as the keeping away from the opportunities of helpfulness, and the ignoring of the starvation struggle—mental and physical of those dependent upon us. If you have longings for a better, fuller life, then use your faculties for the betterment of your fellow men.

The Institute is in full sympathy with the trend of our age towards a greater democracy, which multiplies opportunity and strives to make charity more and more unnecessary.

Mrs. Julius Stone, Sec'y.

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AMUSEMENTS.

NATIONAL—William A. Brady is sending us "Bought and Paid For," by George Breadhurst. It is a play that grips and holds—a play dealing with people one meets in everyday life. The play impresses the spectators with the naturalness of its serious theme, while sweeping them with prolonged gusts of laughter at its incisive humorous characterizations and episodes in the lighter passages. Mr. Broadhurst has received generous credit for having created the character of Jimmy Gilley, the selfish and egotistical barnacle, who fastens himself to his millionaire brother-in-law, and believes he is worth more than the $150 weekly salary he receives, even after his employer smilingly assures him that when his value actually comes to $20 a week, his income will come to $200. "Bought and Paid For" will come to the National Theater for one week commencing next Sunday matinees, March 15th, with the usual matinees.

COLUMBIA.—Another Max Spiegel attraction comes to the Columbia theater next week when the revised "Queen of Bohemia", with Mollie Williams still in the principal, if somewhat altered role, succeeds the present occupant. This is Miss Williams' second season as a burlesque star and she has been surrounded with as capable cast as it is possible to get together in burlesque in an effort to transcend the popularity she won last season. There have been many changes with the object in view and the show is now said to be one of the most carefully produced on the Columbia circuit. There is an excellent chorus, magnificently gowned, and Miss Williams and others introdnc especialities.

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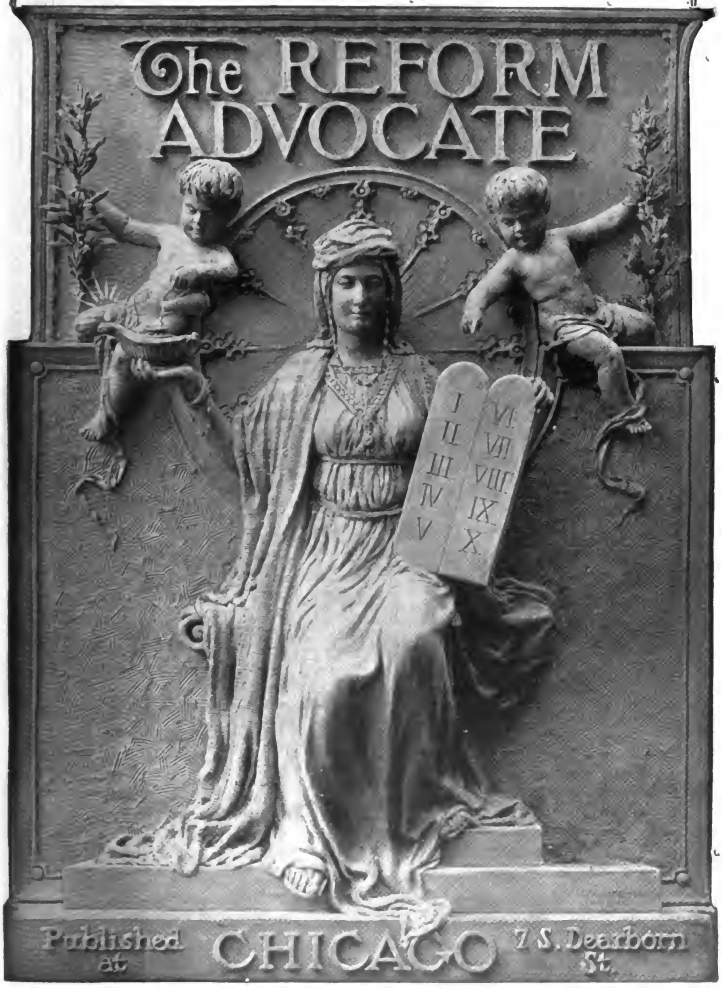
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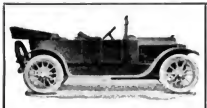
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In new and growing cities and towns one must be decidedly careful, for when new streets and sidewalks are put through, often the improvement costs as much as the property is worth.

It would be our opinion that the best way to buy improvement bonds is to confine one's purchases to cities and towns where one is intimately acquainted with local conditions and then to buy them only through a reputable house, furnishing a well known attorney's opinion.

S. J. T., Chicago.

Gary Real Estate Investments.

There is a wide divergence of opinion as to the advisability of investments in that new city. Some seem to think that prices are very much inflated, while others believe there are still many money making opportunities left.

It would be the impression of this department that if one has funds for speculation, careful purchases may result profitably, but we would not wish to advise conservative investments in the real estate of a city of that class.

H. K. S., Chicago.

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All of these issues are today highly speculative and I believe within the next few months will show a wide range in market quotations.

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The value of municipal bonds depends most largely upon the fact of their being legally issued. The legality and regularity of the issuance of the bonds, the authority of the municipality to borrow money for the purposes for which the bonds are issued and its legal authority to negotiate the bonds in question is and should be one of the questions carefully investigated in them. This is work for the standard attorneys making municipal bond law their specialty.

In investing in these bonds one must take into consideration the following: population, valuation, amount and nature of the various items of public debt, the value of the municipal improvements, the revenues of their water works and other proprietary institutions, the character of their industries, the amount of business done by their banks, whether they depend upon agriculture, manufacturing or mining for their prosperity, what the transportation facilities are, of what class of people the population is composed, whether the purpose of the issue is some needed public improvement, or a measure of questionable soundness adopted by a party of enthusiasts to advance personal interests.

Union American Hebrew Congregations.

At a meeting held on Sunday, March 1st, Congregation Emanuel of Greensboro, N. C., of which Rabbi Louis I. Egelson is the minister, voted to join the union of American Hebrew Congregations.

* * *

Rabbi Tobias Schanfarber, Chicago, Ill., Supervisor of Synagog Extension for District No. 26, visited Hammond, Ind., on several occasions recently, to urge Congregation Beth El, the growing Reform congregation there, to take steps toward building a house of worship.

These efforts came to a successful fruition when the congregation decided to make a beginning by purchasing a desirable lot on which there is a six-room cottage. For the present, the cottage will be remodelled and used for Sabbath School purposes and for Friday evening services. Later the cottage will be torn down and a synagog erected.

Mr. Mayer Rubin has been one of the most active of the leaders of Congregation Beth-El in promoting the new movement, and the Woman's Society, of which Mrs. Rothschild is the president, has been of great assistance in increasing the interest in religious matters.

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THE REFORM ADVOCATE.

CHICAGO, ILL., MARCH 21, 1914.

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A Neglected Field.

The Jews cannot be accused of missionary zeal. The contrary charge might be and has been lodged against them. In the early seventies of the last century the changes were rung on the censure passed on Jews and Judaism by Max Mueller of Oxford, then of Strassburg, on the ground that unwillingness to spread its message among non-Jews and to enter into religious fellowship with others of non-Jewish antecedents characterised the adherents of the Synagog. The fact which could not be denied was construed to betoken a spirit of haughtiness and exclusivity, the miser's passion to keep all for himself and to begrudge another even as much as a peep into the treasure-chamber. The controversy turned upon the characterisation of Judaism as a tribal or ethnical religion the narrowness of which was heavily underscored by the contrasted universalism of the Church and the religion of Buddha. In our own camp men of light and leading were moved to take to heart the opinions of the great Professor and student of religious literature. The appeal went up that it was high time to organize more actively the work of spreading the knowledge of Judaism among non-Jews. The suggestion was made that it were well and wise to remove such barriers against the reception of proselytes as had been erected in darker days of distrust.

Were one of our day and generation by accident to stumble upon the documentary records of this dispute he would have difficulty to bring himself to the belief that such questions engaged the attentions of seriously minded men not longer than forty years ago. The rise of anti-Semitism was perhaps foreshadowed in the accusation of tribal arrogance and exclusivity brought against Judaism. The intention was certainly discernible to elevate the religion of the majority to heights unreached by the devotee of the Synagog. Still the desire was dominant on both sides of the house to come to a better understanding. The defenders of Judaism had this in view when they spoke with no uncertain sound in behalf of a wider propaganda and of efforts to so organize the Jewish communities as to make them not merely ideally but in sober reality exponents of an all inclusive universal religious fellowship tethered neither to race nor to nation—a weakness which Max Muller had imputed to Judaism and with which he loved to contrast the universalism of Christianity and of Buddhism. His strictures made enough impression upon the mind of some within the Synagog to induce them to propose the abandoning of the traditional requirements for the admission of proselytes into the religious fellowship of Judaism.

One who happens now upon the exposition of the desirability of adopting the measures proposed cannot but feel the intense difference between that day only four decades removed and ours. Would one of us today think of pleading for an active missionary propaganda in order to win for Judaism new recruits from across the borderline? Then men among us of sober mood did not deem the assumption too extravagant that many were waiting at the gate asking to be permitted to enter. They dreamt and regarded their dream as the forevision of impending actuality that the day of the Messianic fulfillment was dawning and that it behoved the Synagog to set its house in order with a view of its becoming the center around which the spiritual children of the covenant of humanity would gather. Had these idealists had more penetrating sight or keener ears they might have detected in the arguments of Max Mueller the outrider of a storm. Indeed, anti-Semitism was intellectually anticipated in the accusation that the Jew takes no account of the needs and the yearnings of the larger world and that he values such truth as may be his only in the light of a prerogative, not in that of a responsibility. Today far from speculating on the impatience of the non-Jewish world to be allowed to join us we are confronted with the oppressive fact that we have difficulty to retain in the fold many of the household. The very first prerequisite for propaganda activities is absent. The fewest within the ranks have knowledge of the distinctive teachings of the synagog and they are not numerous who care enough for them to make of their study a serious business.

To a certain degree our situation is not different from that which is presented to view among our neighbors. The rise of the natural sciences has brought about a corresponding decline in the interest commanded by religion. Indifference to religion is the universal phenomenon. But signs are not wanting indicating that this reign of indifference to religion is about to pass. New philosophies are meeting with popular reception to an extent which a few years ago would have been poopooed as an impossibility. Even the materialists are feeling the necessity of organizing their forces. Their protest has outgrown the individualistic and negative phase. They are adopting the forms and the methods of a veritable Church. They are utilizing the common day of rest for the spreading of their principles and the study of the problems which are vexing our generation, the discussion of the ethical bearings of the new construction of world and life. They, too, would have a voice

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The Biblical blessing alludes to the history of Israel's physical ancestors. The doubt whether one not descended from them could refer to them as his fathers was but natural. Within the hearing of the writer at a patriotic celebration one of American birth argued that the text of America precluded its singing by any others but the descendants of the Pilgrim Fathers. Could a foreigner recently naturalized entone without making himself ridiculous the line "land where my fathers died?" Similar reasons prompted the emendations of the blessing's wording that its positive declarations might be truthfully recited by the Proselyte. Schuerer admits though he does it reluctantly in the paragraph upon which the American teacher of New-Testament literature grounds his contention that Jews were forbidden naming a non-Jew "son of Abraham," that after all full Proselytes were regarded as the equals of the native Jews. But this sentence printed in italics (see German third edition Volume III, page 134) escapes the eye of our home scholar. In his classroom his students will be told that sonship unto Abraham was a dignity denied explicitly by Jewish law to non-Jew, that Paul was the first who dared overthrow this invidious distinction and hailed them who were children of Abraham in the sipirt to dignity as lofty as ever was that come to Abraham's seed in the flesh. The graduates of the seminary one of the faculty of which this interpreter of Schuerer happens to be, will ever after repeat to their congregations what they were taught without as much as the faintest suspicion that there is no warrant for their misconstruction of Talmudic citations.

The paper which unfolded this novel construction of the Mishnah via Schurer's book, had much to say about the composite character of the audiences addressed by Paul. There were gathered in the synagogs before the man from Tarsus Jews and such as are designated "they who fear the Lord." This latter designation connoted a distinct class of men and women whom Paul was the first to bid welcome to the new brotherhood. Looking at the faces of the non-Jewish scholars present the Jewish auditor failed to discover any sign of surprise at this observation. Seemingly the assurance that these "fearers of God" were an entirely new class among the worshipers in the synagog and had been recognized lovingly first by Paul was also theirs. But the leeturer and his audience might with little effort have discovered that such (non-Jewish) worshipers were addressed in the Maccabean psalm still used to this day, as the Hallel song in all the synagogs. These that feared the Lord were in the paper always qualified as those that sat in the rear seats in the synagog. Whence to the author this information the Jewish auditor was not told. How the seating of the New Testament synagog was arranged is when all is said that is known a matter of pure conjecture. Schuerer mentions the conferring of the right to sit in the front row as a mark of distinction for a woman who had paid for the building of a synagog. That men of authority and learning were assigned seats of honor seems also well established. But beyond this no cautious scholar will dare go. He may leave to others the privilege of indulging in fancies about the largely despised "reverers of God" compelled to sit in the rear seats. The sequence in the Hallel invitation to praise God may be urged to support the very reverse. In ascending rank Israel, after them the sons of Aaron and finally the reverers of Yhwh are asked to lift up their song of laudation. Those that sit at the feet of Schuerer and swear by his words might also learn and remember that Talmudic analysis of the character of the sons of Abraham ascribes to his progeny humility, merciful disposition, and philanthropic zeal. (Yebhamoth 79a.) Much as undoubtedly the rigorists were tempted to disapprove of the reception of proselytes and that for good cause on moral grounds, yet this passage concludes that only such as have the three distinctive qualifications are worthy to be included in Israel. This carries the implication that not every son of Israel in the flesh is a son of Abraham in the spirit while certainly the possibility is not excluded that one not of the family of Abraham in the flesh may be of his progeny in the spirit.

The Talmudic preacher who made this observation was not very far from the spiritual universalism of Paul. Nor is the other insistence of the epistle to the Romans Chapter X, that there is no difference between Greeks and Jews, altogether without analogy in Jewish literature. The following is from a chapter of the Tana debe Eliyahu "I call heaven and earth to witness that there is no difference between Jew and non-Jew, between bondman and freeman, between man and woman. Their status depends upon their conduct which shows whether or not the holy spirit is upon them." We need not raise the issue of priority. The telling fact is that this Paulinesque phrase has been given official standing in a compilation which has had great vogue for edifying reading in Israel.

Alas! they are rare among non-Jewish theologians who feel bound before writing on Judaism to consult Jewish sources of information. The Jewish scholar who would venture to write on Christianity might be sure of running against distrust. It was urged against Geiger and others that only a Christian is competent to delineate Christianity's teachings. But Judaism is prey, free for all. Small wonder that when Professors ignore the testimony of Jewish books on Jewish subjects, their pupils in the pulpits operate on Judaism with a hand unrestrained by knowledge. Yet we are extremely well satisfied with letting this perversion spread and sprout. We comfort ourselves with the exceedingly pleasing (to our pride) circumstance that once in a while one or the other "Rabbi" is permitted to address a Church audience. And nothing is so gratifying to us as when we are told that the "Rabbi" professed high regard for the teachings of Jesus. In our optimism, to put it mildly, we are lulled to sleep and dream of the day when prejudice will be no more and Jew and non-Jew will sit down at the same table in the University Club or similar hearthstones of high culture and learning. The prejudice against Judaism is deep seated. It roots in Paulinian theology. As long as that theology is taught in the seminaries, its offspring anti-Jewish distrust and defamation will have voice in the pulpit. It is time for us to speak out and that not in dulcet tones or with stooping and stupid timidity in profuse phrases of humble apology for our presumptuousness to dissent from the opinions of our more numerous neighbors on our own religion! !

The instance which has provoked the foregoing lines shows how the harm is done. Like teacher, like preacher!

EMIL G. HIRSCH.

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NEW YORK LETTER

By Our Own Correspondent.

New York, March 30th.

Alfred Noyes, the celebrated English poet occupied the pulpit of the Free Synagogue at Carnegie Hall yesterday morning. He read his new, unpublished poem, "The Wine Press," a tale of the Balkan War, which is an arraignment of war from the standpoint of the soldier in contradistinction to that of the "men in black tail-coats" to whom "the blood of peasants is not red a hundred miles away." Dr. Stephen S. Wise will return from his Western trip at the end of the present week. On April 19th the seventh anniversary service to commemorate the founding of the Free Synagogue will be held, with special addresses to mark it as a feature.

At the end of next month the "Kehillah" will hold its annual convention. The Yiddish press reported last week that the bill to incorporate this organization had been passed by the legislature, but this rumor has not yet been authoritatively confirmed.

It was announced last week that the "Jewish Daily News," the largest and oldest Yiddish journal published in this city, had leased an entire building on the Bowery, and that it will shortly remove from its present quarters on East Broadway to the new premises. Thus it joins its Yiddish contemporary, the "Jewish Morning Journal," on that ancient thoroughfare. It is curious to note that with the passing of the years the centre of Yiddish newspaperdom has thus traveled Westward, and the Bowery, once the German street of New York, is taking on more and more the aspect of a Jewish highway of commerce and industry.

A mass meeting was held last week in support of the bill to pension widowed mothers, then before the legislature. The details of the measure have been previously given here. The bill passed the assembly, the lower house of the legislature, late on Thursday last, but consideration of it could not be had in the senate, the upper house, by reason of a technical objection being interposed. As the legislative session came to an end early last Saturday morning, the measure is defeated for the present. Its friends will probably work on its behalf next year, and expect to secure its passage and eventual approval by the governor.

The strike of the dressmakers was amicably settled early last week. The employers conceded the demands of the operatives with respect to the fifty-four hour working week, the union agreement and sanitary shops. So far as wages go a sliding scale of compensation has been accepted and adopted by both parties.

All through the present week a fair, exposition and carnival is being held in the Bronx for the benefit of the Bronx Maternity Hospital. The net proceeds of the enterprise will be utilized to defray the cost of a new five-story building which the institution purposes to erect for its use. Originally it was contemplated to keep the fair open all the seven days of this week, but, in response to the demands of members of the orthodox section of the community, headed by the Union of Orthodox Congregations, it will be closed this Friday evening and all day on Saturday.

A benefit in aid of the funds of the Sydenham Hospital took place last night at the Lyric Theatre as a memorial to the late Sam S. Shubert, the theatrical manager, who was active in the work of the institution. A fairly large sum was realized.

"Occasional."

THE SPOKEN WORD

The Future of the Jews.

A Sunday Morning Lecture.
By Rabbi Harry H. Mayer, Kansas City, Mo.

The future of the Jews is a question concerning which every Jew is, of course, deeply interested. It is a question, moreover, that is of interest to the world at large as well as to the Jews. A recent book by a former Professor of Political Economy at the University of Breslau in Germany deals with this question. In his slender volume he asks whether the Jews will continue as a race and a religion, or whether they will be absorbed; if they are to continue, whether it will be in the same status as at present, or whether they will establish a new commonwealth in the land of their fathers, and dwell once more as a nation among the nations of the earth. These questions are all familiar to us as treated by Jews for Jews. As treated by a Gentile of the Gentiles, a distinguished scholar, a man professing to have no ax to grind, a man proclaiming himself to be without bias, these questions have an added interest and an enhanced importance. Professor Sombart, the author of this book on the Future of the Jews, divides the Jews into two groups, Eastern Jews and Western Jews. The Eastern Jews are those who dwell in Russia, in Roumania, in parts of Hungary and in Galicia; the Western Jews are those who dwell in Western Europe and in America. Among the Western Jews he includes also those offshoots of the Eastern Jews who have migrated to America and become identified with the American branch of the Jewish family. He treats the future of these two divisions separately.

The Eastern Jews live in countries where they are exposed to a terrible persecution. Pogroms are of almost daily occurrence. Their lives are insecure, their labor is of a precarious nature. The majority of the Eastern Jews are peddlers, or innkeepers, or petty mechanics, or money lenders, or men engaged in such vocations as cannot insure for them the economic certainty of the morrow. A slight change in their equilibrium will mean a disturbance that might be fatal to them. It seems that these Jews, particularly the Jews that are in Russia and Roumania, are doomed to extinction.

The late Procurator of the Holy Russian Synod declared it to be his policy to drive one-third of the six millions of Jews of Russia out of the land; to compel one-third of the balance to starve to death because of their being deprived of the means of earning a living;

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and to destroy the remaining one-third by assassination. This policy of the late Procurator of the Holy Russian Synod seems to be on the point of being brought to a successful conclusion. Two million Jews have already roamed from the borders of their native Russian soil; the one-third that Pobiedonozeff declared he would drive out of the land has been expelled. One-third are so close to the point of starvation that it is a precarious thing for them to maintain their foothold; the hunger-famine has already seized upon them; the hunger-fever is already gnawing at their vitals. And thousands of the one-third of the Jewish population of Russia that was to be exterminated by massacre have already been made the victims of this dastardly means of ending what seemed to the Russian statesman to constitute a peculiarly Russian-Jewish problem. If the Jews of the East remain in the land of their domicile they are foredoomed. There is scarcely any possibility, in the opinion of Professor Sombart, that the policy of the Russian government toward the Jews will be more lenient. The certain fate that is in store for the Eastern Jews, the Jews of Russia and Roumania, if they remain in their present domicile, is extinction. The only salvation that can be wrought to rescue them is to remove them en masse from the land. The scheme of the Zionists, Professor Sombart believes, promises the easiest egress for the Russian Jews from the cul de sac into which they have been driven. Unless they are removed to Palestine or to some other territory that will support them, they must perish wretchedly. They cannot hold out much longer against the methods that the Russian government is so stubbornly and so successfully, we must admit, carrying out.

The problem of the Western Jew presents a different face to us. The Western Jew has entered into the life of the nations where he dwells. In Germany, in France, in Italy, in England, in the United States of America the Jew has been politically enfranchised. There is no political differentiation between Jewish citizens and citizens of other religions. The problem of the Jew in western lands is one that must be considered to the exclusion of the problem of the Jew in Eastern lands. Shall the Western Jew totter on to his annihilation? Shall the Western Jew disappear in the maelstrom of modern life? If the Western Jew vanishes it will not be because the machinery of the government is used to crush him, it will not be because massacres and starvation and compulsory migration force him on to destruction. It will be because entirely different factors are at work to cause him to perish from among the peoples of the world. In western lands we find that the outer edge of Judaism is falling away, is melting little by little. There is absorption of those who are not fervently Jewish in their hearts. We have statistics showing that in the German empire during the time between 1905 and 1909 more than twenty-two per cent of all marriages in which Jews were concerned were marriages between Jews and Gentile. In the city of Hamburg in the year 1909 the percentage was so high that almost one-half, a very little less than fifty per cent, of all marriages in which Jews were concerned were between Jews and Gentiles. In other words, nearly one-half of all Jewish marriages if we may use the word in that broad sense, were not Jewish marriages at all, but cases of intermarriage. If this process goes on with the same acceleration that it has shown in Germany in the past few decades the Jews will be absorbed by intermarriage. Intermarriage means Jewish annihilation. Although there are exceptions, in the majority of cases where intermarriage occurs the children of such unions are lost to the Jews forever.

Another factor that causes the disintegration of Jewish solidarity and Jewish stability is, according to Professor Sombart, and we all can readily perceive that his diagnosis is correct, the imitativeness and the cowardliness of Jews. There are some Jews, and for them this Christian writer has the utmost contempt, who believe that their inherited religion is a curse, as a misfortune. These people are not few. If they are not altogether estranged from Jewish associations, it is because the impetus, the momentum of the past carries them along the grooves in which the mass of Jews are moving. If every lukewarm Jew, if every apathetic Jew, if every indifferent Jew, if every Jew who would exchange his birthright for a mess of pottage, if every Jew who is a mere hanger-on, were to be eliminated from amongst us, oh how small a minority of the "Swiss Guard of Monotheism" would remain to rally around the standard of their ancestral faith. These lukewarm, apathetic Jews are doubly a menace to the perpetuity of the Jewish religion and the Jewish community. In Germany their number is legion. In this country they are not yet so numerous. In Germany, while the barriers are up to Jews to prevent them from becoming officers in the German military establishment, while the line is drawn to prevent them from holding certain other official distinctions, the social barriers that are up in this country are not up to a Jew, and a Jew, by allowing himself to be sprinkled with the lavender water of baptism will generally escape the contumely and the curse of belonging to a Pariah people, of being a marked man, part and parcel of the religious outcasts of the world. The consequence is that those imitative Jews who follow chukas hagoyim, the customs of the Gentiles, are very numerous, are so numerous as to be a large proportion of those who have broken away from their moorings, and have allowed themselves to drift along with the current. In America it is almost providential that the social barriers are up. As soon as Mrs. Vanderbilt and Mrs. Astor welcome Jewish friends to their tables, and to their social functions, there will be many a Jewish climber who will rush forward at whatever sacrifice of self-respect to take advantage of the opportunity. God in His wisdom has fenced us around with a social ostracism which has served to keep unshaken our solidarity and our stability. God has, I doubt not, destined us for something else than to be re-absorbed into the conglomerate mass of humanity, to become, as many others have, an indistinguishable part of the great human caldron, the melting-pot that wipes out all distinctions and obliterates all differences. Professor Sombart realizes all the factors in this problem. He gives to each one of them its due importance, and after weighing all the facts in the scale, he arrives at the conclusion that the Jews are not doomed; that their future is not oblivion; that their destiny is not annihilation. When he reaches that conclusion, he elaborates upon the reasons why he believes that the disappearance of the Jews would be an international calamity. It would mean the destruction of the Jewish passion for ethical perfection, the banishment of this God-intoxicated element from the human family, it would mean a distinct loss to the entire human race, it would mean in Germany the cross-breeding of Semite and Tenton that would produce a hybrid population like that of the United States of America. The American man, as Professor Sombart calls him, is

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one of Professor Sombart's abhorrences, and he speaks of the American man with disgust, because he regards the American man as a mixture, a hodgepodge of all racial elements. In this aversion which Professor Sombart feels for the American man, we see the cloven hoof of this prejudice. His tirade against the homo Americanus and his argument for restrictions upon the Jewish soldier and the Jewish university teacher, are striking illustrations of the mental myopia not uncommon among German savants. For all Professor Sombart's earnest grappling with the problem, for all his professions of unpartisanship, for all his proclamations of fairness and candor, he cannot get away from his Germanic prejudices. He is a child of the antipathies of his race. He earnestly defends the German policy of excluding the Jew from the army offices. He earnestly defends the German policy of excluding the Jews from the higher civil offices. These pleas on the part of Professor Sombart for the German system are a mere plaster for his own conscience, mere quibbles, mere playing with the truth, and for this reason his attempted solution of the Jewish problem has not the persuasive power that it would otherwise possess. His discussion is valuable only because it gives us an insight into what goes on in the hearts of those not of Israel, but who feel, whether rightly or wrongly, that they are free from prejudice. As a light shining into the very soul of a man of supposed fairness of thought, this book is a work that will be of interest to an extraordinary degree. Professor Sombart, with all his scientific equipment, with all his professions of a dispassionate desire to survey the entire situation, is the victim of his inherited prejudices and of his ingrained antipathies. He emphasizes the word race, he believes that the racial element is the very root of the distinctiveness of every individual. He thinks that blood will tell in almost everything, that our racial ancestry has molded the manner of our thought and shaped our conduct. He speaks of the Jewish gestures. He speaks of the Jewish physiognomy. He speaks of the Jewish success in certain lines of endeavor, and he says that all these things are ascribable to the Jewish blood. It is the blood that makes the man, and not so much the training, not so much the environment. The spirit is comprehended in terms of material matter, in terms of flesh and blood. I have no sympathy with this dalliance with the terms of race. I believe that the word "race" has been used to denote too great a variety of mental and physical idiosyncracies. I believe that race will not account for everything that is peculiar in the Jews.

Professor Sombart does not gloss over the fact that the Jews have been emancipated politically for only about one hundred years. If the Jews have qualities that make them disagreeable not only to others but also to cultured Jews themselves, it is because they have not enjoyed the boon of civil liberty and intellectual enfranchisement for a long enough time to derive the full benefit from it. Racial distinctions in connection with these qualities are merely accidental. A Jewish family that has lived in America for several generations is to all intents and purposes American. Without yielding to "chukas-ha-goyim," the customs of the Gentiles, without giving up his manhood, without cringing and cowering, without bending the supple hinges of the knee in abject deference to something that is not better except in his imagination to what he really possesses, without doing any of these things the Jew may and should become an indistinguishable individual among the mass of American citizenship. He has no lines of demarcation separating himself from them except those that are drawn by religious distinctions. The religious Jew, Professor Sombart leaves out of account entirely. He knows nothing about the religious Jew, who does not make a fetish of external customs that happen to be identified with the Jewish religion. Professor Sombart speaks of those Jews whom he dubs assimilationists, who eat pork and do not observe the Sabbath. Such Jews he believes can have no intense Judaism. He forgets the Jews of America who regard the dietary laws as non-essential in their religion, and even the Sabbath as of secondary importance to the maintaining of principles, of which the Sabbath is merely one of the incidental expressions. Professor Sombart has no knowledge of the American Jew who is closely identified with the life and the spirit of the American people, and who knows no differences, except differences of religion.

But Professor Sombart is hopeful. He believes that the Jews have in them the germs of immortality, of indestructibility, of imperishability. He believes that the Jews cannot be exterminated, that they cannot be driven off the face of the earth, that they are here to stay, and believing that, he simply prophesies that everything will remain in statu quo, that there will be no alteration, that there will be no change. He believes that the German empire will furnish the model for the proper treatment of the Jewish element of the population. He declares that nowhere in the world are the Jews treated so considerately, so humanely, as in Germany. It is his belief that in France and in America and other countries where all avenues are open to the Jews of ability to attain offices, there must be friction between Jew and non-Jew. It is hard to take him seriously when he speaks of the Dreyfus affair as an instance of the folly of according the Jews equality of opportunity in the army. He would have a state like that of Germany, where the Jews are kept out of office, where they are kept out of the higher military organizations, where certain bars are put up to fence them in, not only as a quarantine for the rest of the world, but as a safeguard for those behind the breastworks of this protection. Inside the stronghold of this enforced separation the Jews will continue, in Professor Sombart's opinion, to contribute a valuable portion of the life of the world.

We differ in this from the great German political economist. We believe that all antipathies towards the Jews are simply a remnant of the ignorance and the prejudice of the past. We believe that it is not the Jewish race that it is not the peculiarity of the Jewish blood, if such a peculiarity exists, that causes the annoyances, the friction, the irritation that crop out in anti-Semitic eruptions, but that it is that rudimentary tribal instinct of human nature which in our savage forebears sensed an enemy in every stranger. Have we not seen in our country the A. P. A. movement against the Catholics, which was partly religious and partly a fantastic nightmare like that which agitates and alarms the English people periodically when they dread the invasion of their country by Germans? We find here in America that to a lesser degree the bars are up against Catholics. The Catholics are discriminated against perhaps not so greatly as the Jews, but there are violent agitators who preach the destruction of the Catholics, who preach that the Catholics' solidarity in this country is a

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menace to our American institutions. The fact that the Catholics are assailed by bitter denunciations which show a venom and an animosity that is as great as that shown by the anti-Semites of Europe, is an indication of the fact that the friction between the elements of the population is not rooted in the blood, is not an ineradicable part of the very constitution and nature of things.

Professor Sombart believes that the Jewish prejudice will exist because the Jew is of a different stock, but we contend that as men grow enlightened, that as men see the pettiness of their animosities against the Catholics and against the Jews and against those of different religions and those of different races, all the difficulties will be removed, and all the perplexities solved.

I am an optimist because I believe that anti-Semitism is a product of the nationalism and anti-capitalism and the religious ignorance that are a part of our heritage from the past. When our erroneous ideas about uniformity in nationalism, when our erroneous ideas about the power and the superiority of certain racial stocks, when our erroneous opinions and our distrust of each other in regard to religious differences will cease to control our thoughts and our actions, then the Jewish problem will be solved. It has been said that anti-Semitism is a Christian problem rather than a Jewish problem, but I would not dwell upon that point, because I believe that it is both a Christian problem and a Jewish problem. The Christians must broaden, the Christians must rid themselves of their narrowness, their bigotry, their prejudice which even a scholar like Professor Sombart cannot entirely shake off; and the Jews must rid themselves of their prejudices and their ignorance and their imitativeness and their willingness to concede that Judaism is a crime, a misfortune, and not a blessing and a privilege and an honor and a distinction. It is at this point that we part ways with the distinguished author, whose book I have made the subject of the discussion which I have given this morning. But this is a vital point. I agree with Professor Sombart that the future of the Jews is not in jeopardy. Even though only a saving remnant remains, they will defy the erosion of the ages which has challenged their strength through all the centuries. The power that they have displayed against false nationalism will not desert them. They will not be destroyed by prosperity, when adversity could not quench the fire of their ardent love for the faith of their fathers. Judaism has not run its course. I hope that a peaceful conquest of all men will be achieved by Jewish ideas and Jewish ideals. I believe that the evidences of this peaceful conquest are visible to all who are willing not to close their eyes. The optimism of Professor Sombart, I share, but mine is an optimism that is based upon a different foundation, an optimism that is based not upon concessions to the prejudices and the antipathies of the time, but upon defiance of the prejudices and antipathies of the times. We will defend our own, we will keep our religion inviolate, though otherwise completely merged with our fellow-men of different faith, and the hopes of our friends, such as Professor Sombart, will be realized, but not for the reasons that they cherish, but for reasons which are decidedly opposite to those which they entertain.

The decisive factor in considering the future of the Jews is the Jewish religion. It was not the Jews that preserved their religion, but their religion that preserved the Jews. The false pride of belonging to a particular division or subdivision of the human family and of despising all who are outside the charmed circle must be combatted. The rightful pride of being true to our religious convictions must prevail. If these religious convictions are good, they cannot be held too fast; if they are bad, they cannot be dropped too soon. Taking our stand upon the firm rock of loyalty to truth, we shall surely be invincible, unsubmerged by the shifting tides of rising and falling kingdoms and empires. Surely the word of the prophet will ever be fulfilled anew: "I the Lord have not changed, and ye, sons of Jacob, have not ceased to be."

"Three Little Heads."

From the Yiddish of "Shalom Aleichem".
By Hannah Berman.
Authorized Version.

If the pen of a writer were the brush of an artist, or at the very least the apparatus of a photographer, I would have created for you, friend, a picture, for a present in honor of the Shevuous, of a rare group of three young, nice little heads of three poor, naked, barefoot Jewish children. All three little heads are black, and have curly hair; the eyes big, shiny and burning. They look out in wonder, and seem to ask of the world the question—"Wherefore?" You look at them, and marvel at them, and feel guilty towards them, just as if you were really responsible for them—for the existence of three little superfluous mortals in the world.

The three pretty little heads—Abramtzig, Mosetzig, and Dvairke, are two brothers and a little sister. Abramtzig and Mosetzig had been brought up so petted and spoiled by their father, Peisa the bookbinder, in the Russian style, that, if he had not been ashamed of his wife Pessa, and if he had not been such a terribly poor man, he would have changed his own name from Peisa to Petya. But, since he was a little afraid of his wife, Pessa, and since he was extremely poor, may it remain far from us! he kept to his old name of Peisa the Bookbinder, until the good time comes, when everything will be different, as Bebel says, as Karl Marx says, and as well as all good and wise people say—then, then will everything be different. But, until the good, happy times come, one must get up at the dawn and work till late in the night, cutting out pieces of cardboard, and pasting boxes and little cases. Peisa the bookbinder stands on his feet all day, cutting cardboards, and pasting boxes. He sings while he works, old and new Yiddish and non-Yiddish songs, mostly gay-sorrowful songs, in a gay-sorrowful voice.

"Will you ever give up singing those gentile songs? Such a man, and how he loves the gentiles! Since we came to this big town, he has become a gentile, so to speak!"

All three, Abramtzig, Mosetzig and Dvairke were born and brought up in the same place—between the wall and the oven. They always saw before them the same people and things: the gay father who cut cards, stuck boxes and sang songs; and the careworn, hollow-cheeked mother who cooked and baked, swept, rushed about, and was never finished. They were always at work, both of them—the mother at the oven and the father at the boxes. What were all the boxes for? Who wanted so many boxes? Is the whole world full of boxes? That was what the three little heads questioned; and they waited until their father had a great pile of boxes ready, when he would take

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them on his head, and in his arms—thousands of them, to the market, and come back without them, but with money for their mother, and buns or cakes or sweets for the children. He was a good father—what a good father. He was gold! The mother was also good, but she was cross. One got a smack from her sometimes, a dig in the ribs, or a twist of an ear. She does not like to have the house untidy. She does not want the children to play "fathers and mothers". She forbids Abramtzig to cut up the pieces of cardboard that have fallen to the floor, and Mosetzig to steal the paste from his father, and Dvairke to make bread of sand and water. The mother wants her children to sit still, and keep quiet. The mother does not know, it seems, that young heads will think and that young souls are restless and eager, and desire to move. To go whither? Out of doors—to the light! To the window — to the window!

There was only one window; and all three heads were stuck against it. What did they see out of it? A wall. A high, broad, grey, wet wall. It was always and ever wet, even in the summer. Does the sun ever come here? Surely the sun comes here sometimes: that is to say, not the sun itself, but its reflection. Then there is a holiday. The three beautiful heads press against the little window. They look upwards, very high, and see a long, narrow, blue stripe, like a long, blue ribbon.

"Do you see, children? That is the sky," says Abramtzig. Abramtzig knows. He goes to "Cheder". He is learning "Kometz Aleph." The "Cheder" is not far off, in the next house; that is to say, in the next room. Ah! What stories Abramtzig tells about the "Cheder." He tells how he saw with his own eyes —may he see all that is good!—a big building with windows from top to bottom. Abramtzig swears that he saw—may he see all that is good!—a chimney, a high chimney from which there came out smoke. Abramtzig tells that he saw with his own eyes—may he see all that is good!—a machine that sewed without hands. Abramtzig tells that he saw with his own eyes —may he see all that is good!—a car that went along without horses. And many other such miraculous things does Abramtzig tell them from the "Cheder"; And he swears, just as his mother swears—that he may see all that is good. And Mosetzig, and Dvairke listen to him and sigh. They envy Abramtzig because he knows everything—everything.

For instance, Abramtzig knows that a tree grows. It is true he never saw a tree growing. There are no trees on the street — none! But he knows (he heard it in the "Cheder".) That fruit grows on a tree, and that is why one makes the blessing "Who created fruit of the tree." Abramtzig knows (what does he not know?) that potatoes, for instance, and cucumbers, and onions, and garlic grow on the ground, and that's why one says the blessing over them "Who created the fruit of the ground." Abramtzig knows everything. Only he does not know how and by what means anything grows, because, like the other children, he never saw it. There is no field in their street, no garden, no tree, no grass—nothing—nothing. There are big buildings in their street, grey walls, and high chimneys, that issue smoke. Each building has a lot of windows, thousands and thousands of windows; and machines that go without hands, and in the streets there are cars that go without horses. And beyond these, nothing, nothing.

Even a little bird is seldom seen here. Sometimes an odd sparrow strays in—grey as the grey walls. Pick—pick at the grey stones. He spreads out his wings, and flies away. Of fowls, the children sometimes see a quarter of one with a long, pale leg. How many legs has a fowl? Four—just like a horse, explains Abramtzig, and surely he knows everything. Sometimes their mother brings from the market a little head with staring eyes, covered with a thin, white film. "It's dead," says Abramtzig, and all three children look at one another out of their great black eyes, and they sigh.

Born and brought up in the big city, and the huge building in the congestion, loneliness and poverty, not one of the children ever had the opportunity of seeing anything alive, neither a fowl, nor a beast, nor any other animal, excepting the cat. They have a cat of their own, a big live cat as grey as the high, damp grey wall. The cat is their only playtoy. They play with it for hours on end. They put a shawl on her head, call her a "wedding guest," and laugh and laugh without an end. When their mother sees them, she presents them—one with a smack, another with a dig in the ribs and the third with a twist of the ear. The children go off to their hiding-place behind the stove. The oldest, Abramtzig, tells a story, and the other two, Mosetzig and Dvairke listen to him; they look at their big brother through wide eyes, and listen to him. He says that their mother is right, and they ought not to play with the cat, because a cat is a wicked animal. Abramtzig knows everything. There is not a thing in the world that he does not know.

Abramtzig knows everything. He knows that there is a land, a far land, that is called America. There in America they have a lot of friends and relatives. In that America the Jews are well-off and happy, may no evil eye rest on them! Next year, if God wills, they would all go off to America, when they got ship-tickets. Without tickets one could not go to America, because there is a sea, and on the sea there is a storm that shakes one to the very soul. Abramtzig knows everything.

He even knows what goes on in the other world. For instance, he knows that in the other world there is a garden of Eden, for Jews, of course. In the Garden of Eden there are trees with the finest of fruit, and rivers of oil. Diamonds and rubies are thrown about in the streets. Stoop down, and pick them up, and fill your pockets. And, there, good Jews study day and night and enjoy the holiness.

That is what Abramtzig tells, and Mosetzig's and Dvairke's eyes are burning. They envy their older brother because he knows everything. He knows everything, even to what goes on in the heavens! Abramtzig swears that twice every year, on the nights of "Hashona Rabo" and "Shevuous", the sky opens. It is true that he himself never saw the sky opening, because there is no sky near them. But, his comrades saw it. They swore, may they see all that is good. And they would not swear to a lie. How can one swear to a lie? It's a pity they had no sky in their street, only a long, narrow, blue stripe, like a long narrow, blue ribbon. What can one see in such a tiny bit of sky, beyond a few stars, and a reflection of the moon? In order to prove to his little brother and sister, that the sky opens, Abramtzig goes over to his mother, and drags her by the skirt:

"Mother, is it true that in the middle of the very night at "Shevuous" the sky opens?"

"I will open your head for you!"

When he got no satisfaction from his mother, Ab-

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ramtzig waited for his father who had gone off to the market with a treasure of drawers,

"Children, guess what present father will bring us from the market?" asked Abramtzig; and the children tried to guess what their father would bring them from the market. They marked off on their fingers everything that was in the market—everything that a man's eye could see, and a man's heart desire. Cakes and buns and sweets—no one guessed right. And I am afraid you will not guess right either. Peisa the bookbinder brought from the market this time, neither cakes nor buns, nor sweets. He brought the children grass—curious, long, green, sweet-smelling grass.

And all three little heads, Abramtzig, Mosetzig, and Dvairke, gathered around their father:

"Father, what is it—that?"

"That is grass."

"What is grass?"

"It is a bunch of greens for the holidays. Jews need grass for the holidays."

"Where do they get it, father?"

"Where they get it—hm! They buy it. They buy it in the market," said the father. And he strewed the green, sweet-smelling grass over the clearly swept floor; and he was delighted that it was green and smelled sweet. He said to the mother, gaily, as is his way:

"Pessa, good-yomtov to you."

"Good luck! A new thing! The young devils will now have something to make a mess with," replied the mother, crossly, as is her way. And she gave one of the children a blow, the other a dig in the ribs, and the third a twist of the ear. She is never satisfied, always cross, and always sour, exactly the opposite of the father.

The three pretty heads looked at the mother and looked at the father, and looked at one another. The moment their parents turned away, all three threw themselves on the floor, and put their faces to the sweet-smelling grass. They kissed it—the grass that is called greens, and that Jews need for the holiday, and that is sold in the market.

Everything is to be found in the market, even greens. The father buys everything. Jews want everything—even greens—even greens.

"From Mount Sinai."

From the Yiddish of Shalom Aleichem.

By Hannah Berman.
Authorized Version.

In our village, Tasapevka, on the other side of the House of Learning, there stands a hill—a high hill, high as the clouds in the heavens.

That was how it looked to me at the time when we were all going to Cheder; and, we called it "Mount Sinai."

One fine summer's day, very early in the morning, we boys—ten of us, small boys, with our books under our arms went into the Cheder.

The sun had only just come out of its lining, and was shedding its golden rays on to the hill-top.

And the hill was covered with dew-drops. And they glistened and sparkled like diamonds in the sunlight. They were hanging like pearls from the leaves and blades of grass. Pure-pure as life was the air. As pure as you can imagine to yourself.

Astonished, enchanted were we all with the God-like scene which met our eyes on that glorious morning!

"Do you know what, boys?" began one of the crowd, "do you know what, boys? Let us go up into 'Mount Sinai'."

"And, do you know what else, children," said another, "let us go up to the very top of 'Mount Sinai'. Not one of us has ever gone right to the top."

And, we all began to climb the hill, on all fours. That is to say, on our hands and knees we crawled eagerly up 'Mount Sinai'.

And, when we came to the top of the hill, and began to look down, and down we became frightened of our lives.

So high had we come above the earth, and so small did the earth appear to us that we were frightened.

"Where are we, boys, where are we?"

"Where are we, did you ask? We are under the clouds."

"Under the clouds did you say? Higher than the clouds."

"Higher—higher! Over the heavens!"

"Did you see the House of Learning, children—did you see the House of Learning?"

"Yes, but hardly—hardly. It looks like a tiny hut!"

"Like a little hut, did you say? Like a little table. Like a little stool!"

"Like a little stool, did you say? Big as my Gemarra—big as my little prayerbook!"

"Like your little prayer-book, did you say? Like an egg—like a walnut!"

"Like a walnut, did you say? Like a kernel—like a pea!"

"Like a walnut, did you say? Like an almond—like an insect!"

"Like an insect, did you say? Like a— — —. Like a— a— — —."

And, we decided with one accord, that we should all stretch ourselves at full length, with our faces towards the sky.

I looked into the blue sky, and my eyes seemed to draw it nearer to me—always nearer and nearer. So long did I look until I drew it quite close to me—so close that I stretched out my hand, and touched the blueness with my fingers. I touched the cold sky with my fingers. I took hold of it, and felt it, and held it—and held it.

Not alone were my eyes in the heavens, but also my soul, my heart, my soul, my body, my whole 'I'. I was altogether, altogether gone over into the heavens.

I was in the heavens, and saw angels with white outstretched wings. The angels were flying out in the broad blue heavens. They swung, and swung here and there. They flew about, and flew about. And, stood still in one place. Out of their swinging, and out of their flying arose, rare, sweet sounds. There was singing and singing of beautiful songs—sweet songs, like those of the priests and the Levites—like the organ in the Temple of Solomon, far back in the history of the Jews, as it is written in the Holy Books.

And, a cool breeze swept over me, and touched my face, just a little, a very little, on my forehead. And, a sweet savour—a savour of the Garden of Eden went past me. And, my eyes began to close—to close....

"Go into Cheder, heathens, idlers, good-for-nothings, scamps! Go into Cheder, you set of schemers. I will give it to you now, you idlers. Go into Cheder, you vagabonds, good-for-nothings. Go into Cheder!"

It was the beadle of the House of Learning, Reb Ezekiel. He was a cross man with a flattened nose, and a huge pipe between his teeth.

And, all at once, we fell from the heavens to the earth.

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Sinai Temple.

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Dr. Emil G. Hirsch. The subject of the sermon by Dr. Emil G. Hirsch on Sunday, April 5th, will be "Good Friday and Its Meaning for Christians, Its Menace for Jews." Services commence at 10:30 a. m.

B'nai Sholom Temple Israel.

Dr. Gerson B. Levi, Rabbi. Until the completion and dedication of its Temple Building, Congregation B'nai Sholom Temple Israel will hold services on Friday evenings at 8:00 o'clock and on Saturday mornings at 10:00 o'clock at its Community House, 53rd street and Michigan avenue. Dr. Levi will preach at both services. There will be no Friday evening service on April 10th. On Saturday morning, the first day of the Passover, April 11th B'nai Sholom Temple Israel will hold services in Sinai Temple. Dr. Emil G. Hirsch will preach.

K. A. M. Temple.

33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple.

Ogden Ave. and Washington Blvd.

In order to make it possible for the members of the Temple to enjoy their Seders, religious services will not be held on the evening of Friday, the tenth, but on Saturday, April 11, 1914, at 10:30 a. m. Rabbi Cohon will preach from text: "We were Slaves to Pharaoh in Egypt."

Isaiah Temple.

Vincennes Ave. and 45th Street.

Dr. Joseph Stolz, Rabbi. "Israel's Evening at Home" will be the subject of the sermon this Sunday morning, at 10:45 o'clock. Passover services on Saturday, April 11, will begin at 9:30 o'clock.

South Side Hebrew Congregation.

3433-35 Indiana Avenue.

Services are held every Saturday morning at 9:30. Dr. A. B. Yudelson officiating.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple Emanuel.

Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

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Overdrafts	2,779.84	
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Furniture and fixtures		9,760.99
Demand loans	$88,998.18	
Cash and due from banks	899,991.57	
		558,989.69
		$1,573,819.26

LIABILITIES.

Capital stock	$900,000.00
Surplus	150,000.00
Undivided profits	16,890.17
	$ 466,890.17
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Moses Montefiore Congregation, 1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple B'nai Abraham, Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple B'nai Jehoshua, 20th St. and Ashland Ave.

Services every Saturday at 10 o'clock. Sermon in German. Rabbi M. Weil preaches.

Temple Sholom. Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Women's Societies

Chicago Woman's Aid.

The Chicago Woman's Aid will hold its annual meeting Tuesday, April 7th, at 2 p. m., in Sinai Social Center. Reports of Officers, Standing Committees on Election will be read.

Junior Auxiliary of Worker's Aid.

The next regular meeting of the Junior Auxiliary of the Mother's Aid of the Chicago Lying-in Hospital and Dispensary will take place on Monday, April 6, at 1:30 p. m., in the vestry rooms of Isaiah Temple.

Chicago Woman's Club.

Mrs. Henry Solomen and Mrs. Harlan Ward Cooley have been nominated for the presidency of the Chicago Woman's club to succeed Mrs. George Bass, whose term expires in the spring. Other nominees are Mrs. George C. Sikes, second vice president, and Mrs. Charles P. Pearce, corresponding secretary.

Ladies' Society of B'nai Sholom Temple Israel.

The next regular meeting of the Ladies' Society B'nai Sholom Temple Israel, takes place Tuesday, April 7th, at 2:00 p. m., in the Community House, 53rd street and Michigan ave. Program in charge of Mrs. Carrie Geil. Address, Major M. C. Funkhauser; Vocal Solo, Mrs. Max Lieberstein. Accompanist, Mrs. Eugene Lewis.

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Local News

Chicago Rabbinical Association.

A regular monthly meeting of the Chicago Rabbinical Association was held at the Stratford Hotel, Monday morning, March 30th. The following business of interest to the public was transacted.

It was resolved to send an official statement of the meaning of Passover and of the manner of its celebration to the various daily newspapers of the city, in order to guard against giving the public a false impression of Jewish Holy Day observance.

Provision was made for Pesach services at the various corrective and penal institutions of the state: House of Correction, Rabbi Rappaport; Oak Forest Infirmary, Rabbi Newman; Joliet Penitentiary, Rabbi Hirschberg; Parental School, Rabbi F. A. Levy; St. Charles Reformatory, Rabbi Cohon; Old People's Home, Rabbi Feuerlicht; Pontiac Reformatory, Rabbi Hevesh; Dunning Asylum, Rabbi Feuerlicht; Elgin Reformatory, Dr. Stolz; Winfield Sanitarium, Rabbi Feuerlicht.

Services for the Chicago Hebrew Institute were arranged as follows: Friday evening, April 3rd, Dr. Stolz; Friday evening, April 10th, Seder; Friday morning, April 17th (7th Day Passover), Rabbi Cohon; Friday evening, April 24th, Rabbi Ungerleider; Friday evening, May 1st, Dr. Yudelson.

The program for services at Temple Judea is: Friday evening, April 3rd, Rabbi Feuerlicht; Friday evening, April 17th, Rabbi Schanfarber; Friday evening, May 1st, Dr. Stolz.

Rabbi Rappaport read a highly instructive paper on contracts between Rabbi and congregation of 100 years ago.

Chicago Association of Jewish Religious Teachers.

The next regular meeting of the Chicago Association of Jewish Religious Teachers will take place on Monday evening, at 8 p. m., in the Pine Room of the Stratford Hotel. Dr. Felix A. Levy will give a paper on "Teaching the Pesach Story to Sabbath School Children."

Sinai Orchestral Concert.

Miss Llora Withers, Soprano, will be the Soloist at the Twenty-third Sinai Orchestral Concert to be given Sunday evening, April 5th, at 8:15 p. m., at Sinai Temple, 46th street and Grand blvd. She will sing "Dupuis le Jour" from "Louise" by Charpentier and a group of songs.

The orchestra, under he direction of Mr. Arthur Dunham, will play the: Overture, "Barber of Seville," Rossini; Suite, Miniature, Dubois; Fleigen Minuet, Czibulka: Elegie from "Suite Les Eryinees," Massenet; (Cello Solo by Mr. Herman Felber, Sr.); Badinage, Herbert; Waltz from "Eugen Onegin," Tschaikowsky; Mr. Dunham will play an Organ Solo.

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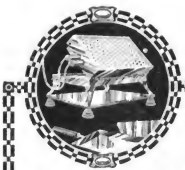
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Friday Evening Club.

The regular meetings of the Friday Evening Club, are held every Friday evening at 8 p. m. in Mollner's Hall, 2128 Crystal st.

Owing to the fact that Rabbi Rappaport spoke before the Judian Congregation, the program for last Friday will be resumed next week. The topics of discussion will be Saul and David, the life of each, and lessons derived from same.

All those interested in Jewish literature history and affairs, are extended a hearty welcome.

To the Jewish Public in General, and Particularly to the Subscribers of the Federated Orthodox Jewish Charities.

Because of the growing needs of our Charitable institutions (which have almost doubled their expenditures during the last two years) and the fact that the hard winter just past made collections difficult, the Federated Orthodox Jewish Charities found itself hard pressed to meet the increased demands upon it. This fact caused the unfounded rumor to circulate that the Federation has discontinued its operations.

We, therefore, as Presidents of the institutions affiliated with the Federated Charities, deem it a sacred duty incumbent upon us to declare to the Jewish people of Chicago that the Federated Orthodox Jewish Charities is in full activity and working for the best interests of the affiliated institutions, and having confidence in the good judgment of our people, take this opportunity to appeal to the good men and women of our community to respond, in their usual generous way, to the call of the Federation for funds needed for the support of the poor and needy, the aged, the sick, and the orphans in our institutions. This is the work of the Federation, which has come to stay. It must not and will not fail.

Send the remittance of your subscription to the Federation at once, and send also the name and address of at least one of your friends who has, as yet, not subscribed to the Federated Orthodox Jewish Charities of Chicago.

Signed: A. Margolis, Pres., B. M. Z.; Chas. Herron, Pres., M. N. J. O. H.; N. Bolotin ,Pres., Maimonides Hospital; Paul Witkowsky, Pres., Gomle Cr. Sh. E.; B. Lasar, Pres., M. M. Hebrew Free School; Mrs. I. Robin, Pres., Cons. Relief Soc.; B. Morris, Pres., Shaare Torah School; Mrs. J. B. Malkes, Pres., W. S. Ladies C. Society; S. Levin, Pres., Yeshivath Etz Chaim; Thomas Piser, Pres., Sheltering Home.

Chicago Hebrew Institute Activities.

The feature of the concert held at the Chicago Hebrew Institute on Sunday afternoon, March 29th, was the playing of a trio consisting of Mr. Alexander Zukovsky, violinist; Mr. A. Heinickel, cellist, and Mr. K. Albrecht, pianist. The trio of the great Russian composer, Arensky, was played with the most exquisite tone. The interpretation was marked with a splendid ensemble. From the musical numbers, the audience liked Wagner's Selection from the Opera "Lohengrin" best. Mr. Zukovsky was obliged to repeat Tschaikowsky's "Andante Cantabile."

The program of April 5th will be devoted entirely to the masterpieces of the French composers. In addition to the regular program, Mr. Zukovsky will play Massenet's "Thais." The following program will be given: Overture "Phedre" by Massenet; "Ave Maria" by Gounod; Selection from "Mignon" by Thomas; Selection from Opera "Faust" by Gounod; Mazurka "Coppelia" by Delibes.

Miss Ada Noer will be the pianist of the afternoon. She will render Debussy's "Reverie" and "Gardens in the Rain."

* * *

Rabbi T. Schanfarber will preach the sermon at the religious services to be held at the Chicago Hebrew Insitute, Friday evening, April 10th, at 8:00 o'clock.

* * *

Porfessor Frederick Starr, of the University of Chicago, will deliver an illustrated lecture on "Mexico" at the Chicago Hebrew Institute, Wednesday evening, April 8th, at 8:00 o'clock.

"The Roses of Sharon" to Present Two Fairy Dramas.

On the twelfth of April, 1914, at 8:30 p. m. the members of "The Roses of Sharon' will present Constance D'Arcy Mackay's two fairy plays: "Nimble wit and Fingerkins," and "The Pageant of the Hours." Unique symholic costumes fairy dances, and dainty music, will add to the charm of the performances. The enthusiastic president, Miss Anna Marblestone; the secretary, Miss Dorothy Jacobi; and the treasurer, Miss Ethel Lawrence, as well as each and every member of the club are endeavoring to make the evening, one of delight to the audience. An admission fee of twenty-five cents for adults and one of fifteen cents for children, will be charged. The plays will be given in the auditorium of Zion Temple, at Ogden avenue and Washington boulevard.

Betrothed.

Mrs. Emma Hirsch of 3627 Indiana avenue announces the engagement of her daughter, Henrietta, to Emanuel Stern of 5042 Prairie avenue.

Mr. and Mrs. Max Green of 3253 Prairie avenue announce the engagement of their daughter, Elsie, to Herman J. Glicksman, son of Mr. and Mrs. J. Glicksman of 710 East Forty-third st.

Mr. and Mrs. Emil Ascher of 4520 Grand boulevard announce the engagement of their daughter, Lillian Mathilda, to Harry Horn of New York.

Mr. and Mrs. J. Golden of 2316 Rice street announce the betrothal of their daughter, Belle, to Abram Schulman.

Samuel Weinstein announces the engagement of his daughter, Rose, to Sigmund Kirschbaum.

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We have also gone over our entire sale display, already at reductions of from 25% to 60%, selecting whatever odds and ends seemed unlikely to move rapidly. On these pieces we have made still greater reductions, so that many of them are now marked at mere fractions of their former prices.

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Mr. and Mrs. Henry L. Bolitzer of New York announce the engagement of their daughter, Henrietta, to Samuel J. Levinson, son of Mr. and Mrs. I. A. Levinson of Chicago.

Died.

HARWICH—Jacob Harwich, age 50 years, husband of Anna Harwich, father of Jennie, Joseph, Minnie, Dora, and Elsie. Funeral Sunday, March 29, to Waldheim.

WOLFE—Mouriel, March 27, son of Thomas and Ellen Wolfe. Funeral at Weinstein's chapel, 3656 W. 12th st., Sunday, March 29, to Waldheim cemetery.

COHEN—Abraham L., husband of Regina Cohen (nee Frank), father of Arthur L., son of the late Michael Cohen and Emma, brother of D. M. S. Cohen of Chicago and J. C. Cohen and Adele Abeles of New York city. Funeral from Furth's chapel on Sunday, March 29.

POLLAK—Mamie Pollak, wife of Charles Pollak, mother of Charles Pollak, Jr., sister of Mrs. Leopold Ascher, Mrs. Abe Alexander, and J. M. Goodman. Funeral from late residence, 817 Independence blvd., Wednesday, April 1st, to Free Son's cemetery.

BLUM—Simon S. Blum, 4039 Grand blvd., husband of Hamanda, father of Stanley W., brother of Julia, aged 57, at Bucharest, Roumania, March 26th. Funeral notice later.

MAIER—Louis Maier of Gillette, Wis., aged 45, Thursday, March 26th, husband of Gertie Maier, nee Levy, and father of Ruth and Gerald. Funeral, Friday, March 27th, to Waldheim.

LASNER—Elsie Lasner, nee Sander, aged 27, wife of Sam Lasner, mother of Mildred, daughter of Henry and Rosa Sander, sister of Martha Sinit and Frances Stein. Funeral Tuesday, March 31st, at 10 a. m., from Furth's chapel, by autos to Rosehill.

JELONAK—Oscar Jelonak, son of Samuel and Amalie Jelonak, brother of Arthur Jelonak and Mrs. M. A. Weiskopf. Funeral Tuesday, March 31st, at 1 p. m., to Graceland.

LASNER—Elsie Lasner, nee Sander, aged 27, wife of Sam Lasner, mother of Mildred, daughter of Henry and Rosa Sander, sister of Martha Smit and Frances Stein. Funeral Tuesday, March 31, at 10 a. m., from Furth's chapel, to Rosehill.

KEIM—Jacob Keim, beloved husband of Helen Miller Keim, father of Florence and brother of Isaac and Joe Keim and Mrs. Ben Pfaelzer. Funeral at 9:30 Wednesday, April 1st, from Furth's chapel, 35th st. and Grand blvd.

GUSOVSKY—David Gusovsky, March 30, 1914, age 70 years, husband of Gertrude, father of Mrs. H. Krensky, Mrs. Daniel G. Melloy, Mrs. I. Freeman, Mrs. M. Markle, and Charles and Isidor Gusovsky. Funeral Wednesday, April 1st.

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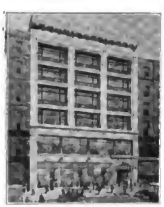
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Domestic News

Dr. Major G. Seelig, who has been practicing in St. Louis for ten years, has been appointed a member of the surgical staff of Mount Sinai Hospital, one of the largest in New York City. He will assume his new position next month. Dr. Seelig is a graduate of Harvard and of Columbia University, New York.

• • •

Mrs. Milton B. Ochs, of Chattanooga, was named matron of honor on the staff of General Bennett H. Young, Commander-in-chief of the United Confederate Veterans, for the annual reunion to be held at Jacksonville in April. The appointment was announced by General Young from headquarters in Louisville, Ky.

• • •

The Tree of Life congregation of Pittsburgh, Pa., has been celebrating with appropriate ceremonies its fiftieth anniversary.

• • •

Rabbi Emanuel Sternheim of Greenville, Miss., has received a unanimous call to the pulpits of Congregation B'nai Israel, Baton Rouge, La., and of the Hebrew Congregation of Donaldsville, La., and has accepted same. He will take charge of his new congregations on September 1st next.

• • •

At a meeting of the congregation Emanu-El held the other day, Elkan C. Voorsanger, a student of the Hebrew Union College of Cincinnati, was unanimously elected rabbi of the congregation for a period of years. His ministerial duties will commence shortly after his graduation some time in June.

• • •

The will of the late Behr Manshewitz, the famous Cincinnati (O.) matzoth baker, leaves $9,000 to Palestine and $6,000 to Cincinnati Jewish organizations. He also directs his heirs to pay 10 per cent. of the income of the business to charities, 60 per cent. to be distributed in Palestine and 40 per cent. in Cincinnati.

• • •

Council of Jewish Women.

Miss Sadie American, Executive Secretary of the Council of Jewish Women and President of the New York Section, has been asked to deliver an address on the "Supervised Playgrounds in America and its Potentiality" at the largest meeting at the Quinquennial of the International Council of Women to be held in Rome in May. Miss American was one of the founders of the National Playground Association and was one of the pioneers in the work of supervised playgrounds having established them in Chicago.

Miss American is Chairman of the Committee of the Jewish Council of Women in the United States, as well as Chairman of the Department of Immigrant Aid of the Council of Jewish Women.

Miss American has also been asked to read an address on the work of the Council of Jewish Women for the Protection of Immigrant Girls at the Quinquennial at

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NATIONAL FEDERATION TEMPLE SISTERHOODS.

A highly interesting and successful affair was the Purim celebration held jointly by the Baltimore Hebrew Congregation Sisterhood, the Ladies' Auxiliary of Har Sinai Temple, and the Eutaw Place Temple Sisterhood of Baltimore. The public was invited and a large hall secured for the purpose. A large number of sisterhood members and their families and friends responded, over 1,000 people being present.

A unique program had been arranged for the occasion. Each of the three sisterhoods repeated the best program which had been given during the year for its own membership. Among the special features of the entertainment were Oppenheim pictures in tableux, a Kindersymphonie, and two original sketches, besides music. The entertainment was followed by informal dancing, which proved a very popular part of the celebration.

Mrs. Abram Simon, of Washington, D. C., President of the National Federation of Temple Sisterhoods, came to Baltimore to attend the celebration, which, as far as is known, was the first of its kind in the organization.

* * *

The Ladies' Auxiliary of B'nai Israel Temple, Columbus, O., is closely associated with the work of the congregation. It promises friendship and sociability among the members, and takes a prominent part in the various congregational activities. It is also engaged in raising funds to liquidate the debt on the Temple.

It is worthy of note that this sisterhood has thirty-three meetings each year, these being held weekly during the season. At each meeting, besides the business session, a special program is given, consisting of musical and literary features, among the latter being papers by members, lectures by people of prominence, and debates. The afternoons are highly interesting and instructive.

During the season five suppers and social entertainments are given. The suppers are put in charge of special committees, a change of committee being made on each occasion, whereby the duty devolves on all the members in succession. The entertainments are arranged by the Amusement Committee, of which the Vice President is chairman, the other members being as follows: Mrs. M. Jacobs, Mrs. Sol Goldsmith, Mrs. I. Rosenthal, Mrs. Fred Lazarus, Jr., Mrs. Frank Nusbaum, Mrs. I. Noeff, Mrs. Joseph Kornfeld, Mrs. Max. H. Rieser, Mrs. Chas. Steinhauser, Mrs. Nathan Gumble.

* * *

Many and varied activities have occupied the Temple Auxiliary of Bene Jeshurun Congregation this season, and many plans have been carried out which proved of benefit to the congregation, spiritually as well as financially. The Auxiliary has succeeded in creating a feeling of fellowship among the members of the congregation which has had a very beneficial effect upon all Temple activities.

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Recently an unusually fine amateur performance was given by the younger members of the Auxiliary for the benefit of the congregation. The affair was largely attended by the community, and the funds derived therefrom were applied to the purchase of needed furnishings for the Temple.

Meetings are held monthly, the programs being in charge of a special committee. A social hour follows the meetings during which refreshments are served at a nominal cost to each member. At each meeting the refreshments are furnished by ten ladies in succession and the proceeds are added to the funds of the Auxiliary. A number of new members have been added since the beginning of the season. At the last meeting, Rev. Marshall, Unitarian Minister of Toledo, addressed the auxiliary on "The New Religion." The address was of great interest and brought a fresh realization of the beauties of our own religion.

On Purim, the Auxiliary gave a masque ball for the children of the religious school of the congregation to which the children of an extension religious school maintained by the Council of Jewish women were also invited.

* * *

At the regular business and social meetings of the Sisterhood of Bene Israel Congregation, Evansville, Ind., current Jewish topics are discussed. At the first meeting in March the theme for discussion was "Sir Rufus Isaacs."

At the preceding meeting the program included two excellent papers, "The Need of a Public Play Ground" was admirably presented by the president of the Sisterhood, Mrs. Wm. Ehrich. A fine presentation of the "Montessori System" was given by Mrs. Aaron Weil.

Rabbi Merritt gave the second of the series of stereopticon travelogues under the auspices of the Sisterhood recently in the auditorium of the Temple, the theme being "Present Day Life in Jerusalem." In addition to the lecture a very pleasing Nevin program of organ music was given.

UNION AMERICAN HEBREW CONGREGATIONS.

At its last congregational meeting, Congregation Beth-El of Corsicana, Texas, decided, by an unanimous vote to join the Union of American Hebrew Congregations. Rabbi David Goldberg is in charge of the Congregation.

Congregation Temple of Israel, Amsterdam, N. Y., has just become a member of the Union of American Hebrew Congregations.

Foreign News

A meeting convened for the purpose of discussing the question of the establishment of a synagogue service on reform lines was held at the Midland Institute, Birmingham, England. Mr. G. L. Joseph presided, and over 150 persons attended.

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The Rev. Morris Joseph of London, had been expected to address the meeting, but he was unable to be present, and sent a message of cordial good wishes.

Mr. Myer Mindelsohn moved, Mr. Lionel Goodman seconded, and Messrs. E. P. Hollander and S. J. Levi supported, the following resolution:—"That it was desiderable there should be established in Birmingham a new synagogue, that in such a synagogue there should be an organ and a mixed choir, the service to contain a large proportion of English, that there should be no distinction in the seating of the sexes, and that affiliation with the West London Congregation of British Jews should be sought, if necessary."

The motion was carried with seven dissentients.

At the close of the meeting nearly 100 persons signed forms indicative of their willingness to become members of the proposed Reform Synagogue, and numerous other promises were received.

• • •

Under the chairmanship of Dr. Margolies, Chief Rabbi of Florence, and in the presence of the principal leaders of the Falasha movement, among them Dr. Jacques Faitlowitch, the pro-Falashas Committee held a meeting in Frankfort on the 8th of March. The Zionist Actions Committee, the Agudas Yisroel, and the Union of German Jews were officially represented. After a long debate, it was decided to remove the headquarters of the movement from Florence to Frankfort. The meeting considered as urgent the immediate creation of a fund of 50,000 francs for the erection of schools, and also the guarantee of an annual income of between 30,000 and 35,000 francs. Dr. Faitlowitch, who has just returned from his third expedition to Abyssinia, delivered a report on the results already achieved, and dwelt on the responsibility of Jewry as a whole to rescue the Falashas from the hands of the missionaries.

• • •

M. Adrien Bernheim, who has just died at the age of fifty-four, was one of the best known personages in the world of literature and the stage in Paris. His first efforts in journalism took the form of contributions to the Nation, then edited by Camille Dreyfus. Subsequently for ten years he wrote articles on the stage for the Figaro. He was appointed censor of plays and afterwards Government Commissory at the theatres subventioned by the State, a position which he occupied until his death. His best known undertaking that won him fame was that known as "Thirty Years of the Stage," which he founded and largely developed. By means of this organization he brightened the old age of actors and actresses by affording them pecuniary assistance. He also organized theatrical performances in the popular quarters, in which the best artists in Paris appeared. M. Bernheim was Officer of the Legion of Honor. Among those who attended the funeral were, in addition to authors and politicians, Madame Poincare, wife of the President of the Republic.

• • •

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Dr. Julius Rosenberg, a member of the Hungarian Chamber of Deputies, has died at Budapest at the age of fifty-eight. He was also for many years a member of the Delegation on which he did good work as Reporter to the Naval Committee. For his services in this capacity he was honored with the Cross of the Order of St. Stephen.

* * *

The French Liberals who were successful at the recent Parliamentary elections are maintaining a conspiracy of silence on the Jewish question. In the Royal message which was read in the Chambers not a word was devoted to the subject. The revision of the Constitution is announced for the month of May. Already the Liberal group in the Chamber of Deputies has given a reading to the proposed modifications of the Constitution, but not the slightest allusion, either directly or indirectly, has been made to Article 7, which bears on the situation of the Jews. It seems as though the Liberals do not intend to touch the subject at all.

Only the Adeverul newspaper has ventured, up to the present, to discuss the matter. M. Millie has written in that paper; "Democracy demands the solution to the Jewish problem. It is a disgrace for a democratic and European nation to leave undefined the position of 200,000 or 300,000 inhabitants born and educated in the country, for the most part of parents who are also natives, who perform military service, pay all taxes, travel abroad as Rumanian subjects, but who, nevertheless, are not regarded as citizens, and are in the same position as foreigners who may have arrived only the previous day with foreign passports. If this Jewish question is not solved one way or the other, we shall witness for another thirty years the anomaly of a class of inhabitants who do not owe allegiance to any foreign State, placed in a special category."

When last July Senator Lahovary asked the Government to grant naturalization to all Jews who had been mobilized, the Minister of Finance, M. Marghiloman, declared that in the last three years Parliament had been very generous in granting naturalization to Jews. But in the year 1913, which was, in fact, the year when the largest number of Jews were naturalized, only 158 Jews definitely obtained the qualification of citizens. They are divided into callings as follows: 39 merchants, 28 doctors, 13 officials, 13 engineers, 15 teachers, 10 bankers, 9 chemists, 7 farmers, 7 journalists, 4 manufacturers, 3 lawyers, 2 accountants, 2 architects, and one each dentist, impresario, musician, engraver, bookseller, and author.

* * *

At the Alexandria (Egypt) Municipal Elections, which took place on the 4th of March, two of the candidates were Jews, and both were elected as Councillors. They are Dr. Valensin Bey (re-elected), whose name is familiar to your readers, and A. Campos Bey, the well known financier. The news of Alfred Campos Bey's success was received with the greatest enthusiasm, for he is distinguished by his

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charitable disposition, kindness of heart, and geniality. The fact that Jews, Christians of all nationalities, and even natives, voted for him, speaks volumes for his popularity. Campos Bey has availed himself of every opportunity to uphold the Jewish religion and to manifest his feelings for our coreligionists. At the time of the Dreyfus case he fought many a duel in defence of the Jewish faith. After the Kishineff massacres, he collected over £2,000 for the refugees. It was at that time that he ran the risk of being expelled from "Free Egypt" for the sake of his Jewish sentiments. Two unfortunate Jews from Kishineff, who took refuge in Alexandria, were denounced to the Russian Consul as revolutionists. They were arrested and put on board a Russian steamer. Campos Bey thereupon led through our streets a gigantic procession, in which a good number of non-Jews readily joined. He spared no pains to bring about the liberation of his two coreligionists, but to no effect, as the boat had sailed when the procession reached the port. Only a short time ago, a Jew who had been condemned to death had his sentence reduced to hard labor, thanks to the intervention of Campos Bey, who was of opinion that the court did not possess sufficient proofs against the culprit. It is evident that he is a most valuable factor in our community, and it is hoped that, while upholding the interests of the city as Municipal Councillor, he will continue to defend the interests of our coreligionists.

* * *

A meeting of the Medschliss Umumy, the National Assembly of the Turkish Jews, was held in Constantinople on the 22nd February. The Medschliss Umumi elects the Medschliss Dschismani, a body of nine persons, which, together with the Grand Rabbi, controls the Jewish community of Constantinople and represents the interests of the Jews of Turkey.

The influence of the national Jewish element has grown very markedly of late years. The meeting of the 22nd February, which was well attended, again proved that the national feeling is much more predominent among the Jews of Turkey than in any other country in the world. This was particularly shown by the elections which took place in consequence of the resignation of the Medschliss Dschismani. The following gentlemen were elected: Mentech Pasha Galimidi, Zeki Dei Albala, M. Abramowitsch, Aron Barzilai, Haim Asseo, S. Aronete, Vitali Coenca, H. Reisner and Meir Coenca. The first two gentlemen are neutral, the other seven pronounced national Jews, and a number of these are Zionists. The newly elected heads of the Medschliss Umumi are Nahmias Bey, Nessim Effendi Rousso and J. Barzilai.

* * *

Up to the present no Jew has been a member of the Turkish Council of State, the highest Board of Administration in the Turkish Empire. Now, however, the nomination of a Jewish Judge, Zeki Dey Albala, is imminent. He is also a member of the newly elected Hedjliss Djismani.

* * *

The Novoe Vremya, the celebrated anti-Semitic St. Petersburg newspaper, is again appearing with a series of vitriolic articles directed against the Jewish population of Kiev. This paper was in the forefront of the ritual murder agitation during the Beilis trial and is not inclined now to let the wornout Jewish population of Kieve rest in peace. The charge made now by the paper is one of "treason against Russia." According to the dispatches received by the Novoe Vremya from its Kiev correspondent a large number of Jews participated in a demonstration in honor of the celebrated poet of the Ukraine, Teras Schevchenko, and the the head of the procession was a Jewish student, who, mounted on a horse, unfolded a large red banner on which were inscribed the words: "Long live the independence of the Ukraine. Down with Russia. Long live Austria." These reports are denied in their entirety by the Jews of Kiev.

* * *

English engineers have found oil wells with a very good yield in the neighborhood of Haiffa. Boring work is being prosecuted, with great activity.

* * *

A very interesting little work has just been published by the well known publishing house "Judischer Verlag," Berlin, entitled "Chad Gadja, das Pessach Buch." The book was of a type which formerly no Jewish House was without, but which have gradually, during the last two decades, vanished from the book market, perhaps because no one deemed it worth while to study the traditions which were contained in the Old Jewish Folk Lore Books, to try to discover some of the gems which are hid among a heap of rubbish.

"Chad Gadja" is really a book for the people and the family circle, in which every inmate of the house, from the oldest to the youngest, can find something meant specially for him. The editor has collected stories from the Bible and the Pesach Hagadah, myths



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and legends from the Talmud and folk lore. The purely literary contributions, which all deal solely with Pesach, have been chosen with a fine artistic and Jewish taste. Besides an essay by Dr. Theodor Zlocisti, there are stories by Kompert Mendele Mosher, Perez, Bialik, Martin Buber, etc. About three-fourths of the contents are taken from old Hebrew literature.

The descriptions of how Pesach was kept by the Jews under the Romans, by the Samaritans, in the Caucasus, in Yemenn, in Russia (70 years ago) will be found to contain interesting and valuable information.

The well got-up volume contains 50 unique illustrations. They are mostly taken from old Hagadahs, and remind one of the times when the Jews had attained a high art in book production.

The last chapter is a description of the Olympic Games which take place at Pesach in Palestine annually, and which augur bright things for the future. The book will certainly be much appreciated, and will attain great popularity both in Germany and abroad.

* * *

An anonymous donor has given the Tachkemoni Gymnasium of Jaffa fifty-five thousand francs. The Gymnasium was founded by the Mizrachi wing of the Zionists and represents the Religious nationalist group.

* * *

It is reported from Vienna that a very talented actor and singer Janko by name had accepted Judaism. Janko was a Roumanian, but had lived among Jews and had acted in Jewish theatrical companies. As a matter of fact nobody thought that Janko was not a Jew. He had had his greatest success in reading Jewish Liturgical selections.

* * *

Roumanian justice was exemplified in the record of a murder trial lately concluded with acquittal of two Roumanians who had been charged with the robbing and murdering of a Jew. The lawyer for the defence opened his address with the following argument: "nineteen hundred and fourteen years ago the Jews murdered Christ. Now Christians have murdered a Jew." Then he pictured the Jews waiting anxiously to have two poor Roumanian peasants put to death. The jury brought a verdict of not guilty.

* * *

Dr. A. S. Yahuda, of Berlin, who has been lecturing in Madrid on Jewish history and literature, has been appointed corresponding member of the Historical Academy in that city. Only two Jews had previously held this title: Professor Graetz and Dr. Kayserling.

WOMAN'S SOUTH SIDE AUXILIARY, CHICAGO HEBREW INSTITUTE.

Report of Education Committee.

Madam President, Members and Guests:

The February number of the Chicago Hebrew Institute Observer was called the "Educational Number," and in it was contained much that is of direct interest to the members of this Woman's Auxiliary, inasmuch as our activities, with the exception of the dancing class, are included in the work of the Educational Department of the Institute.

In my last report I foretold you of coming changes and improvements in the Game Room. Under the wise direction of our efficient superintendent, Mr. Philip L. Seman, these are being gradually realized. I take the liberty of quoting his words: "Play is the most intense part of the life of the child and it so, therefore, during the play hours, that the child's most abiding lessons are learned, that the most determining growth take place..... To watch a child in a game is to see him as he really is; his character is displayed in his attitude towards his playmates, and the instructor has the opportunity of observing and correcting certain undesirable traits, which are hidden from the teacher in the careful discipline of the school room."

The daily average attendance in the Game Room is 368, double that of last year. The girls find "keeping house" with dolls and dishes most attractive and are taught to make paper dresses for their dolls, and correct family life. Real babies are brought by their older sisters and "taking care of baby" becomes as much of a pleasure as a burden. The boys like table games and romping; some give vent to cowboy dramatics. Both boys and girls join in free dramatic play and folk singing games. Mr. Seman further says: "Each child is studied, and an attempt is made to supply him with what he seems to be most in need of, from real human sympathy to a suggestion as to the use of soap and water. Our aim is that the pleasant associations of the Game Room and the experience of a clean game, fairly played, may carry with it through life a desire for something higher and better."

With these ideal sentiments as a basis, is it surprising that the recent visit of Mme. Montessori to our city aroused a strong desire, on the part of the superintendent, to make the Institute the first of its kind to adopt what is considered the latest and best system for child development? But how secure the necessary funds when there already existed a deficit in the treasury of the Institute?

Naturally, he turned for assistance to

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the president of our auxiliary. She whose broad mind, far reaching vision and excellent judgment, could be appealed to for the trial of an experiment, which may with time, revise the entire educational system of the civilized world. Knowing that the auxiliary itself could not bear the burden of the added expenditure. Mrs. Joseph Fish made a personal annual contribution of $500.00 in memory of her departed son, Lawrence. At the same time, Mrs. Fred Loeb, through the solicitation of Mrs. Alfred Hamburger, donated a complete set of Montessori games, valued at $100.00. A teacher at the University of Chicago, who has made a special study of the Montessori system, was engaged and thirty children from 2 to 6 years of age were enrolled. The sessions are hourly: two each day for five days of the week. The attendance ranges from eight to twelve for each hour.

What is the Montessori system and how does it differ from the kindergarten? To answer these questions intelligently one should read "Montessori Method" by the Madame herself, translated from the Italian and a "Montessori Mother" and "Montessori Manual" by Mrs. D. F. Fisher (Canfield), all procurable in the Public Library. I will confess to you that in my busy life I have not yet had time to read these books, but have been able to gather sufficient information to give to those who are not yet acquainted with this wonderful system, some idea of the methods employed.

There are three underlying principles: self-help, utility and individuality. To take the last one first, no two children do the same thing at the same time. Each teacher, therefore, should have not more than 10 pupils. The child is requested to select from a group of games suited to his grade, that which pleases him best; after choosing, he is guided or directed by the teacher, not instructed. For instance, a child of two or three years of age may select, arranged on frames, a section of a child's flanellette waist with taped buttons and buttonholes, or another with hooks and eyes, or sections of leather with shoe buttons and buttonholes, for which shoe buttoners are supplied, or with eyelets and shoe laces. The moment a child gets such a frame and is seated at a table, he begins to button and unbutton, hook and unhook, lace and unlace, as the case may be. Here we immediately see individuality fostered by encouraging the child to select for himself and pursue his own methods under the guidance of the teacher, and we understand at once that utility and self-help are combined, for what mother would not be gratified for being relieved of these oftimes arduous duties?

This is only one concrete example of the Montessori scheme of education, which means the natural unfolding of the natural faculties of the child, as the leaves of a flower unfold from its bud. The games are so graded as to lead step by step the developing perceptions—the psychological progression of the human mind, attractive playthings training the touch, the eye, the perception, the memory; teaching form, color, symmetry, order abound. And one particular phase of this education is its adaptability to backward children. A feeble-minded girl of twelve years, with the intelligence of a child of three years, attends this class and is safely and pleasantly interested in that she may choose such occupation as befits her intelligence and be led step by step to a higher level. For mediocre children, it opens a way for any latent talent they may possess and makes easier their ordinary progress. This remarkable system is prepared for the child's activities from the moment he wakes in the morning until he retires for the night. Of course, the institute, in its Montessori Class, can only adopt that portion of the system which is included in the "play hour," and the results will certainly be watched with immense interest. The value of trying an experiment of this nature lies in the future. If there are a sufficient number of them to prove that the results warrant, it is hoped that the public school system may include the Montessori method, which will make it much less expensive than it now is, just as the kindergarten was adopted after its efficiency was demonstrated and the Municipal Playgrounds became a part of the city administration. At present we and the community owe sincere appreciation to our president, Mrs. Joseph Fish, for having made it possible for the C. H. I. to establish this class.

Our kindergarten continues in its successful course with an average daily attendance of 44 tots in the care of two teachers. They have their little parties and entertainments as the seasons change or holidays occur, each carrying with it some useful lesson for the home.

The sewing classes have an average attendance of 20 girls, who are doing work that compares well with any done elsewhere. They are hampered in their work by the lack of good sewing machines. There is only one new one, which was the gift of Mrs. Milton Florsheim; three are necessary so as not to keep one girl waiting for the other to finish her work. They are preparing for their annual exhibit and are very eager to show the pretty garments they have made,—underwear, nightgowns, corset covers, skirts, aprons dresses, fancy work, embroidery, etc. The teachers both urged me to extend to you a cordial invitation to attend the exhibit, which will be held at the time of our annual meeting in May.

The story-telling hour has now been taken under the wing of Miss Georgene Faulkner, who comes in person on the last Friday of each month to delight the children with her art. Miss Faulkner is well known as head of the Faulkner Story Telling College, Lecturer at the Public Library and elsewhere, and children's editor of the Chicago Tribune. On the other Fridays of the month, Miss Margaret Gordon, of the University of Chicago, is in charge. The average attendance is 150, but has reached as high as 382. Visitors are always welcome.

The adult dancing class, held on Saturday evenings, under the direction of Mr. Berkman, has an average attendance of 140. One hour is devoted to instruction, which is followed by a social dance. How much this privilege means to our young working people, who have no other opportunity for social recreation, can be attested by the large attendance and the very successful results. This activity more than pays for itself.

Another recent development in the work of the Institute is the Institute Mothers' Club, which I mentioned as a probability in my last report. Mr. Seman has been most active in its organization, and it gives promise of great results if his ideals are realized. The members of the club are the mothers of the children

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that attend the Institute. They have monthly open meetings with entertaining and instructive programs, after which refreshments are served. Familiar talks on hygiene and first aid to the injured will be interspersed with music and good fellowship. A knowledge of civics and the importance of concerted action to abolish the evils that exist in insanitary streets and alleys, will be imparted fellowed by entertainment of various kinds. Already the club has enrolled 80 members who have elected their own officers and pay dues of 5 cents per month, out of which refreshments are paid for. Among the members are mothers whose sons and daughters attend the English classes, the gymnasium, the game room, and the kindergarten. They are working people and to them the club is a rare treat. Their enthusiasm, directed into proper channels, will produce a force for good, which will be felt by the entire neighborhood.

I would love to tell you, also, of the Hebrew Classes where the lessons are conducted in pure Hebrew according to modern methods, and the bright children that are learning to converse in that language; but that and the many other activities belong to other departments. Subscribe 50c per annum for the "Observer" and it will bring you its tidings each month. Surely those who are regular members of our Auxiliary must feel repaid for their investment in the physical, meral, and spiritual education of their own people; and those who are not members, should feel the moral responsibility to uphold this structure that has been reared by loving hearts and unselfish work. On this day, the eve of Purim, when gift-giving is a feature of the celebration, remember the C. H. I. with a membership, so that its work may proceed and the circle of its influence become ever wider and wider.

Mrs. Benjamin Davis,
Chairman.

ETHNIC SCRIPTURES.

Professor George W. Gilmore, New York in the Homiletic Review.

BABYLONIA, PSALMS and INCANTATIONS*

(Concluded.)

But little space can be given to an interesting and extensive body of literature—the psalmody and hymnody which are so abundant. This, too, originated in certain centers, spread thence, and formed a liturgy adaptable by simple changes to different gods and localities. The same or similar formulas appear addressed to various gods and varying circumstances. The examples cited are representative, and will show not only the Semitic type of praise and prayer, but also something of the tone that characterizes Hebrew psalmody.—minus, of course, its distinguishing monotheism.

A PENITENTIAL PSALM IN DIALOG.*

Penitent:

The obeisance of things created with the breath of life . . .
(I) thy servant sorrowful cry unto thee.
Of him who hath sin thou dost receive the petition,
If thou beholdest a man, that one shall live.
O mighty lady of the world, queen of humanity,
Merciful one, whose favor is propitious, who hath received my prayer.

Priest (interceding):

His god and goddess in sorrow with him cry out unto thee,
Turn thyself unto him, take thou his hand.

Penitent:

Beside thee a god who righteth there is not.
Look upon me in thy faithfulness, receive my prayer,
Answer my "how long? refrain" oh, may thy passion be stilled!
Until when, oh my lady, wilt thy face be turned



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As a dove that moans, I abound in sighings.

Priest:
With woes and wnils his bowels are pained,
He breaks into tears, he utters loud cries.

PENITENTIAL PSALM.‡

The anger of the Lord, may it pe appeased.
The god that I know not, be appeased.
The goddess that I know not, be appeased.
The god, known or unknown, be appeased.
The heart of my god, be appeased.
The heart of my goddess, be appeased.
. . .
A transgression against a god I knew not I have committed.
A transgression against a goddess I knew not I have committed.
. . . .
The sins that I have done ,turn to a blessing;
The transgression that I have committed may the wind bear away.
My manifold transgressions strip off like a garment.
O my god, my transgressions are seven by seven, forgive my transgressions.
Forgive my transgression, for I humble myself before thee.

*English translations, in whole or in part, are in L. W. King, Seven Tablets of Creation, London, 1902; cf. Records of Past, new series, 1,222 ff; Rogers, Religion, etc., pp. 101-141, with illuminantive discussion and excellent book notes, p. 103, and his Cuneiform Parallels, pp. 1-57; Harper, Assyrian and Babylonian Literature, pp. 282 ff.

*Excelelnt accounts with partial translations are given in Rogers, Religion, etc., pp. 194-209, and Cuneiform Parallels, pp. 80-112; Jastrow, Religion, etc., pp. 467-517; cf. Harper, Assyrian and Babylonian Literature, pp. 324 ff., and G. F. Moore, History of Religions, pp. 213-218.

*Langdon, Sumerian Psalms, pp. 269-271; Harper, Assyrian and Babylonian Literature, p. 433. For an example of Hebrew dialog cf. Hos. 14, where God, the people, and their prophet are represented as speaking in turn.

†Cf. Jer. 12:4.

‡Rogers, Religion, etc., pp. 182-184; Sayce, Religion of Babylonia and Assyria, pp. 419 ff., Edinburgh, 1902. Harper, Assyrian and Babylonian Literature, pp. 436-439.

Thy heart, like a mother's, may it return to its place,
Like a mother that hath borne children, like a father that hath begotten them, may it turn again to its place.

PART OF A SUMERIAN SUPPLICATION.*

O exalted lord of lands, may thy heart be turned, be turned.†
O lord of the world of life,
O divine Enlil, father of Sumer,
O Shepherd of the dark-headed people,
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O lord divine, great judge (Shamash),
That thy heart be turned (twice repeated)
be spoken unto thee,
That thy heart repose (twice repeated) be spoken unto thee.

*From Langdon, Sumerian Psalms, p. 9.
†The refrain, "may thy heart," etc., is repeated in all but the last two lines.

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Compare with this a prayer of Lugal-Zaggisi (c. 3500 B. C.):

"O Enlil, king of lands, may Anu to his beloved father speak my prayer; to my life may he add life, and cause the lands to dwell in security; may be given me warriors numerous as the grass; the heards of heaven may he watch over; the land with prosperity endow; the good fortune given me by the gods may he not change; and may I ever remain the shepherd who standeth at the head."†

*In Harper, Assyrian and Babylonian Literature, p. 135; Rogers, Religion ,etc., p. 163.

†In Rogers, Religion, etc., p. 161, where references to other renderings are given.

THE CHILD-LABOR QUESTION.

The tenth anniversary of the Child Labor Committee brings to notice the work of the Committee during its decade of existence, and the work that lies before it. The subject is not special in its character, for everybody feels that the welfare of children is the most important and far-reaching of subjects, and relates itself at once to any form of a real religion. The annual meeting of the Committee, held in New Orleans, is of national interest; and announcements of the programme bring to attention topics which cannot fail to rouse fresh sympathy and new allegiance. The first year of a children's bureau has passed, and its results are to be reviewed. Those who are directly concerned will give due regard to the significance of the subject at this time. It is for those who might otherwise miss them that we wish to gather up some of the points on which a wider judgment should be obtained.

The Children's Bureau has made investigations of the social, industrial, and economic conditions affecting infant mortality, for which 1,551 schedules were secured. A review of child-labor legislation in the fifty-two political divisions of the United States has been prepared. Four pamphlets have been issued dealing with birth registration, baby-saving campaigns, prenatal care, and a hand-book of federal statistics of children. For the adequate treatment of these subjects, and of other matters equally important, enumerated in the Act of Congress creating the Bureau, a larger staff will have to be provided.

The accomplishment of the Committee in extending child-labor laws, and in improving those that already exist, need not be summarized. It has been so considerable as to lead to the feeling that its work is done. But, as in every such situation, this state of things really points to a larger opportunity and to further conquests. A still stronger public opinion must be created, in order that protection from night work can be brought to fourteen-year-old boys in the glass-factories of West Virginia and Pennsylvania, from the eleven-hour day to the 4,000 children in Georgia mills, from the moral dangers of night messenger service to the boys sweatshop, and street-trading to those thousands of children who have not yet been reached. And continual educational efforts are requisite to establish rational and accurate views on the subject of thirty-one States, and from cannery, fact wherever there are partial and prejudiced and superficial views, or notions that cannot be called views at all. That the meeting in New Orleans will be of tremendous influence is shown in its being held in this Southern city, and in the wide range of its reports, from New England to California, and from Wisconsin to Texas. The speakers are mainly those who have first-hand knowledge of the problem, its difficulties and its solutions, and such names as Jane Addams, Felix Adler, Secretary Wilson, Senator Owen, not to forget the President's daughter, are to be found among them. The topics are very various, and show that there is to be no threshing of old straw or repetition of out-of-date statistics.

The most important step in the development of the campaign against child labor is the introduction of a child-labor bill into Congress, which aims to establish a nation-wide restraint and prohibition of child labor through the interstate commerce law. This bill has been prepared with previous objections to such a bill in mind, and after extensive correspondence with prominent lawyers, State and federal officials, and others interested in the problem. Those who have heretofore condemned any attempt to prevent child labor by national legislation in connection with interstate commerce will be compelled to give renewed consideration to the matter by the exhaustive and learned brief which has been submitted on the question of constitutionality. The objections to such a bill on this ground are met by quotations from decisions of the Supreme Court in cases which cover these points. Whether they are fully met, we are not ready to say nor is it our place to discuss them here. But that objections have been fairly considered and candidly recognized will appear from the following list of them. The bill violates the rights of the States; it infringes the right of free contract; Congress has no power to regulate the hours of labor; it permits taking of property without due process of law; it affects intra-state commerce as well as interstate commerce; granting that Congress has power to forbid interstate commerce in goods that would injure the consumer (as in the Food and Drugs Act), there is nothing directly injurious in goods made by children; this bill would establish a precedent by which the power of Congress over interstate commerce would be unlimited; the power of Congress to regulate or prohibit interstate commerce depends on the injury such commerce might do; and to the last objection the reply is made: "We do not claim that the consumer is injured materially or physically by the purchase or use of goods produced by child labor. But we do claim that the consumer is injured morally: that he is powerless to protect himself by means

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of humane laws enacted in his own State so long as interstate commerce offers facilities for shipping into his State goods made under conditions obnoxious to his moral sense. And how can he be protected in this except by the only power competent to regulate interstate commerce?" And the opinion of Justice McKenna is quoted: "It must be kept in mind that we are one people; and the powers reserved to the States and those conferred on the nation are adapted to be exercised, whether independently or concurrently, to promote the general welfare, material or moral."

The Child Labor Bulletin, published by the National Committee, gives full answers to these objections, which will be widely read. This publication, together with many important addresses made at the meeting in New Orleans, marks a distinct epoch in the history of child-labor reform. We call the attention of our churches to this movement, and to its progress and meaning, confident that a fuller acquaintance with it will bring increase to the ranks of those who preach deliverance to captives and the opening of the prison to them that are bound.—The Christian Register.

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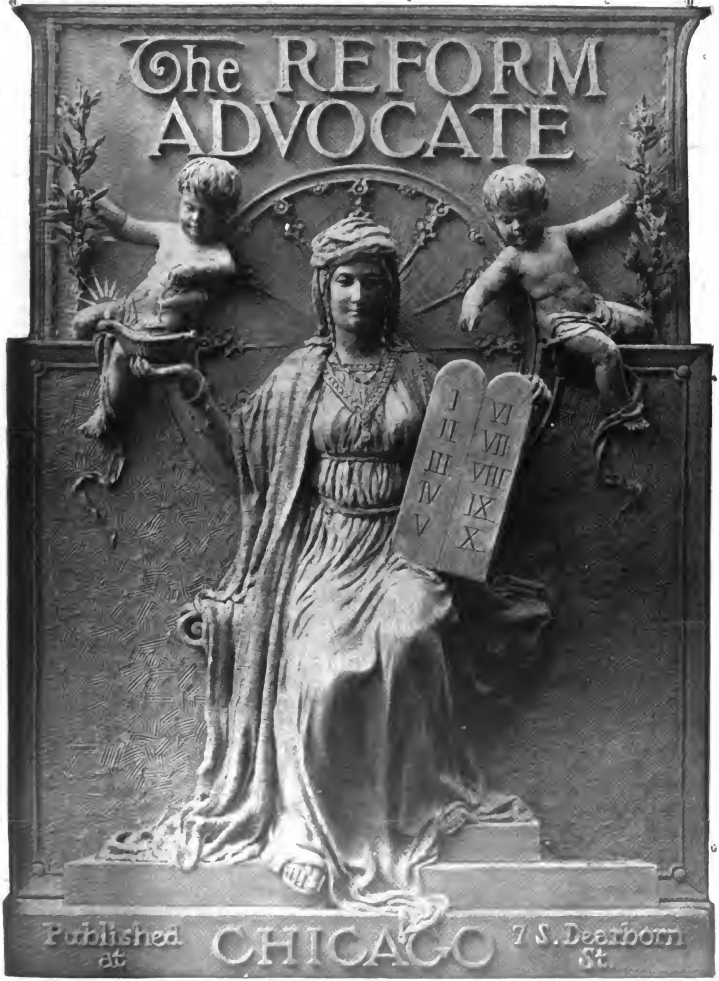
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"Nimblewit and Fingerkins" and "The Pageant of the Hours."

Presented by "The Roses of Sharon," Zion Temple, April 12, 1914, 8:30 p. m.

"Nimblewit and Fingerkins"—Scene: The hut of Dame Difficulty, in the German forests. Time: Twilight. Cast: Katimke, daughter of Nathan, the wood cutter, Ethel Lawrence; Dame Difficulty, a witch, Edith Olenick; Try, a sprite, Bernice Davis; Nimblewit, a sprite, Dorothy Jacobi; the five Fingerkins, Thumling, Anna Marblestone. First Fingerkin, Edna Stein; Second Fingerkin, Revella Olenick; Third Fingerkin, Jeanette Simon; Little Fingerkin, Juliet Cohen; Ruth Krueger at the piano; piano solo, Dorothy Jacobi.

"The Pageant of the Hours"—Scene: The Garden of the Hours. Time: One day, 7:00 a. m. to 6:00 p. m. Cast: Little Mortal, Anna Marblestone; Spirit of the Morn, Edith Olenick; Dawn, Beatrice Mesirow; Sunrise, Ruth Solomon; Third Morning Hour, Jeanette Simon; Fourth Morning Hour, Sophie Aries; Fifth Morning Hour, Juliet Cohen; Noon, Sibyl Israel; First Afternoon Hour, Edna Stein; Second Afternoon Hour, Jennie Geiger; Third Afternoon Hour, Edith Goldberg; Sunset, Dorothy Jacobi; Twilight, Revella Olenick; Night, Gertrude, Rubin; Whispers of the Night, Bernice Davis; dancing in charge of Mrs. Sam Cohn; Ruth Krueger at the piano.

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The following lectures and entertainments are open to the adult public without charge or ticket. All events begin at 8:00. Lectures for adults every Tuesday evening at 8 o'clock. For children, every Tuesday afternoon at 4:30 p. m.

April 14, 8 p. m.—"How They Live in Southern India," by Herbert W. Prince.

April 17, 2:30 p. m.—Neighborhood Arbor Day Festival by the local schools and Stanford Park. Program of folk dances, tree planting, etc.

April 21, 8 p. m.—"France-Prussian War, 1870-1871," by O. W. Jurgens.

April 28, 8 p. m.—"Peoples of Many Lands," by Abraham Bowers.

April 27 daily to May 2, afternoons at 3 p. m., evenings at 8 p. m., a series of children's plays and entertainments, furnished by the children's clubs of Stanford Park.

* * *

Stanford Park Orchestra meets every Wednesday evening at 7 p. m. Open to all who have musical instruments.

Thursday Evening Social Dances, conducted every Thursday evening, 7:30 to 10 p. m. Open to all over 16 years of age, supervised by park director.

Council of Stanford Park, composed of two delegates from each of the twenty-two senior clubs of the park. Stimulates inter-club debates, socials, etc. An experiment in a local civic league.

Stanford Park Women's Club, open to all women of the neighborhood, meets every two weeks on Saturday afternoons.

All activities are Free.

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Jewish Charities Program of Memphis Conference.

Wednesday afternoon, May 6th, 2:30 o'clock—Session Chairman, Mr. Max Herzberg, Philadelphia. First Subject: "Free Loans." Paper by Mr. J. J. Dukas, New York. Discussion by Mr. Julius Goldman, New Orleans, and Mr. H. Peinman, Philadelphia. Second Subject: "The Self-Respect Fund." Paper by Dr. Lee K. Frankel, New York. Discussion by Mr. Oscar Leonard, St. Louis and Mr. A. S. Newman, Cleveland.

Wednesday Evening, May 6th, 8 o'clock.—Opening Prayer, Dr. Max Isamfield. Address of Welcome on Behalf of the Federation of Jewish Charities, President Leon Sternberger. Address of Welcome on Behalf of the City of Memphis, Tenn., Mr. Bolton Smith. Address, President Cyrus L. Sulzberger. Address, "The Relations of Social Agencies to Industrial Welfare," Belle Lindner Israels, New York. Address, "Rabbi and Social Worker," Rabbi George Fox, Fort Worth. Benediction, Rabbi W. H. Finesehriber.

Thursday Morning, May 7th, 10 o'clock —Session Chairman, David M. Bressler, New York. First Subject, "Oriental Immigration." Paper by Dr. de Sola Pool, New York. Discussion by Mr. Maurice B. Hexter, Cincinnati. Second Subject, "Immigration and the Panama Canal." Paper by Mr. Lucius L. Solomons, San Francisco. Discussion by Mr. Cyrus L. Sulzberger, New York and Mr. Maurice Epstein, Galveston, Report of Standing Committee on Palestinian Charities, Prof. Richard Gottheil, Chairman.

Thursday Afternoon, May 7th, 2:30 o'clock. Session Chairman, Judge Julian W. Mack. First Subject, "Transportation Rules and Decisions." Paper by Mr. Max Herzberg, Philadelphia. Discussion by Mr. Max Senior, Cincinnati. Second Subject, Subject to be chosen.

Thursday Evening, May 7th, 8 o'clock. —Session Chairman, President Sulzberger. First Subject, "How to Federate a Smaller Community." Paper by G. A. Berlinsky, Denver. Discussion by Mr. George Eliman, Memphis, and Henry L. Hess, Mobile, Ala. Second Subject, "The Distribution of a Five-Thousand-Dollar Annual Budget." Paper by Mr. Charles Strull, Louisville. Discussion by Rev. Sol. L. Kork, Vicksburg and Rev. W. H. Finesehriber, Memphis.

Friday Morning, May 8th, 10 o'clock.—Session Chairman, Miss Minnie F. Low, Chicago. First Subject, "Advance in Settlement Work." Paper by Mr. Jacob L. Billikopf, Kansas City. Discussion by Mr. Charles S. Bernheimer, Brooklyn and Rev. Emanuel Sternheim, Greenville. Second Subject, "Standards of Relief," Paper by Mr. Boris D. Bogen, Cincinnati. Discussion by Mr. M. D. Waldman, New York and Miss Frances Taussig, Chicago.

Friday Afternoon, May 8th, 2:30 o'clock. —President Sulzberger, presiding. First Subject, "Chicago Women's Aid Society." Paper by Mrs. Jennie L. Purvin, Chicago. Second Subject, to be chosen. Discussion by Miss Minnie F. Low, Chicago. Reports of Committees. Election of Officers.

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Editorial

Some Aspects of the Immigration Problem.

By Max J. Kohler.

Bolingbroke's famous statement that "history is philosophy teaching by example," is particularly applicable to the American immigration problem, for it is only in the light of our own history that we can attempt to solve a question involving so many diverse, complicated, and elsewhere unprecedented, factors. President Cleveland, in his famous veto message of the immgiration bill of 1897, ably gave expression to this idea in pointing out that "a contemplation of the grand results" of our immigration policy precludes our regarding it "as an original proposition and viewed as an experiment," merely. Substantially all the arguments advanced against our present policy of regulating immigration, as distinguished from the new schemes to restrict it, are based upon unwarranted and commonly sweeping assumptions, or an imperfect reading of our history and of the history of the agencies for the Americanization and assimilation of the immigrants. Few students of the immigration question have studied the general subject and its factors historically with any degree of thoroughness. The exponents of restriction have frequently been either politicians and advocates appealing to or swayed by popular prejudices, or economists with only slight familiarity with this branch of our national history, and still less familiar with the development and extent of our present-day Americanizing agencies, or with the history of the "new" immigrant races in our midst, whom they distrust. Nor is this strange, in view of the fact, pointed out by Professor Callender in an article on "The Position of American Economic History,"[1] that even our trained historians have greatly neglected such fields in our economic and social history in general—an observation particularly applicable to the innumerable agencies scattered throughout our country, which are working for the welfare of the immigrant, and which have developed since 1881, the date commonly assigned as marking the beginning of our present era of new immigration from southern and eastern Europe. Dogmatic reiteration gives the semblance of proof; and it is remarkable how many erroneous or unproven statements are current in the field.

The national Immigration Commission conducted substantially all its investigations in terms of race, and adopted as its ultimate conclusion or assumption the view (unproven by its own investigations) that the new immigration, unlike the old, require restriction and not merely regulation. There was very little historical investigation made by the commission; there were no public hearings for discussion of remedies by experts; and no effort was made to study the economic and social conditions which the "old" immigrant encountered, and substantially none to study the innumerable present-day Americanizing agencies, comparing them with the scanty ones of the former period and weighing the effects of their relative potency and success. The old immigrant, because more closely related to us in point of race-stock and language, is assumed to have been rapidly and readily assimilated and to have created high American standards of wages and living, while greater differences of race and language are assumed to lead to the opposite result as to the new immigrants. In this way, the conditions attending the arrival of the old immigrant (almost absolutely the same as the new immigrant now encounters) are conveniently ignored, or sunk in a mythical Golden Age, now past; and present-day Americanizing agencies are overlooked.

Professor Henry P. Fairchild, in his newly published work on Immigration[2] unlike most other recent restrictionist writers who have commonly followed in the wake of the Immigration Commission, outheroding Gen. Walker, argues that until our Revolutionary War, we had practically no "immigration" at all, the arrivals being substantially all "colonists" of English or allied stock, Protestant in creed, and therefore homogeneous and English;[3] that then our American institutions were established, and the immigrants who have come over, being of other race or creed, have jeopardized our American institutions, economic, political, and social; and have merely prevented a corresponding or even greater native growth, which, presumably, because of the "superior" English stock, would have accomplished far more than even the old immigration accomplished.[4]

Is it true that the large immigration of our day results in a larger percentage of increase of foreign-born in our country than heretofore? The Immigration Commission shows that the decade of 1850 to 1860 was marked by an increase of 84.4 per cent foreign-born, the largest in our history, while from 1890 to 1900 there was an increase of only 11.8 per cent, the smallest since our census takers began to compile such returns, in 1850.[5] Even during the decade 1900 to 1910, the percentage of increase was only about 30.7 per cent as compared with 38.5 per cent for the

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decade from 1880 to 1890.[6] Nor has the percentage of foreign-born in our total population varied greatly during recent decades, ranging from 13.2 per cent in 1860 to 14.7 per cent in 1910, and at intermediate decades being 14.1 per cent, 13.3 per cent, 14.7 per cent, and 13.6 per cent.[7] The ratio of male to female immigrants for the past decade appears appreciably larger than it is in fact, because so many male immigrants who would normally have sent for their families returned to Europe instead, during the panic period of 1907 and thereafter, and were counted once more when they returned unattended in better times; and because the number of domestics immigrating has latterly decreased largely, though concededly a larger number of the new immigrants than of the old come over unaccompanied by their families and are less disposed to send for them promptly.

Professor Fairchild, in support of his thesis that immigration was practically a negligible factor before 1820 during the building of the nation, quotes[8] Professor Commons that "it is the distinctive fact regarding colonial migration that it was Teutonic in blood and Protestant in religion," and adds:

> The English element, then, was sufficiently preeminent to reduce all other elements to its type. As a result of the character of the migration assimilation was easy, quick, and complete. . . . The whole coast, from Nova Scotia to the Spanish possessions in Florida, was one in all essential circumstances. Such, then, was the American people at the time of the Revolution—a physically homogeneous race composed almost wholly of native-born descendants of native-born ancestors, of a decidedly English type. . . . upon which all subsequent additions must be regarded as extraneous grafts.

From historical investigations, however, we learn a different story. Bancroft, many years ago, said:[9] "The United States were severally colonized by men in origin, religious faith, and purposes as varied as their climes." Differences in language, customs, education, and views, on the one hand, and lack of assimilative agencies here, on the other, made the Germans, Swiss, Swedes, Dutch, and Irish immigrants coming over before 1881 no whit less easy to assimilate than are the new immigrants in our own day; and the extent and degree of these differences and difficulties were emphasized again and again, about sixty years ago, by Know-nothings and their predecessors, in substantially the same terms used by the restrictionists, in our own day. In the former period the "Teutonic stock theory" was not available as a test of desirability of immigrants, because members of this great stock were then being abused by the provincialists, but today, consistency presumably requires that the Irish be placed in the Teutonic class.[10]

It has been well pointed out that, despite specious attempted distinctions between immigrants and colonists, we are all immigrants or descendants of immigrants here, all except the American Indian. Edward Everett, in a classic lecture on "The Discovery and Colonization of America and Immigration to the United States," delivered in 1853, sums up our entire history as an achievement of immigrants.

> It is true that some sections of our country, notably New England, frowned upon all new arrivals, English or continental, Episcopalian as well as Catholic,[11] but most of the colonies and states welcomed the immigrant and realized the advantages likely to be reaped from his coming. This issue has been raised ever since the beginning of our government. Senator Maclay of Pennsylvania, in describing the debates on the naturalization bill of 1790 in the United States Senate, amusingly said: "We Pennsylvanians act as if we believed that God made of one blood all the families of the earth; but the eastern people seem to think that he made none but New England folks." James Wilson, in the Constitutional Convention of 1787[12] cited Pennsylvania as proof of the advantages of encouraging immigration. It was perhaps the youngest (except Georgia) settled on the Atlantic, yet it was at least among foremost in population and prosperity. He remarked that almost all the general officers of the Pennsylvania line of the late army were foreigners. And no complaint has ever been made against their fidelity or merit. Three of her deputies to the convention (Robert Morris, Mr. Fitzsimmons, and himself) were not natives.

The Declaration of Indepence recited, as one of the grievances of the colonies against the king, that "he has endeavored to prevent the population of these States; for that purpose obstructing the Laws of Naturalization of Foreigners; refusing to pass others to encourage their immigration hither," and in August, 1776, Congress adopted a comprehensive committee report to the same effect.

But, to return to the non-English elements of our population at the beginning of our national government and in colonial days, the extent of this immigration and the difficulties of assimilation in that day have both been greatly minimized. We had no really comprehensive study of colonial censuses until Professor F. B. Dexter published his Estimates of Population in the American Colonies, in 1887; and no basis for scientific study of race-stocks, until the returns of the first census were published in detail and analyzed in A Century of Population Growth, in 1909. As most of our early American historians were New Englanders—and in New England the immigrant was comparatively unknown until very recently—it is natural that they should have under-estimated the extent and influence of foreign factors before 1881. Profesor William Z. Ripley, however, writing on "Races in the United States,"[13] understates rather than overstates the facts, when he says, on the authority of Bancroft's History[14] that "for the entire thirteen colonies at the time of the Revolution, we have it on good authority that one fifth of the population could not speak English, and that one half at least was not Anglo-Saxon by descent."[15]

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[1] American Historical Review, October, 1913, p. 80.

[2] Macmillan, 1913, pp. ix., 455.

[3] Henry Pratt Fairchild, Immigration, pp. 27 et seq., 51-2.

[4] Ibid., pp. 163-4, 222 et seq., 341 et seq.

[5] Reports of the Immigration Commission, 1911, Vol. I, p. 123.

[6] Abstract of Thirteenth Census, p. 188.

[7] Ibid., p. 80.

[8] Immigration, p. 51.

[9] I quote from A. Maurice Low's stimulating work, The American People—A Study in National Psychology, vol. I, p. 275, whose second volume contains particularly interesting chapters entitled "The Influence of Immigration on American Development" and "Manners and the Immigrant."

[10] See Industrial Commission Reports, vol. 15, p. 489 et seq.; and Immigration Commission Reports, vol. 4, pp. 208-9, 221-5; also Hourwich, Immigration and Labor (Putnam, 1912), pp. 61-81.

[11] See Proper, Colonial Immigration Laws; Fairchild, Immigration; Lapen, Historical Development of the Poor Laws of Connecticut.

[12] Documentary History of the Constitution, III, p. 509. Compare James Madison's statement in the same convention "That part of America which had encouraged them (the foreigners) most, has advanced most rapidly in population, agriculture, and the arts."

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[13] Atlantic Monthly, December, 1908, p. 745.

[14] Vol. VII, p. 355.

[15] Contrasting this with our present-day condition, we find that in 1900 only 1,217,280 of all our foreign-born residents over 10 years of age, or 12.2 per cent, could not speak English, which percentage had decreased from 15.6 per cent for 1890 (Imm. Comm. Reports, I, p. 169). This gives just about the same percentage now unable to speak English as at the time of the Revolution! The Census Bureau, solely on the basis of family names, estimated in A Century yol Population Growth (pp. 116-121) that 82.1 per cent of our population in 1790 was of English stock, 7 per cent Scotch, 1.9 per cent Irish, 2.5 per cent Dutch, 0.6 per cent French, 5.6 per cent German, and 0.3 per cent "all others" (including, on the basis of the states for which we have actual returns, 1/20 of 1 per cent Hebrews). Professor A. B. Faust in his German Element in the United States (I, pp. 280-5) estimates the German stock at the outbreak of the Revolution at 225,000 or a little more than one tenth of the total white population, and with the aid of Professor Walter F. Willcox estimated our German population in 1790 (II, pp. 5-27), also on the basis of family names, at 375,000, say 300,000, and of the Dutch at 240,000, or a total of 600,000, as compared with an estimate by the distinguished German statistician, Professor Bockh, of 800,000, or about 19 per cent of the total white population. Professor Faust calls attention to the inadequacy of a name test, even when made by an expert (II, p. 13), which results in disregarding many Anglicized names, such as Carpenter, Smith, Miller, etc. Moreover, only names occurring 100 times or more were included by the Census Bureau expert, and this leads to necessary omission of many names.

(To be continued.)



Self Initiation.

By Rabbi Samuel Koch.
Seattle, Wash.

"When God saw that Moses turned aside to see then He called unto him."—Ex. 3:4.

The text suggests the theme of self-initiative. When we of ourselves turn aside to see, then God calls us. If we wait until God calls us before we turn aside to see, we shall sleep in shiftlessness for aye. The argosies that were destined for us shall sail by to another, because we would not bestir ourselves to hail them. Strength comes only with the stroke; work precedes reward. Nor shall our indolence invert nature's law.

We cannot grow by proxy. If we would reap, we must sow, and according to the sowing will be the reaping. The bread we have cast upon the waters, shall come back to us. If it was musty from indolence, the salty brine shall not make it sweet. If we have scattered no crumbs of energizing action, stimulating thought, creative sympathy, why tread the beach of Life's ocean peering into the offing for returning sails? Too many lives remain incompleted edifices because the builders in their slothfulness have rejected the chief corner stones. If only they had exerted themselves to investigate the potential beauty of the misshapen blocks! Had they turned aside to see, how bounteously would God have spoken to them.

Our text is the philosophy of success, concentrated into a pellet. There are no unearned increments in the economics of manhood. The universe pays us dividends only on bona fide stock. We get out of our work what we put into it, but no more. Exchange is the basic principle of civilization. We take away from the world's department store values proportionate in degree and kind to the things we have placed upon its shelves. Interest is the first exercise in the drill of fortune. Attention is the second. Concentration, the third. If we are not interested in the people about us, why should they be interested in us? If we pay no attention to the facts that speak to us, how shall we become aware of their attention to us? Unless we side-step to the events of life, they will not side-step to us. If Mohamet goes to the mountain, the mountain has already come to him.

According to our advances will be life's overtures. The difference between the successful man and the failure is this: the one exerts himself sufficiently to step aside to see, the other does not. The one is the incentive of action, the essence of lassitude is the other. The men who step aside to see appear as fortune's sons. On them Fate is forever smiling, for them the stars shed auspicious influence. Theirs is the touch of gold. The seeing eye that sees not, this is not theirs; nor the hearing ear that hears not, nor the responsive heart that feels not. Though waves rage they rock not; though storms howl, they care not. Lightnings may blast and thunders bellow, their way is sure. In their day, they turned aside to see and God is forever calling to them.

To insist that we step aside to see, before we hear the voice of God resounding, is not to banish communication with deity from our lives forever. This side-stepping involves no eccentricity of manner, nor does it demand the impossible from us. The mystery of mysteries is the common-place. The hum-drum, prosaic facts of every day, conceal a magic that veriest fiction cannot match. To have God call us, we need only step aside to see that the extraordinary is the ordinary. The men who side-step, hear God calling to them from the daisy in the crannied wall, no less than from Niagara's waterfall. We count aeons by ages but geniuses by the score. Too few men appreciate the details of existence. The minutiae of life reverberate with the voice of deity. To appreciate the significance of the insignificant, is the prerequisite of greatness. Newton, toiling in his garden of a summer's day hears a stem snap and an apple fall. He found himself face to face with a thornbush burning unconsumed—the dynamics of the universe in the stem of an apple. Verily, God called to him, but he knew it not until he stepped aside to see. His was self initiative. His was scrupulous regard for the small things of existence, and now we hail him immortal.

Self-initiative is the index of manhood. It is the leaven of progress, the fuel of our soul's fire, the propeller of our body-ship. There are sheep enough in the world—mechanical devices with an epidermis on. But there is a dearth of bell-wethers, of men who are not afraid of their own thoughts, who are strong enough to re-enforce high thinking with durable action, who have the hardihood to venture on self-expression, who dare to be different. Any ordinary man will run from the beaten way to witness a giant conflagration, but it takes an extraordinary man to step aside to the lowly thornbush by the wayside burning unconsumed.

To keep silent when the crowd is shouting, to side-step when the closely-packed, surging throng is pushing aimlessly along—this is to have true initiative—nay more—this is to have intimations of deity. But, verily, God calleth to no man until he demonstrates his ability to step aside to see. And this is true whether one aspires to be a statesman, or a scholar, a professional man or a business man. There are no royal roads to anything worth while anywhere. Nothing for nothing—this is the law of the universe. If we step aside to see, and the more willing we are to discommode ourselves to do so, the more bounteously shall the treasures of life and nature be ours.

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NEW YORK LETTER

By Our Own Correspondent.

New York, April 6th.

At the Free Synagogue in Carnegie Hall yesterday morning Dr. Stephen S. Wise in his address discussed "The Right to Work or the Wrongs of the Unemployed". He particularly dealt with the relation of organized religion in church and synagogue to the unemployed workers and the problem of unemployment itself. He thought that the formation of three colonies of unemployed would solve the question. In the first division would be those who honestly want work and know how to work but cannot find it. In the second those who honestly want work but do not know how to work, who must be taught how to work and then provided with jobs. In the third and last those who can work and know how to, but will not, who would either have to work or starve. Dr. Wise considered the attitude of the police in the recent I. W. W. riots and referred to the silent masses of the unemployed represented by the paraders and agitators who make their wrongs properly known to the world.

The annual meeting of the Free Synagogue will be held this Thursday evening. It is announced that on May 17th Secretary of State William Jennings Bryan will be the speaker at the regular Sunday morning services on "International Peace."

On Saturday last Governor Glynn approved the bill introduced in the legislature by Assemblyman Mark Eisner to incorporate the "Kehillah" of New York City. The act is now on the statute book of the State of New York as chapter 105 of the laws of 1914.

The Judaeans met at the Hotel Majestic on Thursday evening last to discuss some pending Palestinian problems. The president, Dr. Henry M. Leipziger, presided and among those present were Jacob H. Schiff and the Hon. Oscar S. Straus. Dr. Franz Oppenheimer spoke in English on Merchavia, his Jewish colony in the Holy Land. Miss Henrietta Szold discussed Aaron Aronsohn's discovery of ancestral or primitive wheat and described its advantages for sterile soils. Prof. Boris Schatz addressed the company in Hebrew on his Bezalel school, his remarks being translated by the Rev. D. de Sola Pool. Finally, Miss Alice Seligsberg read a paper on the work of Jewish women in Palestine and their work for the country outside its territorial borders.

The Secretaries of War and the Navy having granted their Jewish enlisted men the necessary furloughs for the Passover the regular ritual services will be conducted on the first two evenings of the festival at the close of the present week by Dr. S. Schulman. There will also be the customary "Seder" for the detained immigrants at Ellis Island and the various charitable institutions will provide as usual for the free distribution of "Matzoth" among the Jewish poor and the Jewish unfortunates in correctional and other establishments in this city.

The discussion of widows' pensions proceeds and a meeting was held at the Greenwich Social Centre last week where the question was debated by Justice Aaron J. Levy and Miss Loeb of the governor's investigating committee.

A new society to care for the Jewish blind has been organized by Mrs. Joshua Piza, who has withdrawn from the New York section of the Council of Jewish Women where she had devoted herself to this work.

The 21th annual convention of the Independent Order Free Sons of Judah is being held in this city today.

The Society of the Jewish Institute is holding meetings to celebrate the anniversaries of distinguished Jewish writers. Last week one was held to mark the thirtieth year of David Frischman's career as a Hebrew and Yiddish poet, critic and publicist, while in the preceding week this organization observed the fiftieth birthday of Israel Zangwill by a meeting in his honor.

Last night at the Thirty-ninth Street Theatre a concert and film exhibition was given under the auspices of the Brooklyn Federation of Jewish Charities. The film is in the topic, "How the Jews Care For Their Poor," and is designed to exhibit the work done by the constituents of the Federation on behalf of the unfortunates of whom it has charge. The film is devoted to propaganda work for the funds of the Federation.

Jacob H. Schiff returned from his vacation trip to the West Indies last week. It is rumored that President Wilson intends to appoint him a member of the new Federal Reserve Bank Board.

Henry Solomon has been reappointed President of the State Commission of Prisons by Governor Glynn. He has been connected with this department for the past twelve years.

The following are members of the citizens' committee appointed by Mayor Mitchel to formulate plans for the celebration of the 350th anniversary of Shakespeare's birth on the 23rd of this month: Drs. Felix Adler, Stephen S. Wise, H. Pereira Mendes, Joseph Silverman, and Samuel Schulman, and Jacob H. Schiff, Adolph Lewisohn, Abram I. Elkus and Acting President Adolph Werner of the City College.

On last Saturday evening a concert of Jewish folk-music was offered in Carnegie Hall by the Russo-Jewish singers, Mr. and Mrs. Medvedieff, who are visiting this country as representatives of the St. Petersburg society having this object.

The arts and handicrafts exhibition of the Bezalel School of Jerusalem, having been held in various large cities of the country, since its initial holding here last December, is again on view at Clinton Hall. This will be the last chance for an inspection of this interesting development of Jewish art on the soil of Palestine as the exhibition will shortly return to the Orient.

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The last of this year's series of traveltalks by E. M. Newman of Chicago was given last night at Carnegie Hall. It dealt with Vienna.

Next week the Dr. Herzl Zion Club, which in past years has been noted for its presentations of plays dealing with Biblical subjects in Biblical Hebrew, will produce its newest offering, "Joseph and His Brethren," which is an original drama and is not based on the English play of Louis N. Parker of the same title.

The late Leonidas A. Van Praag, who was associated with the glove house of Julius Kayser & Co., bequeathed $17,000 of his fortune of approximately $100,000 to charity. Of the former sum $8,000 are willed to various Jewish institutions of this city.

"Occasional."

"Rabbones Briefe".

Written for the Reform Advocate.

By Rabbi Julius Rappaport.

I.

The "Pinkes" or record book of the old Jewish communities has been recognized long since as a prolific source for the "Kulturgeschichte" of the Jews. The importance and value of these registers have been realized by such scholars as Gudeman and Berliner, Jacobs and Abrahams, who made extensive use of them in their historical studies. As the early chroniclers of the political history of the Jews found the codes and digests of the nations among whom the Jews lived a rich source for their material; as the historiographers of the religious development of the Jew have discovered in the casuistic literature (She 'aloth u-Theshubhoth) a veritable mine, even so has the "Pinkes," th ememoir, the record and register, proven to be an inexhaustible wellspring for the history of the development of the cultural history of the Jew.

No other item in the "pinkes" is, perhaps, of greater interest and importance than the "Rabbones Brief," i. i. contract of agreement between Rabbi and congregation. The instrument is so called from the fact that a select delegation of the most prominent men of the congregation brought personally the "Brief" or letter to the Rabbi, extending to him a call upon conditions stipulated therein. In those benighted (?) days the Rabbi was not expected to do what he would have considered as lowering the Rabbi's dignity, to preach a trial sermon. He was engaged upon his good reputation. The call was extended, in a dignified manner. The very names of the signatories—sometimes as many as two and three hundred—attached to these documents are in themselves objects of interest to the historian, as D. Kaufman and Ph. Bloch have pointed out (see "Jubelschrift" to Graetz 70th birthday). Not the least interesting feature is the queer style, that curious, grandiloquent, pretentious phraseology, that peculiar mixture of biblical-talmudical-Hebrew and Armaic and Yiddish. But above all are these instruments of agreement interesting for the "Bunkten" points agreed upon, which go far to show that in spite of our much boasted progress and independence of the Rabbinate of today, no modern Rabbi can arrogate to himself that liberty and independence, and certainly none enjoys that respect and reverence which was associated with the dignity of the Rabbinical office of old.

II.

The Rabbones Brief reproduced there in English, adhering as far as possible and serviceable to the cumbersome original, is that given by the community of Posen to the famous Rabbi Akibah Eger (b. 1761 at Gnens, Hundary; d .at Posen 1837), while he was still ministering to the congregation at Maerkisch Friedland, Prussia. It need not be told here who Akibah Eger was. The formost Talmudical scholar of his age, enjoying an international reputation as such, his name is still a lingering memory in many a household of Israel. As an exponent of Rabbinical Judaism he was naturally opposed of the Reform movement which began to assert itself in his day. Yet he was not hal fas fanatical as his son-in-law, Moses Schreiber (1763-1839), the leader of Hungarian Orthodoxy. Owing to the influence of the latter the Jews of Mako, Hungary, assembled for services in their synagogue on the first day of Shabouth in the year 1840, would not begin to pray until a few women, who were ordered to leave, would depart from the synagogue, because they had the hardihood to appear with "eigenem Haar," wearing their own hair, which indeed is against the express rule of Talmud and Shulchan Aruch (Ber. 24; Orach 'Hayyim 75, 2). A few years before his death the Pressburg Rabbi petitioned Emperor Franz "to decree that the government officials, throughout the entire land, should assist the Rabbi to enforce observance of the Jewish religion and "it should be strictly forbidden for any Jew to keep open his store, shop, or office, engage in business, or work on Sabbath or Holiday." In Pressburg itself the municipality aided the congregation in forcing a Jew to close his store, which he had opened before the seven days of "Shiv'ah" were over (see L. Loew, Der Jued. Kongress 158). Not so the noble-minded Akibah Eger. He would shrink back from calling upon the Government to help in enforcing the observance of the religious law. Gentle and timid, he would not accept even the responsibility of the rabbinate until obliged to, having no other means of support. Compared with modern standards, the salary of a rabbi in those days was not very large, but then we must not apply present day conditions to those of past ages. People in those days lived the sane, sensible, simple-life, which was both healthier and more practical; everyone endeavoring to keep within his means. But here is the "Rabbones Brief," effected just one hundred years ago almost to the day.

III.

"When the leaders of the tribes of Israel of the city of Posen, and its chiefs and officers who have to guard the welfare thereof, were in meeting assembled this the 21st day of Adar of 5574 (March, 1814), they have decided to call in the entire community, the highest and foremost, the prominent and excelent ones of the congregation to a general conference. And the God-fearing ones said: 'It was not right for the congregation of Lord to be like a flock of sheep without a shepherd.' Let us place at the head of the congregation a faithful shepherd to guard Jacob with an upright heart, and to teach the people the ordinances of God and his Laws. Let us seek and find a man in whom there is the spirit of God, the spirit of wisdom and understanding to discern between right and wrong, and to judge and counsel and advise, instruct and teach and educate. Then one of those present said: There is that holy and pious

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man, ministering to the congregation at Friedland, the excellent Rabbi Akibah Ginsi 'E-S' (Eisenstadt), whose name is known in Juda and whose fame has spread all over Israel, in every land and continent. Let us call this Godly man to be our prince, our teacher and guide, and the light on our path. It was then unanimously decided that the call be extended to him and offer him the crown of the rabbinate under the following conditions which were imposed upon previous incumbents of the office.

1) He shall obligate himself to decide ritualistic questions of permissibility or impermissibility of things (from the religious point of view), as well as judge and decide between litigants (in civil matters), for which he shall receive one half of the usual fees, the other half should go to his associate judges.

Considering the multifariousness of the ritualistic questions that came before the rabbi for decision, over and above the daily questions about dietary laws and rules concerning menstruation, one will understand why this had to be made one of the 'points' of order. Further more, in those days litigants in civil matters pleaded before the Beth-Din, over which the Rabbi presided, (in criminal matters they had no jurisdiction), as in accordance with a rule laid down by Rabbi Tarphon (Guitin, 88) a Jew was not permitted to appeal to the secular law against his Jewish fellowman. (See 'Hoshen Mishpat 26, 1), a rule still observed in the orient. Again, the rabbi's "opinion" was held next to being infallible.

It is remarkable what great advances we have in one century. Today any man that knows how to sell a suit of clothes, a sack of potatoes, a chair or a glass of beer, assumes to know all about preaching and teaching all about dispensing charity and conducting the affairs of a congregation. Certainly they know these things better than the rabbi, the man who devoted the best years of his life to the study of these questions.

People a hundred years ago were a bit more modest. They came to the rabbi to consult him about serious affairs of life. His friendly advice in all matters concerning life, including business and commerce, finance and industry, was greatly sought and thus great inroads were made upon his time. The second point, therefore requires.

2. Being that his advice in all matters will be highly appreciated, the rabbi will kindly listen patiently to all that come to him to seek his opinion.

3. The salary of the Rabbi shall be Ten Reichs dollars weekly (about $8.00 in our money) except that for weeks wherein there is a holiday, he shall receive double that amount.

4. From every wedding he shall receive 2% of every hundred dollars worth of chattle the bride brings in as dowry and 1% from real estate if totalling less than $1000.00. Over that sum the rabbi receives but 1% from personal property and one quarter of 1% from real estate. It is to be supposed that receiving such a princely salary, the rabbi could get along well enough, considering that conditions of living were not as high as they are in our days. But it is rather doubtful that he could have saved much for a 'rainy day.' However, it seems that his contemporaries were of a different opinion as may be seen from the following point.

5. The rabbi shall refrain from engaging in business, though he may be a shareholder in such.

It was the aim of every rabbi of those days to spread and promulgate the knowledge of the Law. His office was not, as it is nowadays, that of a preacher. Only twice a year on Sabbath Haggadol and Shuva was he required to preach and then only to give rather a Talmudical disquisition than preaching in our way. His office was that of a teacher, and as such every Jewish community that would lay some claim to prominence had to provide its Teacher with the means for the support of a certain number of 'Bachurim', Talmudical students. Posen, naturally, would make no exception to this rule. The next point of the agreement, therefore, reads as follows:

6. The rabbi shall have the privilege of six Pleten (Billetten) for his Bachurim who come from outside of town to receive instruction from his eminence.

7. He shall be entitled to the two first 'Sandek' ships (Syndikus, God-father) every week.

8. He shall be entitled to be 'called up' to the Torah every Sabbath and the first day on Holidays.

It seems that the modern rabbi, in lieu of relinquishing the privileges listed in these latter three paragraphs, 6, 7, and 8, receives a commensurate larger salary. Surely he did not surrender them voluntarily.—

Here now follow one hundred and thirty-three signatures of the most prominent members of the congregation and at the end the names of the nine officers thereof.

IV.

Among the more important Jewish communities of Hungary must be counted the one of Satoralya-Ujhely, in the county of Zemplen, a town in the northern part of the country, having nearly 5000 Jews among 13000 inhabitants. This community was justly proud of the fact that it always had in its midst men of intellect and progressive ideas, eager to lead the Jews in the sunlight of a new age. Among these was David Friesenhausen among the first of the Jewish reformers in Hungary who in 1806 addressed a petition to the Prince Palatine Joseph to establish a Rabbinical school under the auspices of the Government, for which he submitted a plan. It was in Ujhely that Martin Kestenbaum lived, and dying left a legacy of 260,000 Gulden for a modern school so as to do away with the 'Hedarim. It was in that school, which after years of opposition was finally opened, that Michael Halperin taught before he came to America and earned for himself a prominent name and fame as a scholar, author and philanthropist. The progressive element, however, was in the minority. The great mass of the people followed the lead of the hassidic Rabbi Moses Teitelbaum, whose power as a worker of miracles was believed in not only by men like Moses Sofer, but by gentiles as well. When Louis Kossuth as a child was suffering from an infantile sickness, his mother brought him to the wonder working rabbi to be cured of it and, it is assured, that referring to the word "koshet" in Ps. 1x, 6, Moses Teitelbaum prophesied Kossuth's future greatness. (He was the President of the Hung. Repub.) The very government officials believed in the Rabbi's power of working miracles. He was cited once before the court to vindicate himself against the charge that he supplied amulets to certain culprits in order to assist them to escape from the prison. He declared that the amulets in question had the power to protect one against the demonds, but not agains the police.

However among the intelligent class he had many "mithnagdim" opponents, who, while not willing to oppose openly the old rabbi, they endeavored to check the spread of 'hassidism' by constraining his successor, Solomon L. Teitelbaum, from following in the footsteps of his grandfather. So, at least, it appears

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from the 'Rabbones Brief' contract which the Ujhely congregation made him sign, the points of which, following a fantastically grotesque and lengthy introduction, a sample of which we gave above, are as follows.

1. The rabbi shall lecture a shiur—on a regular course of study from 9 to 12 in the morning to the Bachurim, (Talmud students) and in the evening he shall teach them again two to three hours daily a second course (Neben Shiur.)

2. Preceeding the weeks of Passover and Rosh Hashanah he shall lecture on an additional study (Halacha Tosaphoth) before the students and which he shall announce also to the men of letters of the congregation that they, too, may participate therein, for which, however, each of these has to bring him a gift.

3. It shall be his duty to preside every Thursday over the Beth Din court to hear charges and counter charges, and decide between litigants in civil suits according to his reliable judgment.

4. He shall appoint an authority who shall have the right to decide upon the permissibility or impermissibility of religious matters and refer to the Rabbi all difficult questions.

5. He only shall have the right to officiate at weddings and grant divorces, but he may appoint a deputy to represent him if conditions so require. Wedding and other fees shall be regulated by the Board.

6. He shall receive for his services a weekly salary of twenty-five Shein-gulden (about eight dollars in American money); at the wedding of each of his sons or daughters he shall receive, besides, the sum of five hundred Schein Gulden.

7. The congregation obligates itself to provide meals for ten Bachurim who would come from out of town to' hear' the Law from our beloved Teacher.

The independence of the minister of those days does not bear out the contention that he was a slave of 'Parnassim Wilkuer." On the contrary. It seems that he had privileges no one of his modern collegeaus enjoys. He assumed the right, it seems, to bid the congregation assemble, and who would stay away when the rabbi calls? Such an insolence was not to be thought of. In order to forstall or rather to curb him in his assumption, the Ujhely community bound its Rabbi to the following:

8. He shall not have the right to call a meeting of the congregation nor to go on a journey without the consent of the Board.

9. He shall not have the power to introduce new rules in the service!

One would presume that the Rabbi of those days was eager to modernize and introduce new rules into the order of the service. The 'new' rule in the preceding paragraph, however, does not contemplate modernism, but rather a new form of 'hassidism,' as may be seen from the following:

10. On the Sabbaths and on the Holidays he shall be obliged to participate in the services of the congregation in their synagog, evenings as well as mornings, except that on Rosh Hoshnoh and Yom Kippur he is required to be in the synagog only till noon and thereafter he may go (to pray) where he pleases. He is privileged to be called to the Tora as sixth on Sabbath.

11. In his own home (for private services) not less than in the synagog, no other prayer-book should be used but the Minhag Ashkenas.

It is evident that this and the foregoing two paragraphs intend to prohibit the introduction of 'hassidic' prayers and, especially, such a prayer-book, even for the private use of the Rabbi. And to effectively check the expansion of the 'hassidic' idea, which goes always hand in hand with holding private services at the home of the 'Hassid, or gueter Yeed, he was obliged to attend services, at least on Sabbath and Holidays in the synagog. It was supposed to check copying his grandfather, who, it seems was a rather courageous fighter, zealous for the Lord and would not shrink back even from severely scolding his flock. This appears from the following.

12. a) In his sermon he shall not curse or insult the people in general or some individual in particular; b) he shall not preach longer than an hour and a half at a time; c) he shall not be permitted to read the Musaph service from the Amud (pulpit); (as was the custom of the Hassidic Rabbi); d) he shall not receive any 'quittlech' (petitions from the sick or distressed for prayers or intervention in their behalf with the deity); e) under no condition shall he give amulets either for money or without.

As may be judged from the above the 'hassidic' Zaddik was wont, openly to denounce, utter curse and malediction against such as did not comply with the rule of his brand of religion. It is also interesting to note the length of time consumed for good old fashioned 'hassidic' sermon. The Ujhely community was willing to listen an hour and a half, but no more, to the ebullitions of their teacher. Yekuthiel Juda (Salomon Léb) Teitelbaum has accepted all the conditions enumerated in the above lengthy document, and the congregation in the spirit of the good old Jewish sentiment, which requires the son or the grandson to fill the place left vacant by the death of a rabbi, has also received him with due respect, though they were conscious that he might not fill their expectations. The contract was signed by both parties and agreed to abide by its imposed conditions. The congregation did abide by them, but, alas, not the rabbi. He was too much the son of his father not to be a 'hassid.' Instead of participating in the services of the congregation, he held a Minjan of his own for his votaries, using the 'hassidic form of prayers. As he paid no attention to the repeated warnings of the congragational board, they were obliged to cite him before the City Court and he then accepted a call from Marmaros Sziget, whose hassidic community adored him, while the Ujhely congregation magnanimously paid him $500.00 Gulden for a release from the contract. His successor in office was the well known Jeremiah Loew, the leader of opposition against the establishment of Rabbinical seminary at Budapest. The present incumbent of the rabbinical chair of this intelligent community is Koloman Weisz, while Dr. Israel Goldberger who was their preacher for a short time, is now rabbi at Tata. (See Hatzophe 1912, III.)

"The Modern Jewess."

"Die moderne Jüdin," by Else Croner, 1913. Axel Juncker Verlag, Berlin.

Book Review by Nannie A. Reis.

In a recent salient talk before the League of Religious Fellowship meeting at the new Community House of B'nai Sholom Temple Israel congregation one of the speakers on "Feminism," Dr. Horace Bridges said something to the effect, "that we usually are so well satisfied with ourselves that we do not stop to examine ourselves." The book that is before me for a review is

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evidence to the exception that proves this rule. The author, in Berlin, is not dissatisfied with herself and her kind, even though she finds faults, yet stops to examine the modern Jewess, particularly the modern German Jewess, and again more specifically the modern Berlin Jewess very minutely.

Whether the results of this minute examination, as set forth in the book with above title, are justified and true in all details, as far as the modern Berlin Jewess is concerned, I cannot say, being no longer entitled to count myself a member of that group, as a residence of three decades in a place four thousand miles away naturally disqualifies me.

However, echoes from letters, reports from authoritative people who travel there and the occasional visit of our co-religionists from abroad seem to bear witness to a faculty of correct observation on the part of the author, even where we could attack her logical deductions as far as they are supposedly based on her conception of modern Judaism.

But, be that as it may, the little book is a fascinating document not without applicable references to certain analogous conditions or phenomena in the life of our Jewish sisters in America—speaking of the class generally designated as the "cultured" one.

The book starts with the statement of the apparent incongruity of the title, the ideas "Modernism" and "Judaism" covering anachronistic apparitions in the world's development. Here, of course, would be our first point of difference, as the author seemingly thinks of Judaism only as a result of antiquity, claiming its survival to the result of absolute conservatism.

The Jewess of today, the author goes on to say, manifests a very passion for the very newest in dress, manner of living, pleasure, art, music, literature, in fact everything. She seems to ferret out the "latest fad" by intuition and avows a modernism almost creative in itself and so insistent that it appears as if she would want to obliterate thereby the history of her enforced restrictions, and of the poverty and simplicity in which her foremothers in mediaeval times were forced to live. Here we can find points enumerated that could be used as synonyms describing American conditions.

She criticizes in unqualified terms the tendencies to extravagance, to showiness and superficiality, which in peculiar fashion she calls an aping of American valuation always inclined to express the worth of people as of conditions in money. She condemns this raising of the money bag as a pedestal for the Jewess to rise on, yet optimistically declares this "slapping on the purse" as an infantile disease following the emancipation of the Jews and she declares that "parvenu habits" do not survive with "alten Kulturvölkern"—ancient peoples of culture. This is of course, a contradiction of her own, since the world knows no older "Kulturvolk" than the Jews. We quote it, however, particularly for the reason, that its application to Americanisms might be noted.

She criticizes further the utter lack of inclination for solitude, and, therefore, for meditative or contemplative development. She deplores the education of the young girl to be directed toward attaining a type rather than an individuality along intellectual lines as well as physical ones, in the field of her outer accouterments, as well as inner philosophical preparation for life.

She regrets that so small a proportion of Jewish parents educate the girl not practically for the life of the economical factor, which the woman of today is, but rather toward the possibility of making a match; and even here, not in the sense of a practical homemaker, but rather as one able to note and enhance personal attractiveness, all of which is based on the historic fact that the old Jewish commonwealth recognized no old maids nor economically independent women. So the author, yet old chronicles tell different stories, as for instance another book on our desk, "The Memoirs of Glückel von Hameln," just published in German, which reveals a great activity on the part of this woman of the seventeenth century; a book also well worth reading, which we hope to review more fully in the near future.

Else Croner in her book correctly deduces that most girls so trained are but fit for a round of pleasure and an array of luxury, and that havoc ensues when trouble comes. Divorces are on the increase even in Germany! Too much cannot be said in praise of her healthy condemnation of the "dowry" system and the arrangements of marriages by a broker and the consequences of all this: materialism, absence of all romance and poetry. She states, that these conditions create a special martyrdom for the young woman of smaller means as lack of a dowry, or a small one, either close the "marriage market" for them or compel them to marry below their intellectual standing.

This materialism is also blamed for the race suicide and for the decrease in total number of marriages contracted; again for an irreligiosity, which is supposed to pave the way to a complete assimilation, but which, to the author, shows more by the non-observance of rites and customs than by neglect of ethical principles.

The most delightful chapter is the one on the "Jewess as Mother." The most amusing one, to me, is the chapter treating the "Sexual Life of the Jewess." Here, too, is a comparison with American woman used which shows that only such Americans are known to the author as go to Europe with a surplus of dollars and a deficiency of sense quite as foreign to the real Americanism as is the lack of appreciation, quoted above, for anything that cannot be valued in money.

Interesting are the chapters dealing with the housewife and the Jewess as an employer, and the Jewess as a "Guttsherrin" (the owner of a country estate). The author compares the last-named one to a "king called to reign over an utterly foreign people."

The chapter, "The Jewess in Philanthropy," offers no new viewpoints of her activity among her own poor and her participation in the social work of her neighbors; indeed, its contents seem rather scarce and we wish that here, the author had some insight into the life of the American Jewess. Of great pleasure is her chapter on the devotion to brothers and sisters; somewhat obnoxious, on the other hand, are references to the discrimination between the Germon and the Polish or Russian Jewess; and if that is representative of the sentiment among the German Jewesses of today, its lack of historic perspective and human justice make it more easily understood why German anti-Semitism finds new impetus all the time. If the Jews, themselves, don't understand these things how can we hope that others may?

We suspect that the claims of German Zionists that "they are bringing about a renaissance of Jewish consciousness" finds some echo in the heart of our author, even though she does not specifically mention this movement. Yet she admonishes the German Jewess carefully to nurture the "racial purity" as an ideal, well worthy to be preserved as something "holy, genuine, and elemental." With this she is to achieve a coexistence within herself of the "Christian-European" ideals of culture, so that the combination may bring about a most finely developed type of Jewish womanhood in Germany.

On the whole, an object worthy of preachment, and set forth in a book worthy of note.

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Dr. Emil G. Hirsch. Dr. Franz Oppenheimer of Berlin, Germany will occupy the pulpit on Sunday, April 12th. Services commence at 10:30 a. m.

Congregation B'nai Sholom Temple Israel.

Dr. Gerson B. Levi, rabbi. Passover services will be held in Sinai Temple on Saturday morning, April 11, at 10:00 o'clock. Dr. Emil G. Hirsch will preach. Services for the seventh day of the Passover will be held on Friday morning, April 17, at 10:00 o'clock; also at Sinai Temple. Dr. Gerson B. Levi will preach. Services on Saturday morning, April 18, in the Community House, at Michigan avenue and Fifty-third street.

K. A. M. Temple.

33rd St. & Indiana Ave.

Rabbi T. Schanfarber. Passover services will be held on Saturday morning at 10 o'clock. Stereopticon views of the Passover will be shown before the K. A. M. Sabbath School on Sunday morning at 10 o'clock.

Zion Temple.

Ogden Ave. and Washington Blvd.

On Friday evening, April 17, Rabbi Samuel S. Cohon will exchange pulpits with Rabbi Abraham Hirschberg. Rabbi Hirschberg will address the Zion Congregation at 8:15 p. m.

Isaiah Temple.

Vincennes Ave. and 45th Street.

Dr. Joseph Stolz, Rabbi. Passover services, Saturday morning, at 9:30 o'clock. Sermon: "What Meaneth this service." Sunday morning, at 10:30 o'clock. Sermon: "Our Hope."

South Side Hebrew Congregation.

Hyde Park Masonic Temple.

51st St. and Michigan Ave.

Passover services will be held Saturday and Sunday mornings at 9:30. Dr. A. B. Yudelson, will preach at both services. This congregation will continue to hold services and conduct its Religious School here until further notice.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Congregation Bnai Jehoshua.

Corner Twentieth and Ashland Avenue.

M. Weil, Rabbi. Passover services will be held Saturday, April 11, and Sunday, April 12. Rabbi Weil will speak Saturday on "Religious Freedom." Sunday morning Dr. Gerson B. Levi will preach. Services begin at 10:00 o'clock.

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STATEMENT AT OPENING OF BUSINESS, January 14, 1914.

RESOURCES.

Loans and discounts	$769,575.53	
Bonds	115,000.00	
Overdrafts	2,779.04	
		$1,005,555.57
Furniture and fixtures		5,760.05
Demand loans	325,565.12	
Cash and due from banks	263,691.57	
		589,259.69
		$1,573,615.26

LIABILITIES.

Capital stock	$300,000.00
Surplus	120,000.00
Undivided profits	10,570.17
	$ 430,570.17
Reserved for taxes and Contingent Fund	2,000.00
Dividends unpaid	50.25
Deposits	1,185,001.84
	$1,573,618.26

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S. J. T. Straus, Vice-President.
Edgar F. Olson, Cashier.
David S. Davis, Assistant Cashier.

DIRECTORS.

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1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple B'nai Abraham,

Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Sholom.

Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Women's Societies

The Young Woman's Club of the Jewish Educational Alliance.

The Young Woman's Club of the Jewish Educational Alliance was organized Friday, March 6, for the purpose of assisting the Jewish Educational Alliance both materially and by means of personal service.

Classes in piano playing, domestic science, sewing and millinery are already being organized and taken in charge by capable volunteers among the members.

Most of the young women of the Northwest Side are interested in the club and its work and the organization promises to be a very successful one.

K. A. M. Auxiliary.

The seventh regular meeting of the K. A. M. Auxiliary will be held Tuesday afternoon, April 14, at 2:30 o'clock, in the vestry rooms of the temple, Thirty-third and Indiana avenue.

Program:—Reports of standing committees, report of nominating committee, election of officers.

Musicale and Spring Social:—Violin solo, Miss Amalia Birnbaum, recently from Berlin; songs, Mrs. Nate Rosenthal; Mrs. Louise Hess Fuchs at the piano.

Chicago Association of Jewish Women.

The seventh regular meeting of the Chicago Association of Jewish Women will be held on Monday, April 13, at 2:00 p. m., at Sinai Centre.

Members Day, Passover Program:—Reading from Zangwill, Mrs. Henry Both; The Jewish Spirit, Mrs. Henry Gerstley; The New Freedom, Miss Julia I. Felsenthal; piano solo, Miss Birdie Kaplan; report of nominating committee.

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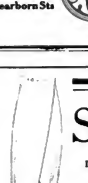
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Local News

Sinai Temple.

Confirmation exercises will be held on Sunday, April 19th at 10 a. m. Confirmants: Irving Alter, 4428 Prairie Ave.; Virginia Arnold, 5210 S. Park Ave.; Sylvia Aroner, 1300 S. Evers Ave.; Edward Asb, 5038 Drexel Blvd.; Margaret Becker, 5132 E. End Ave.; Oscar William Berlin, 418 E. 48th Pl.; Minnette Bone, 4559 Champlain Ave.; Rachel Cohen, 4517 Calumet Ave.; Edmund K. Eichengreen, 4714 Grand Blvd; Robert M. Felsenthal, 4608 Drexel Blvd.; Milton Freundlich, 4326 Calumet Ave.; Isabel Freehling, 5400 Michigan Ave.; Marie Friedberg, 310 E. 45th St.; Leopold Furth, 4943 Vincennes Ave.; Leon Glaser, 4342 Grand Blvd.; Harold Goldsmith, 5623 Prairie Ave.; Daniel Greenberg, 4527 Prairie Ave.; Maxine Hart, 4643 Drexel Blvd.; Simeon Heilbron, 831 Drexel Sq.; Roy Joselit, 5431 Michigan Ave.; Helen Kaiser, 4725 Forrestville Ave.; Adrian Kraus, 6002 S. Park Ave.; Goldie Kulp, 4937 St. Lawrence Ave.; Milton Lamfrom, 636 E. 50th St.; Samuel Leopold, 3223 Michigan Ave.; Lucille Liberman, 4830 Grand Blvd.; Florence Livingston, 825 E. 42nd Pl.; Hamilton Loeb, 4847 Lake Park Ave.; Mildred Loner, 3400 Michigan Ave.; George Marienthal, 4598 Oakenwald Ave.; Ruth E. Markowitz, 516 E. 50th St.; Nathalie Meyers, 4547 Prairie Ave.; Dave Perlmutter, 5328 Calumet Ave.; John Rau, 5010 Drexel Blvd.; Murray Rice, 4559 Grand Blvd.; Raemond L. Rosenstein, 5029 Michigan Ave.; Elmer Saunders, 5708 Michigan Ave.; Arthur L. Simons, 209 E. 53rd St.; George Simons, 209 E. 53rd St.; David Weiskopf, 4936 St. Lawrence Ave.; Arnold Yates, 5436 Indiana Ave.; Maurice Zable, 1120 E. 55th St.

Chicago Sinai Congregation.

The annual meeting of the congregation will be held on Wednesday evening, April 15, 1914, at 8 o'clock p. m., at the Standard Club.

The business of the meeting, in addition to the election of officers and members of the executive board, will include a report of the financial condition of the congregation and an account of its activities during the past year.

The meeting will be preceded by a dinner, to be served at half past six o'clock.

Sinai Orchestral Concerts.

Mr. Joel Mossberg, baritone, will be the Soloist at the Twenty-fourth Sinai Orchestral Concert to be given Sunday evening, April 12th at 8:15 p. m. at Sinai Temple, 46th Stret and Grand Blvd. He will sing the Largo al factotum from the "Barber of Seville," by Rossini and a group of songs.

The Orchestra, under the direction of Mr. Arthur Dunham, will play, the March, "Entrance of Spring," Von Blon; Overture, "La Dame Blanche," Boildieu; Fantasy, "La Boheme," Puccini; "The Evening Star," from "Tannhenser," Wagner; (Trombone Solo, Mr. A. Gunther) "Invitation to the Dance," Weber; "Festival Day in Brittany," Kriens. Mr. Dunham will play an Organ Solo.

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Dedication of the New Temple of Congregation B'nai Sholom Temple Israel.

Congregation B'nai Sholom Temple Israel is making active preparations looking to the dedication of the new Temple Building and Community House on Friday evening, Saturday morning and Sunday morning, April 24th, 25th and 26th. The Community House has been completed for some time, though the use of it has been limited owing to the fact that it has not yet been formally accepted from the hands of the builders. The Temple is now being rapidly completed. The building promises to be one of the finest of its kind, certainly the equipment of the Temple and Community House is thoroughly modern.

Marks Nathan Jewish Orphan Home.

The meeting of the Star Auxiliary of the Marks Nathan Jewish Orphan Home will be held at the home Monday afternoon, April 13. The committee in charge have arranged for a very interesting program, which is as follows: Piano solo, Miss Helen Stein; fancy dancing, Miss Clara Steiner, accompanied by Miss Bess Steiner; reading, Miss Dorothy Goldberg; and lecture by Rabbi Israel Klein; Mrs. H. Olenick, president.

Jewish Training School.

The Jewish Training School announced another gift of $25,000 from Mrs. Emanuel Mandel, who for twenty-five years has shown her interest in the institution. This brings the present fund for the new building to $105,000, and with the $100,000 estimated value of the present property at Clinton and Twelfth streets given a good start toward the $250,000 or $300,000 necessary for the new land and building. The managers wish to build near Douglas Park, the encroachment of the railroads making tenure of the old site inadvisable.

Chicago Hebrew Institute Activities.

Pesach services will be held at the Chicago Hebrew Institute Friday and Saturday evenings, and Saturday and Sunday mornings. Sermon by Rabbi A. R. Levy, Saturday, April 11, at 10.00 a. m.

* * *

There will be a Pesach celebration for children at the Chicago Hebrew Institute Monday afternoon, April 13, at 4:00 o'clock.

* * *

The next lecture to be given by the Chicago Hebrew Institute under the auspices of the Institute Lecture Association will be by Professor F. R. Moulton, of the University of Chicago, who will lecture on "The Wonderful Heavens," Wednesday evening, April 15, at 8:00 o'clock. This lecture will be illustrated.

Betrothed.

Mrs. Charles Wexler of 2958 West Twelfth street announces the engagement of her daughter, Lillian M., to Abe M. Friedman, son of Mrs. Louis Friedman of 1266 South St. Louis avenue.

Mr. and Mrs. M. Needleman of 5247 Indiana avenue announce the engagement of their daughter, Pearl B., to E. S. Winetraub, son of Mr. and Mrs. J. Winetraub, 443 East Forty-fifth place.

Mr. and Mrs. S. Rothschild, 5106 Indiana avenue, announce the engagement of their daughter, Mildred, to N. N. Meissler.

Mrs. F. Oberfelder announces the engagement of her daughter Lucile to Dr. Irving F. Stein, son of Mr. and Mrs. Adolph Stein, 4927 Lake Ave. At home, Sunday April 12, 1914 at 4556 Ellis Ave.

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Died.

ROSENZWEIG—Leo H. Rosenzweig, son of Lena and the late Ben, and brother of David, Josephine, Mrs. H. J. Mandl and Mrs. Albert Joseph. Funeral Monday, April 6.

FOREMAN—Fannie Mandel Foreman, wife of Oscar G. Foreman, mother of Gerhard and Madeline, March 21, at Freiburg, Germany. Funeral private from 3409 Michigan avenue, Wednesday, April 8, at 9:30 a. m., to Rosehill Cemetery.

POWELL—Mrs. Bertha H. Powell, aged 56 years, at Philadelphia, Pa., April 6, mother of Lawrence H. Powell, sister of Mrs. S. M. Silverman, Isaac, Henry and Moses Hirsch, Mrs. Leopold Pfaelzer and Mrs. Isaac H. Silverman. Funeral 1:30 p. m., Wednesday, April 8, from Isaiah Temple, Forty-fifth street and Vincennes avenue, to Rosehill.

WITKOWSKY—Conrad Witkowsky, April 2, 1914, born in Posen, Prussia, December 2, 1839. Funeral services at his late residence, 2802 Prairie avenue, Chicago, Sunday, April 5, at 9:30 a. m., to Rosehill.

REISS—Nannie Reiss, widow of the late Louis W. Reiss, mother of William Reiss, Mrs. Louis B. Lehman, Mrs. Joseph Basch, Mrs. Stella R. Davis, Florence and Maud Reiss. Funeral Thursday, April 9, 10:00 a. m., to Rosehill.

WOLF—Amelia Hannah Augusta (nee Weinberg), beloved wife of Henry Wolff, aged 23 years 8 months 1 day, April 7. Funeral services from the late residence, 10701 La Salle St., April 10, to Mount Greenwood cemetery. Daughter of Frederick and Anna Weinberg; sister of Henry Weinberg.

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KAUFMAN—J. Henry Kaufman, aged 60, at his residence, 3938 Grand Blvd., April 8, husband of Deborah Wolfe Kaufman, father of Henry, Marion, Faling, Eva, Sara, Isabel. Funeral Friday 10:30 a. m.

Domestic News

The will of the late Rev. Hyman Sesitzky was admitted to probate by Surrogate Sawyer at Yonkers. He was rabbi of the congregation of the People of Righteousness and died on June 4, 1913, at the age of 70 years. Six months previously, when he was first taken ill, Rabbi Sesitzky summoned to his bedside Ignatz Katz, an intimate friend, of 8 Locust Hill avenue. He asked Mr. Katz to draw up his will, and made him executor. The instrument contains a unique provision, and Mr. Katz volunteered this explanation to the court: "The rabbi lived in this country for twenty years. He came here from Russia. In that country, before he became a rabbi, he conducted a little grocery store. Among the wholesale dealers with whom he did business were Banish Salanto and Morris Katzenberger. A dispute arose over some bills which they claimed he did not pay but which he insisted he did pay. The question was still in dispute when the rabbi left Russia. It preyed on his mind, and he told me his conscience troubled him constantly. He felt reasonably sure that he had paid all his bills, yet it caused him mental anguish when he reflected that Salanto and Katzenberger insisted that he was indebted to them. I was instructed by the rabbi to provide for a conscience fund, and two bequests were included, one for Salanto for $100 and the other for Katzenberger for $50." Mr. Katz was not sure that these men were still alive.

• • •

Work will be begun in a few days upon a handsome modern synagogue to be erected for the orthodox congregation Agudath Achim, of Montgomery, Ala.

• • •

A Jewish shelter house at San Francisco, Cal., was recently dedicated. The home is for poor wayfarers only and has temporary accommodation to twenty-five lodgers.

• • •

A committee met at the Hotel Astor in New York to make final arrangements for the Passover celebration for the Jewish soldiers and sailors whose release on furlough was obtained a few days ago. On Friday at 5 o'clock there will be services at the Temple Emanu-El at Forty-third street and Fifth avenue. Dr. Silverman will deliver an address and "America" will be sung for the first time in a synagogue. Dinner will be served at Tuxedo Hall at Fifty-ninth street and Madison avenue, at noon on Saturday, and at 5 o'clock Rabbi Schulman will deliver an address at Temple Beth-El, at Seventy-fourth street and Fifth avenue. Four hundred and fifty soldiers and sailors will take part in the celebrations, including sailors from the battleships Texas, North Dakota, Washington, Ohio, Wyoming and Louisiana, and soldiers from Forts Wadsworth, Hamilton, Totten, Hancock, Slocum, Jay and Wood. The marine corps of the Brooklyn Navy Yard will also send representatives. Prominent officers of both branches of the service will attend the exercises, including Brig. Gen. Robert L. Evans, commander of the Department of the East; Col. Adelbert Cronkheit, commander of Fort Totten; Capt. Beverley of the Washington, Commander S. Moses of the Texas, Commander Jackson and Capt. Plunkett of the North Dakota.

• • •

On Friday evening, April 17, Congregation Emanuel of Denver, Colo., will celebrate the twenty-fifth anniversary of Dr. William S. Friedman as rabbi of the congregation.

• • •

Rabbi Samuel Heurman has been inaugurated rabbi of the United Hebrew Congregation of St. Louis.

• • •

More and better facilities for assisting Jewish immigrants in Philadelphia are available, as the result of the action of the Philadelphia Association for the Protection of Jewish Immigrants in affiliating with the Hebrew Sheltering and Immigrant Aid Society of America. The society now is established in New York, Boston and Baltimore. Headquarters of the Philadelphia institution have been moved to larger quarters, where a bureau of information has been established. Assistance will be given to immigrants in finding relatives; those seeking education will be put in touch with the best institutions; information will be supplied relative to the immigration laws, and through cooperation with existing agencies immigrants will be helped to find work.

• • •

President Wilson has reappointed Oscar S. Straus of New York as a member of the permanent Hague tribunal for a term of six years. This is the third appointment to that tribunal that Mr. Straus has received. President Roosevelt appointed him a member of the court in 1902 to succeed ex-President Harrison, and again in 1908.

• • •

The twenty-fourth annual convention of the Independent Order of Free Sons of Judah opened at the Murray Hill Lyceum, New York. The sessions will last two days and 434 delegates from all parts of the country are present. The annual report was read by Grand Master Samuel Goldstein of the organization, and the secretary's report by the Grand Secretary, Sigmund Feder. It was shown that the membership of the order had increased by more than 3,000 in the last year. Among the speakers at the convention were: Ex-Judge Leon Sanders, Grand Master of the Independent Order of B'rith Abraham; ex-Grand Master Max Stern of the Independent Order of B'rith Abraham, and ex-Grand Master Isaac Grossman of the Independent Order of Free Sons of Judah.

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Barnett Binswanger, 60 years old, for many years connected with the paint business of Philadelphia and widely known in Jewish circles, died. Pneumonia was the cause of death. Mr. Binswanger was head of the paint house of B. Binswanger & Co. and was president of the Thomson Wood Finishing Company, both of Philadelphia. He was connected with the management of the Jewish Foster Home and Orphans' Asylum, of which his father was one of the founders, and also was interested in the National Farm School. Mr. Binswanger was a member and heavy contributor to the many Jewish charities. He belonged to the Keneseth Israel Congregation and was connected with the Mercantile Club and Philmont Club. His widow, two daughters and six sons survive him. Four of the sons are connected with the paint firm in which Mr. Binswanger was interested.

• • •

Jewish Chautauqua Society.

A meeting of the board of directors of the Jewish Chautauqua Society was held last week. The report of the Correspondence School was presented by the dean, Dr. William Rosenau, showing an enrollment of 101 students. Fourteen certificates had been awarded to students who had completed the courses.

The primary course, part 1, has been arranged in printed form and is ready for circulation. Part 2 of the primary course and part 1 of the Post Biblical course will be completed by the end of the week.

The report of the work for the Summer Schools in the various universities was presented by the chancellor, Dr. Henry Berkowitz. Rabbi Alex Lyons of Brooklyn, N. Y., will be in charge of the work in the Summer School at the University of North Carolina and Rabbi Harry Ettelson of Hartford, Conn., at the University of Virginia. Plans have been made to extend it into several other universities, and due publicity of this will be given at an early date.

The report of the tour of the secretary was presented. She visited Pittsburg, Erie, Akron, Ohio; Buffalo and Albany, addressing congregations, Sabbath schools, sisterhoods and enrolling 22 students into the Correspondence School. Another trip will be made this month to southern points.

The program is arranged for the fourth Western Assembly, which will be held in Los Angeles, Cal., in July.

Mr. Philip R. Goldstein of New York City has been elected as director of the educational work in the colonies of South Jersey. Plans will be made for the third annual Intercolonial meeting, to be held in Rosenhayn, N. J., which is the central point of this part of the society's work in South Jersey.

The report of the work of the colonies of North Dakota was presented, indicating marked progress, enthusiasm and interest.

• • •

An impassioned and dramatic appeal, made by five Jewish rabbis of New York for a stay of the execution of the four gunmen who were convicted of killing Herman Rosenthal, was denied by Gov. Glynn. The convicted men now must die in the electric chair at Sing Sing next

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Monday. The plea, which was made in the executive chamber, was based on the possibility of new evidence developing in the second trial of former Police Lieut. Becker. It so completely unnerved the executive that he had to retire to his private office for a time before he could continue his duties. The plea is made that Becker has won another chance for life and that the four murderers should have the same chance. When other appeals had failed the rabbis finally requested that the execution be stayed until after the feast of the Passover. This request, too, was denied.

Board of Editors of the Department of Synagog and School Extension Holds Important Annual Meeting.

Rabbis Samuel Schulman of New York, Max Heller of New Orleans, M. J. Gries of Cleveland, K. Kohler, D. Philipson, L. Grossman and G. Zepin of Cincinnati, attended the annual meeting of the board of editors held in Cincinnati, March 30 and 31. The members of the board prevented from attending were Drs. Emil G. Hirsch of Chicago, L. J. Levy of Pittsburg, A. Simon of Washington. Rabbi Philipson, the chairman of the board, presided at the meetings and Rabbi Zepin acted as secretary.

The most important business transacted by the board was the further consideration of a comprehensive curriculum for Jewish religious schools. Careful digests of curricula proposed in the past were reviewed at the last meeting. At this meeting the principles involved were discussed at length. Definite resolutions were adopted dealing with the aim of religious education to be pursued by the board. A number of important policies regarding the pedagogical processes were adopted after mature deliberation. The whole matter was then referred to a committee on curriculum for complete elaboration. The committee consists of Rabbi L. Grossman, A. Simon, M. Heller and M. J. Gries.

Anticipatory to the findings of the committee on curriculum, the members of the board have divided among themselves the task of designing the new set of books and will act in advisory capacity to those who will be employed to compile the same. The chairman and secretary of the board were authorized to enter into negotiation with eight textbook writers, designated at the meeting, in order that the books may be brought out with all possible dispatch. The board of managers of Synagog and School Extension has assured the editors that the financial end of this large undertaking will be amply provided for.

Three general sets of school books are planned for the immediate future. A number of these are already under way and will probably be marketed next fall.

One set of textbooks will deal with a complete survey of Jewish history arranged for Sabbath schools, containing eight grades, for pupils from 8 years of age to 15. Each textbook will be accompanied by a complete Teacher's Guide Book, calling attention to the ethical and

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religious import of the material contained in the pupil's book, as well as to the archaeological and legendary material bearing upon the theme discussed.

Another set of textbooks will be a series of school readers containing excerpts from the complete range of Jewish literature, which by reason of their ethical and religious value can be used in the religious school.

A third set of textbooks, immediately contemplated, deals with instruction in the Hebrew language. This will be designed primarily to give the pupil a knowledge of the Hebrew in the Union Prayer Book. Advanced courses will be prepared later, if use of the same can be made in the Sabbath school.

The next meeting of the board will probably take place in Detroit, Mich., during the first week in July.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

In commemoration of the life and achievements of Rabbi Isaac M. Wise, the great leader and organizer of Reform Judaism in America, founder of the Union of American Hebrew Congregations, the Central Conference of American Rabbis and the Hebrew Union College, the National Federation of Temple Sisterhoods planned a nation-wide observance on the anniversary of his birth, which occurred on March 29th., through the medium of the sisterhoods belonging to the Federation. The suggestion was well received everywhere and many celebrations were held by the sisterhoods or under their auspieces. Many of the sisterhoods have also undertaken to raise contributions to be applied to the funds for Hebrew Union College scholarships, and a number of sisterhoods have established individual scholarships to commemorate Dr. Wise's anniversary.

Isaac M. Wise celebrations or services have been reported to the executive office of the Federation by the follwing sisterhoods:

Boston, Mass. The Woman's Society of Temple Israel observed the occasion in the Temple on March 22nd. The members of the Temple Advancement Society of Boston were invited to be present at the celebration.

Chicago, Ills. Dr. Wise's anniversary was observed at Isaiah Temple as usual by special services commemorating his life and works. Isaiah Woman's Club voted to make an annual contribution of $100.00 to a fun for an H. U. C. Scholarship from the State of Illinois, in Dr. Wise's memory.

Cincinnati, O. The Sisterhood of the Reading Road Temple celebrated by giving an afternoon program consisting of musical numbers and Jewish readings. The B'ne Israel Temple Sisterhood observed the anniversary in connection with its regular monthly meeting on April 1st. The speakers in honor of the occasion were Rabbi George Zepin, Executive Secretary of the Federation, who spoke on "Judaism Fifty Years Ago and Today," dwelling especially on the purpose and achievements of Isaac M. Wise, and Dr. David Philipson, who spoke in memory of Dr. Max Lilienthal, his predecessor, as rabbi of B'ne Israel Congregation, the anniversary of whose death occurs this week. The Sisterhood decided to establish a separate fund for a Hebrew Union College Scholarship, to be known as the Lilienthal ocholarship.

Cleveland, O. Rabbi Louis Wolsey of the Euclid Avenue Temple spoke of Dr. Wise at the Friday evening service. The Sisterhood voted to establish a separate H. U. C. Scholarship in his memory. The Temple Congregation appointed Sunday, March 29th, as the special day for the commemoration. Rabbi Gries spoke on the theme "Facing the Future." The Temple Sisterhood will establish a separate H. U. C. Scholarship.

Dayton, O. The Ladies' Temple Auxiliary celebrated at a meeting held in the Temple on March 26th. Dr. David Philipson of Cincinnati was the principal speaker. His subject was "Organization Among Jews." A collection for the H. U. C. Scholarship Fund was taken at the meeting.

Detroit, Mich. The celebration took the form of a lecture by Rabbi Leo M. Franklin entitled "A Master Builder."

Evansville, Ind. At the last meeting a "Dr. Wise Program" was given to commemorate the anniversary.

Kansas City, Mo. Rabbi H. Mayer delivered a lecture in Temple B'nai Jehudah on Dr. Wise, which the members of the Temple Sisterhood attended. The Sisterhood also raised a contribution for the H. U. C. Scholarship Fund.

Louisville, Ky. Adath Israel Sisterhood has established a permanent H. U. C. Scholarship, in memory of Dr. Wise, to be known as the Adath Israel Scholarship. At the regular monthly meeting to be held on April 6th, Rabbi George Zepin, Executive Secretary of the Federation, who has been invited for the occasion, will speak on "the Work of Isaac Mayer Wise."

Providence, R. I. A memorial service in honor of Dr. Wise was held by Congregation Sons of Israel and David at Temple Beth-El on Friday evening, March 27th.

St. Joseph, Mo. Adath Joseph Sisterhood celebrated by giving a dinner and entertainment for the benefit of the H. U. C. Scholarship Fund.

Vicksburg, Miss. At the celebration of the anniversary held by the Ladies' Auxiliary of Congregation Ansho Chesed, a program was given consisting of readings from Dr. Wise's Reminiscences and other literary and musical features.

Washington, D. C. The celebration by the Ladies' Auxiliary Society of the Washington Hebrew Congregation will be in the nature of an I. M. Wise Memorial Service, at which time voluntary contributions to the H. U. C. Scholarship Fund will be invited.

* * *

In order to acquaint the Jewish community of Boston with the ceremonial subjects and customs which at different times and in different places have been associated with the Jewish religion, an exhibition of Jewish ceremonial objects was held under the auspices of the Sisterhood of Temple Israel and the Council of Jew-

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ish Juniors at the Temple. These objects were on exhibition every day and evening from March 13th to 16th.

The exhibition consisted of six tableaux, representing the synagog, the Sabbath, Succoth, Hanukah, Passover and the marriage ceremony.

In the synagog tableaux were shown the Scroll or Sefer Torah, Tallith, Tephillin and the Ark.

The Sabbath Eve tableaux showed the Jewish mother welcoming the Sabbath by blessing the lights. The father was shown about to depart with his son to the synagog.

In the Succoth tableaux the succah or booth was shown. It was adorned with fruits of the field and covered with branches and leaves.

The Hanukah tableaux showed a candelabrum holding nine candles, one for each day of the festival.

In the Passover tableaux the family was seen seated about the table, ready for the first Seder service. On the table was shown the food symbolic of the sacrifices brought daily during the festival.

In the marriage tableaux a bride and groom were shown standing under a canopy, about to be pronounced man and wife by the rabbi.

Besides the tableaux, there were special objects, all interpreting Jewish traditions and belief.

An elaborate catalog was prepared for distribution, consisting of an Introduction in the form of an essay on "Jewish Ceremonies and Ceremonials" by Rabbi Harry Levi of Temple Israel, a description of the arrangement of rooms and objects and an index of objects and names of lenders.

* * *

An unusually interesting and delightful affair was the luncheon tendered by the Sisterhood of Temple B'nai Jehudah of Kansas City, Mo., to the Adath Joseph Sisterhood of St. Joseph.

The afternoon was most enjoyable and no doubt will cement the bonds of friendship between the two sisterhoods.

After luncheon, toasts were made by the following Kansas City members: Mrs. Sig Stern on the "Co-operation of Parents and Teachers;" Mrs. I. E. Shane on "Reciprocity;" Mrs. Lee Lyon, on "Charity Begins at Home;" and Miss Constance Block on "After College for the Girl, What!" Mrs. H. H. Mayer, the president of the local sisterhood was toast master introducing each speaker in her characteristic humorous manner. In extending the hand of welcome to the visiters, Mrs. Mayer emphasized the advantage of meeting in this way and exchanging views of benefit to all.

Mrs. Binswanger, the President of the St. Joseph sisterhood responded in a charming manner. Mrs. Bottenweiser spoke on Jewish Women and was most heartily applauded.

Miss Mary Levite of Kansas City rendered two vocal solos in a charming manner. Altogether the affair was one long to be remembered.

* * *

The Sisterhood of Beth-El Congregation, Alexandria, Va., concentrates its activities

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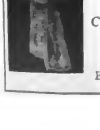
on furthering the religious aims of the congregation. A special committee on Religion encourages the observance of all the holidays and arranges for celebrations and entertainments in connection with them.

The Sisterhood also co-operates in the work of the religious school. This season the school was placed in the hands of a superintendent, thereby adding greatly to the efficiency of the work. A special class was formed for the study of Hebrew, which meets apart from the regular Sunday morning session. That makes the study of Hebrew optional with those who desire to take up that branch of instruction.

In celebration of Purim this year, the Sisterhood gave a mask ball, which proved a very enjoyable affair. The children were presented with a box of candy. The Sisterhood also assists the congregation financially, funds being raised from time to time by giving entertainments and other benefits.

* * *

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Sinai Congregation of the Bronx, New York City, is making preparations to give a public "Seder" for the children of the three religious schools of Sinai Congregation on Saturday evening, April 11th, under the direction of Rabbi Max Reichler. The children themselves will sing the responses and explain the meaning of the various ceremonies connected with the service.

The Purim entertainment given under the auspices of the Sinai Alumni Association of Sinai Congregation of the Bronx proved very successful from every point of view, as also was the Purim entertainment given by Sinai School No. 3, of which Miss Minnie Kleinman, B. A., is principal.

On March 16th, the Temple Club of Sinai Congregation was entertained by Miss Sommerfield at her home. Mr. Nathan Peyser and Miss B. Cohen furnished vocal and instrumental music.

Foreign News

The Conservatives in the Landtag of Saxony have introduced a bill to prohibit Schechitah, the Jewish method of slaughtering animals. The Minister of the Interior agreed to restriction of Schechitah. Saxony was first in this prohibition, but a few years ago the prohibition was repealed.

* * *

Muratov, the governor of Kursk, has applied for an order from court to allow him to confiscate the property of Jews who lived outside the city, where they have no domiciliary rights. The property is valued at six million rubles.

* * *

At a meeting of the Anglo Jewish Association, held a few days ago, Lord Reading (formerly Sir Rufus Isaacs) was elected vice-president. Claude G. Montefiore is president.

* * *

Upon the demand made by the Chacham Bashi of the government, the governor of Tibenas, Palestine, has been deposed. Rabbi Chayim Nahum charged that the governor was remiss in his duty of protecting the colonists.

* * *

An unpleasant incident has occurred in Salonica between pupils of Greek schools and some Jewish football teams who,

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Bonds and Stocks	139,500.00
Real Estate other than banking house	50,729.67
Accrued Interest on Bonds and Mortgages	6,464.69
Cash and due from banks	913,940.40
	$5,727,762.91

LIABILITIES.

Capital Stock	$ 400,000.00
Surplus and Undivided Profits	140,293.62
Discount collected but not earned	36,025.79
Reserved for Taxes and Interest	21,949.67
Deposits	5,129,493.83
	$5,727,762.91

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RESOURCES.

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Time Loans	33,193,496.91	
Loans on Real Estate	1,341,226.00	$ 58,216,310.66
Bonds and Stocks		27,461,355.81
Cash and Exchange		20,979,782.52

LIABILITIES.

Capital Stock Paid in		$ 5,000,000.00
Surplus Fund		10,000,000.00
Undivided Profits		599,479.19
Dividends Unpaid		35,716.00
Reserved for Taxes and Interest		437,500.00
Demand Deposits	$37,711,590.74	
Time Deposits	50,782,117.07	88,494,707.81
		$104,597,403.00

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without any provocation whatsoever, were grossly insulted and even assaulted by the former. The incident demonstrates that hatred of Jews is inculcated in the hearts of the Greeks from their very youth. The anti-Semitic press has utilized the incident for a fresh torrent of abuse of the Jews. One of these papers, the Tharos, after uttering various calumnies, stated that "the impertinence of some Jews and their unpardonable insolence go beyond all bounds." These attacks have caused great emotion among the Jewish population, who are convinced that life is being made unbearable for them in this city. The chief Rabbi has had an interview with the governor, whose attention he called to the articles in the Tharos. The governor promised to issue an official denial of the calumnies published by that paper, and to take the necessary measures for preventing a repetition of the attacks on the Jews. We know, however, from bitter experience, how futile official promises are.

• • •

A serious echo of the Beilis trial comes from Odessa. It seems that two acquaintances—the one a member of the orthodox faith, named Kushnarsky, and the other a Roman Catholic, named Matzkevitch—began disputing about the existence of ritual murder among the Jews. The argument became increasingly heated, and eventually Kushnarsky, who was denying the practice of ritual murder, lost complete control of himself, and seizing an axe, dealt a blow at his opponent's head. Matzkevitch managed to leap to one side and only received a wound on the shoulder. Kushnarsky was sentenced to fifteen months' imprisonment.

• • •

The persecution of the Jews grows unremittingly. Each day is bringing news from all parts of Russia of fresh outrages. During the recent Jewish holidays thirty-three persons were arrested in the town of Gitomir in Wohlynia while assembled at prayer in a synagogue on the charge that they belonged to the Zionist organization. The arrests caused great indignation throughout southwest Russia, all the more so as this week the governor of Gitomir imposed sentences of from one to three months' imprisonment without trial upon those arrested, who included a sick man over 70 years old and a little girl of 10 years. The Christian population of the cities of Fatetz and Schigra recently dispatched delegations to the governor of the province of Kursk, Muratov, asking that the repression of Jewish traders be halted, claiming that the exceptional law against the Jews worked to the general disadvantage of the entire community. The governor, however, refused to show any leniency.

• • •

We learn with regret of the death of Ossip Constantinovitch Notovitch, a journalist and author who, until recent years, was one of the most strenuous protagonists of the Liberal cause in Russia. The son of a Jewish Rabbi in the Crimea, M. Notovitch was a barrister before journalism claimed him. In the early seventies of the last century he edited the Novoe Vremya, which had not then acquired the characteristics of reaction and opportunism distinguishing it today. Later he took over the command of the Novosti, which he continued to edit for over thirty years, until its final suppression by the government in 1906. During that period the Novosti was the leading Liberal organ in Russia. Under the greatest difficulties it waged an unremitting war against Reaction, and in particular against the Novoe Vremya, which in the hands of M. Suvorin became popularly known by its nickname of "As You Like it." Bravely the fight was conducted, but on sadly unequal terms, for, while M. Suvorin's organ enjoyed government favor and complete security, early in its career the Novosti became the target for a never-ceasing shower of administrative penalties. For many years it lived in constant dread of receiving the fatal "third warning," which, under the old press law, spelt final dissolution. The end came eight years ago, and since then M. Notovitch had been living as an exile in Paris. He was a man of wide culture, and among the many works that proceeded from his pen may be mentioned a Russian edition of Buckle's History of Civilization in England. By his death Russian literature is distinctly the poorer.—Darkest Russia.

• • •

It is astonishing to note the way in which Tel-Aviv, the Jewish quarter of Jaffa, has developed industrially during the last few years. This can best be seen by the following figures: Population, 1902, 4,500; 1912, 10,000. The prices of land have risen as follows: Urban property: 1881, 5 centimes per sq. meter; 1909, 6 francs, per sq. meter. Agricultural Land, Tract between Jaffa and Mievch Israel: 1873, offered uncultivated at 300 francs in vain; 1909, cultivated, a property worth over £100,000. The inhabitants of Tel Aviv held their Fifth General Meeting a short while ago. The splendid development was clearly shown in the Budget which was laid before the meeting by the committee, which contained the following figures:—1911, 6,000 francs; 1912, 12,180 francs; 1913, 18,000 francs; Estimate for 1914, 30,500 francs.

• • •

After the Nationalists' double failure to carry out pogroms on the Russian pattern in December last year, they took lessons of the more cunning Poles of Galicia, and they are now using this more "civilized" method of boycotting to annihilate the Jews, being certain that the officials will not interfere with them in their work. An appeal has been printed in Jassy and distributed broadcast calling

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en Roumanians of every class and age, including the scholars of the elementary and secondary schools, to boycott the Jews along the whole line. The Socialist movement was started by the Jews, the Jews are responsible for the poverty of the Roumanians, etc. The following is rather curious of Roumanian justice: Two peasants appeared before the court of Bucarest this February to answer for the robbery and murder of a Jewish commercial trader. Their defender, T. Florescu, member of the Roumanian Parliament, resorted to an effective and well-known means of prejudicing the jury. He began his defence with the words: "1914 years ago the Jews murdered Christ. Now Christians have murdered a Jew." He then spoke of two hostile camps facing one another, on the one side the oppressing and profitmaking Jews, who were now trying to revenge one of their number, on the other two tortured, simple-hearted peasants . . . . Hereupon the jury declared the prisoners "Not guilty," and the murderers were liberated to the rejoicing of the populace.

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THE LIFE WORK OF FRANZ OPPENHEIMER.

Dr. Franz Oppenheimer, the founder of the co-operative colony, Merchavia, in Palestine, was born March 30, 1880, in Berlin. His father was the late preacher of the Jewish Reform congregation of Berlin, Dr. Julius Oppenheimer, born in Uslar, Hannover, who was the descendant of a long line of scholarly rabbis, though the father of Dr. Julius Oppenheimer had been compelled during the turmoil of the Napoleonic period to become a merchant. Franz Oppenheimer's mother was the daughter of the practising physician Dr. Johannes Davidson, of Pyritz in Pommerania, an unusually learned and intelligent man, a friend of Lessing's biographer Stahr. The mother herself was a successful teacher before her marriage a woman of the rarest gifts of mind and character.

Franz Oppenheimer attended from 1870 to 1881 the Vorschule and the nine classes of the Friedrich Gymnasium in Berlin and after a brilliant examination at the age of seventeen entered the university. He studied medicine at Freiburg and Berlin and in the spring of 1885 graduated as Doctor of Medicine. A year later he passed the State medical examination. During his student years he had been delegated by his fellow students to represent them in every office at their disposal. He won admiration as one of the best fencers and public speakers in Berlin. He represented the medical faculty in the students' committee.

After fulfilling his term of military service he settled in Berlin in 1887 as a physician and speedily won a good practice. But his eager spirit was not satisfied with material success. He pursued his scientific labors in the field of pathological histology. His interest widened to embrace philosophy and particularly the sociological sciences. In the latter domain he won his first successes as a writer of popular science.

In 1893 Oppenheimer came into touch with two movements that were to have a decisive influence upon his scientific career. One was the club of educated young Berliners which under the name of the "Ethical Club" met once a week to listen to lectures—and engage in free discussion. They were the best brains of the German youth of that period that engaged in their first clash of arms on those occasions—a long series of names that in the succeeding decades attained renown: Richard Dehmel, Otto Erich Hartleben, Julius and Heinrich Hart, Wilhelm Bölsche, Bruno Wille and others. In this circle Oppenheimer was one of the liveliest combatants. Here he first came into touch with the gradually growing ideas of the still youthful, still credulous and not yet bureaucratified socialism. The consequences were serious studies in political economy, especially of Adam Smith and Karl Marx.

Schooled in this fashion he came a little later into touch with the circle that then surrounded Theodor Hertzka, a circle of credulous Utopians who wished to construct a commonwealth modeled on the Kenia in Central Africa. Oppenheimer felt himself, as he still maintains in his latest works, fascinated by the construc-

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tion of a model of society but with the clearness of vision peculiar to him he rejected the utopian elements of the scheme, viz., the project of Hertzka to build a "Freeland" on the Kenia. Cultura non facit saltum;" with this motto he published in 1893 a small brochure, "Freeland in Deutschland," the thesis of which is indicated by the title—that he considered the realization of the social order, in contradistinction of Hertzka, impossible on the periphery of civilization but on the contrary quite feasible at the center. The result of this pamphlet was to divide Hertzka's followers. The greater number went with Oppenheimer, who from that time has never wearied advocating the ideas of his "Co-operative Settlement" for the attainment of Freeland in Germany.

To this end he published in 1896 an important volume entitled "The Co-operative Settlement. An Attempt at a Positive Refutation of Communism by the Solution of the Problem of Co-operation and of the Agricultural Question." Its leading thought is this: The cause of all social evil in the world lies in the fact that the soil of the planet which in itself would be more than sufficient to supply all men with the necessary land has been monopolized by the upper classes and kept from the lower classes. This monopoly is the creation of the primitive conquering might that everywhere created the state and the right of private property. If we could succeed in destroying this land monopoly, the class of disengaged laborers would disappear, that is, of proletyrless proletarians, for every one would be able to obtain sufficient land for independent farming. Everything that is dangerous and damnable in modern capitalism would disappear at the same time, and all that is laudable and useful — free competition with its beneficent influence upon individual initiative and the productivity of social labor—would remain. This is Oppenheimer's liberal Socialism in a nutshell.

Thus far Oppenheimer occupies exactly the same position as Henry George, whom he recognizes as his greatest master and as one of the highest benefactors of humanity. He too, is in a certain sense a "land reformer." However, as a consequence of a somewhat different diagnosis, there follows necessarily a different plan of cure. Henry George, who saw in all private property in land the root of evil, was obliged to aim at the removal of all property in land, and so arrived at his proposition of taxing out of existence all land rent. Oppenheimer, who, on the contrary, recognized that the fault lies not in private property in land as such, but only in the restriction upon the acquisition of land, directs his attacks only against that form of land ownership in which deprivation of land plays a part, viz., land ownership on a large scale. Remove this, he says, and private property retains all its advantages and loses all its harmful effects.

Hence he recommends every means of "internal colonization," that is, of transforming the great estates into independent peasant possessions by buying out the great landed proprietors. Above all, he recommends as the most effective means of internal colonization self-help of the lower classes by way of co-operative combinations and co-operative associations of agriculturnl producers to the highest form of association, viz., to the "co-operative settlement."

By a very happy analysis of the concept of competition he has demonstrated indisputably that the failure of the co-operative societies of the industrial type does not imply, as has been always assumed, the same fate for agricultural co-operative societies. The two forms are from a social psychological point of view poles asunder. While economic analysis proves that co-operative societies of the industrial type must always go down, the opposite is true of agricultural societies. Experience shows that the theory is correct. All attempts at co-operative organizations of agricultural workers that have been thus far started have succeeded in proportion as they approached the theoretical ideal.

These ideas have been developed and defended by Oppenheimer against all attacks during eighteen years of labor. This tireless scholar has issued an uninterrupted sequence of work after work and every one of these raised his reputation. In 1898 appeared a large volume entitled "Land Ownership on a Large Scale, and the Social Question, an Attempt at Laying a New Foundation for Social Science." There followed in 1900, 1903 and 1905 three critical analyses of the most important opposing economic doctrines—the Malthusian law of population, Marx's law of capitalistic accumulation, and Ricardo's Law of Rent. In between appeared in 1907 "The State," on the fundamentals of political science. In 1910 followed the complete system of economics under the title "Theoory of Pure and Political Economy," while a year later appeared in a second edition. "The Social Question and Socialism, a Critical Exposition of the Marxian Theory of Pure Political Economy," which in months attained a great sale. In 1913, the second edition of "Co operative Settlements" appeared. In the meantime Oppenheimer published numerous essays and criticisms in the most prominent technical journals. During this time the author, who at first had been laughed at and treated with silence received greater and greater recognition in Germany and beyond Germany. One after another his works have been translated into foreign tongues, Hungarian, French and English,—"The State," the last, by Dr. John Gitterman of Washington. The Roumanian and Italian translations are in preparation. "Theory" is about to appear in French; the "Socialism," has already appeared in Dutch, the French, English, and Hungarian translations are in preparation; and almost everything that Oppenheimer has written has appeared in Russian, at least in extracts, and has been the subject of numerous debates.

The world of German scholars could not remain after all this closed to an author of such repute. Since 1909 Oppenheimer has been teaching political economy and sociology as "privat docent" at the University of Berlin. His lectures and seminars are among the most thickly attended. His success as an instructor may be all the more encouraging to him considering that although not only a non-conforming democrat and socialist, but also a Jew, he has a not inconsiderable chance of becoming a member of the regular faculty.

A man of the foresight and social views of Oppenheimer could not remain impassive to the recent tendencies in the Jewish world. He owes, however, his approach to the modern Jewish movement to the influence of Theodor Herzl's powerful personality, from whose charm Dr. Oppenheimer too could not escape. Herzl was

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interested in every new thought that seemed to him calculated to adapt Zionism to the social needs of the Jewish masses. He was especially attracted by the idea of common ownership of land. In his opening address at the fifth Congress he announced that national colonization must aim at a co-operative form of cultivation in order to create free peasants. He also insisted upon the idea of inalienable national ownership as a basis of the Jewish National Fund, founded at the same Congress. Herzl sought to attract the man who had laid a scientific foundation for the ideas of co-operation and land reform to co-operate with him in the work of Palestinian colonization.

At the sixth Congress, Dr. Oppenheimer appeared with a report upon the colonization question and was presented to the Congress by Herzl as "a new lustre of the Jewish tribune." Dr. Oppenheimer, whose exposition of the co-opernive basis of Palestinian colonization, was received with great applause, was elected by the Congress along with Dr. Warburg to the Palestine Commission. In this capacity Dr. Oppenheimer took part in the last sitting of the Actions Committee under Herzl, at which the purchase of ground at Kinereth and Dagania was decided upon, which the co-operative experiment was undertaken. Dr. Oppenheimer is one of the founders of the Bezalel School and during the period that he belonged to the Palestine Commission the "tree fund" as a means of afforesting Palestine was inaugurated.

The intervening death of Herzl, the strongest advocate of the co-operative colonizing method, the crisis that followed the death of the leader, the struggle between the so-called practical and political Zionists—all this forced the co-operative idea into the background and Dr. Oppenheimer also for a time withdrew. It was only at the eighth Congress that the socialistic Poale Zion faction first proposed the question of the co-operative method.

When Dr. Oppenheimer saw that a wing existed in the Zionist movement which had adopted his ideas he gladly resumed the fight. At the ninth Congress in Hamburg he contributed the greater part to the adoption of the resolution to establish a co-operative colony on the basis of the National Fund and to secure the necessary operating capital by a co-operation fund. In 1910 Dr. Oppenheimer put his remarkable oratorical gifts and his captivating temperament at the service of the agitation for obtaining this fund, and since that time as chairman of the supervisory council of the co-operation fund he has been taking active part in the work of that body. In the spring of 1910 Dr. Oppenheimer visited Palestine to study the agricultural conditions of the country and to assist in the choice of a plot of land for the co-operative society. In the spring of 1913 he again visited the country in order to become acquainted with the progress made by the co-operative undertaking in Merchavia, which had entered upon the second year of its operation.

A comprehensive selection from the travel letters of Dr. Oppenheimer is about to appear in English and Yiddish and will afford the American public an opportunity to judge of the work in Palestine that is connected with Dr. Oppenheimer's name. It is to be expected that Dr. Oppenheimer during his visit to America will not be content to represent only his scientific views but that he will also not fail to carry on a propaganda for the enterprise that is designed to translate his ideas into reality. Dr. Openheimmer may surely count upon a hospitable reception in America both as a man of science and as a man of action, in whom the Jewish impulse towards social construction is awake and active.

On March 30, 1914, Dr. Oppenheimer passed his fiftieth birthday. He can look back upon his career with some satisfaction. Without ever having belonged to any literary or scientific clique, a man without protection and without a master, he has hewn a broad path for himself and his thoughts by his own strength and by many of the best minds is looked upon as a strong hope of our future.

BIG BROTHERS.

One of the greatest longings in the soul of the little child is to have a big brother or sister who will listen to his confidences with sympathy and understanding. Every day we hear his cry, "I wish I had a big brother." And as the child grows older this need of someone whom he can consult increases as the problems he must face become more complex. This universal cry of the child for a big brother is at last being heard, and young men in every part of the country are forming big brother organizations in answer to it.

More than a year ago about twenty young Jewish men of Chicago organized a Big Brother Committee for this same purpose, volunteering to help the worker of the Vocational Guidance Bureau, employed by the Chicago Woman's Aid, to look after the interests of the Jewish children. Each young man undertook to be a real big brother to one boy, to be his friend as well as his adviser, and, as one boy recently put it, to be "a good scout."

The success of this group has shown that if the Big Brother and the Little Brother who are thus brought together are attracted towards each other and are naturally congenial a great good can be accomplished. In order to assist the thousands of other boys who need and want Big Brothers, a meeting was held at the City Club on February 25, to perfect the organization of this Big Brother Committee and to enlarge the scope of its work. There were present at this meeting almost fifty members and friends, representative of the several Jewish philanthropic agencies in Chicago, among whom were such well known workers as Miss Minnie Low, Mrs. Moses Purvis, State Representative Isaac Rothchild, Judge Fischer, Judge Pam and Judge Mack.

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munity, to keep some little fellow off the streets and out of the pool rooms, and by giving him your friendship and comradeship to help him make a man of himself.

And the beauty of it is that while you are making a man of him, he is at the same time helping you to make a more complete man of yourself, to deepen your own sympathy and to broaden your own vision. You will be interested to read some of the suggestions that are given to each big brother before he is introduced to his Little Brother, and to know that trained social workers are always ready to help the Big Brothers solve any problems that arise.

If you wan a Little Brother half as much as he wants you, send your request to Miss Ethel Kawin, director, care Maxwell Street Settlement, 1314 Chatou street (telephone Canal 1532) or to William J. Mack, chairman, 1230 Tribune building (telephone Central 1825).

Suggestions to the Big Brother.

1. Call on the little brother in his home. You can't get a real, sympathetic understanding of his until you know his life and his surroundings.

2. Get acquainted with his father and mother. It is very important to gain the confidence of the parents. By coming to know the family you can often show them how to help the boy, and then you can help them, too.

3. See the boy's teacher and principal. They usually have a good idea of what the boy needs.

4. Invite him to call on you at your office or place of business. He must understand something of your life if you wish him to look on you as a brother.

5. Invite him to your own home, and make him feel that he is welcome. It will perhaps be a new revelation of "home" to him.

6. Have him meet your friends—casually, not as an object of especial concern.

7. Discover the boy's chief interest and encourage it. If he loves music or likes mechanical work, encourage his interest and find a chance for him to develop it.

8. Find out where the boy spends his evenings. Most of them spend them in the streets. It is your business to provide a better place—more attractive—not to you—but to the boy.

9. If the little brother is not in school or in work, get him back in school, if possible. A big brother can do wonders in arousing a boys ambition.

10. If the family need his help, try to get him a job at some congenial work in good surroundings.

11. Take him to a concert or a good, clean show or to a base ball game once in a while, if you can. There is no better way of having a boy "warm up" to you than by cheering for the same team.

12. Bring him around to one of the boys' clubs or gymnasiums. In the summer try to place him in some settlement camp for his vacation.

13. Try to encourage the habit of reading. Give or lend him books or a magazine. Spend an evening in his home and carry along with you a good boys' story to read with him. If he is working, get him into night school classes.

14. Never break an appointment with him unnecessarily, and then always notify him why it is necessary, and fix another time.

15. Get him to write to you once in a while, and always answer him promptly.

16. Get him to feel a sense of responsibility, and place some responsibility upon him.

17. Show him that you have faith in him.

18. Do not give him financial aid. Do not patronize, he may know more about some things than you do.

19. Above all, remember that you are a big brother, that you were once a boy, and be patient. Your boy is not yet a man; it is your task to make him one.

20. Do not hesitate to consult the director or the chairman about any matter connected with the boy consigned to you. They and other trained social workers stand ready to aid in any way.

ADDRESS
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At the Unveiling of the Monument Erected to the Memory of Moritz Loth.

First President of the Union of American Hebrew Congregations.

We are assembled here at the house or borderland of Eternity, the Beth Olam where the vain glitter and delusive gleam of life pale before the real and lasting merit to pay a debt of a people's gratitude to one who during his whole earthly pilgrimage proved himself to be a Doresh Tob be-amo, a public man who sought the good of his people and worked for the highest interests of American Judaism. We are about to unveil a monument reared to the memory of the first president of the Union of American Hebrew Congregations, Moritz Loth, the very first of the Jewish laymen in America who devoted a great deal of his labor and energy to the establishment of the Union and to the foundation of the Hebrew Union College.

In the life of Joseph there occurs one word which stands out prominently to mark a turning-point in his career and which offers the reader a great lesson: "And he (the chief butler) forgot him," forgot all the benefits Joseph bestowed upon him while in prison. We are all too apt to forget the good we receive from our fellowmen especially when they no longer stand in the glaring light of publicity. For too frequently the Scriptural word comes home to us: "Man sees to the eyes, God to the heart." Man judges only by what he sees. Outward success forms the determining factor of our homage to our fellowmen. Rarely do we see, as God would have us see, to the heart, the spring and motive of action, to the hidden impulses of the soul which alone decide a man's worth.

All the more it behooves us the representatives and friends of the U. A. H. C. and of the H. U. C. to testify to the true nobility of soul of Moritz Loth whose memory this monument is to perpetuate. Yes, here where the soul, prepared to meet its Maker, is weighed in the scales of un-

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ering truth and justice we remember with love Moritz Loth as the humble and upright man, God-fearing and not only shunning evil but doing good all his life.

He was a plain man, who, while pursuing high aims as a business man, had always the larger interests of humanity, of American citizenship, of the Jewish faith and education, at heart. He played a prominent role in the history of American Israel, because his heart was moved by lofty impulses, by high ideals. He wrote books, novels, journalistic articles and other kinds of literary compositions out of the fullness of a soul brimful of human kindness. He often spoke in public, pleading for the cause of religion and education, yet neither as author nor as

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orator do we eulogize him here. We think only of his God-fearing, man-loving, fervent Jewish heart which prompted him to step into the front rank of those eager and ready to achieve great things for God and Israel. His simple soul, responsive to the vigorous appeals, of the great master-builder of American Judaism, as they emanated from the pulpit of B'nai Jeshurun, placed him as head of the Congregation alongside of the illustrious leader and made him the herald and champion of his far-reaching plans and purposes. Thus in the history of both the Union of A. H. C. and the H. U. C. the name of Moritz Loth, the simple layman, claims a place at the side of the immortal founder, Like Aaron and Hur, who sustained the hand of Moses in his leadership on the top of the mountain, so stands he amidst the great pioneers as the first of the helpers at the side of Isaac M. Wise.

Look at the making of the American nation. It was not the work of the men of the sword nor of the men of the pen, aristocrats of the blood or aristocrats of learning, however necessary the two classes were to some extent for the establishment of the Republic, but America's greatness is in reality due to the humble and honest, God-fearing Jewish laity with its good, sound common-sense religion, and its hearty responsiveness to the voice of the progressive preacher, the banner-bearer of light, the champion of Israel's world-conquering, simple yet sublime truths which created and shaped American Jewish life. There is no need for striking originality on the part of the presiding head of a Congregation, but all the more a fine responsive soul, susceptible to the ideas and ideals held forth with impressive eloquence from the pulpit, and a keen realizing sense of the duties and responsibilities devolving on the occupant of the president's chair in a congregation.

And it was just these qualities that Moritz Loth possessed in an eminent degree to make him the man of the hour, the leader of the congregations of Progressive American Israel at the psychological moment, at the birth of the Union of A. H. C. when he sent forth the call to the Congregations of the West to rally around Dr. Wise in order to organize the Union with the object in view of building up an Institute of Jewish learning for the education of Rabbis for American Israel. Accordingly the Proceedings of the Union of A. H. C. beginning with the year 1873 open with the stirring appeal of Moritz Loth calling for the convention which took place in July of that year, and his reports and messages as President of the Union during this and the following fifteen years of struggle and then of triumphant victory for the Union, are resonant with the expressions of ardent love and devotion to the cause of Judaism and of Jewish learning, so as to fill the reader ever anew with admiration for the good man who, in his anxiety for the success of the undertaking, begs in one of his Presidential reports, "all the leaders of Israel not to manifest any indifference to the great movement simply because it was planned and brought into active existence by humble laymen and not by the Rabbonim." And let me add that I have it from an authentic source that Dr. Wise himself wrote to a friend at the time that without Moritz Loth the Union would hardly have come into existence. His heart remained aglow with love and loyalty for the Union and for the Hebrew Union College long after he had stepped down from the presidential chair to make him watch with unabated interest the wondrous progress and success of the institutions he was instrumental in creating. Idealist as he was all through life, he took just pride in his latter days to cheer and to comfort him and fill him with the hope and confidence that his portion would be among "the upholders of the Torah" who would enjoy eternal bliss at the throne of the God of truth.

So may his name and memory be forever blessed on earth and his spirit dwell among those that shine like the splendor of the firmament and like the stars forever and aye, and may the monument reared to the memory of Moritz Loth forever be and become a source of inspiration to us and those who follow us to emulate the example given by his life.

MR. WELLS IN RUSSIA.

Mr. H. G. Wells is the latest recruit to join the ranks of the Russian panegyrists, and henceforth his name will appear in letters of gold in the Russian Government's book of remembrance, next to those of Mr. Maurice Baring, Mr. Stephen Graham, et hoc genus omne. We do not wish to assume that he has consciously lent himself to the campaign which has already begun to have remarkable results on the Stock Exchange; one would, indeed, be entirely at a loss to explain what he should be doing in such a galley. But he appears to have been badly bitten by the Russian fever, and the Russian authorities have reaped the full benefit of his affection. We say nothing about his original article in the Daily News. We are willing to concede that an impressionist picture of Russian life, derived from a two weeks' visit to that country and executed by so capable and instructive an artist as Mr. Wells, may contain much that is valuable. We would even admit that there might be more truth in such a picture than in the laborious effort, crowded with detail, of one who has penetrated further beneath the surface of affairs. But when Mr. Wells ceases to be an impressionist, and attempts to found an argument upon the things he saw in Russia—or, to be more correct, upon the things he did not see—we are bound to say that he goes hopelessly wrong. The short letter he contributed to the Daily News in reply to a critic of his previous article gives him away with striking completeness. It betrays an ignorance which his more superficial contribution concealed. Above all, it reveals the prejudice—innate or acquired—with which he viewed Russian affairs during his fortnight's excursion.

In the letter to which we refer, and which has produced an able and convincing reply from one of the best-informed foreign journalists in London, Mr. Max Goldscheider, the writer comes out into the open as a defender of the Anglo-Russian Entente and all that it implies. We cannot quarrel with him for that, although we might have imagined that a sociologist of Mr. Wells's reputation would have been more concerned for the good government of Russia than for the relations between her people and ours. That is a matter for Mr. Wells to settle with his own conscience. But he cannot escape criticism when he lends the weight of his name to support illogical arguments and even palpable misstatements which, if they came from a less reputable quarter, would be dismissed with silent contempt. In the very first sentence of his letter he shows how lamentably unacquainted he is with the Russian people. He divides the nation into two sections—over a hundred million Russians and five million Jews—and declares that the former are "more congenial to the English than any other people in the

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world." But who are the hundred millions (we will not stay to test the accuracy of his figures) whom he lumps together as "Russians," as distinct from Jews, and who, according to his implication, have no grievances against the Russian Government such as the Jews have? Has Mr. Wells ever heard of the twenty-eight million Ukrainians, or "Little Russians," who are a nation distinct from the Great Russians as regards both race and language, and who, moreover, are bitter in their complaints of oppression by an alien administration? Has he heard of the ten million Poles, or of the three million Finns, or of the many other millions belonging to races which form part of the Russian Empire, but which have no community of blood or of spirit with their rulers, and which are unanimous in their hatred of the oppressor? Are all these people equally "congenial to the English" as the authentic Russians, who, as Mr. Goldscheider points out, do not form 50 per cent. of the total population? Mr. Wells complains that he gets "no news" of his hundred million "Russians." He should read the European Press occasionally. He would then discover what are the main questions agitating the Ukrainians, the Poles, the Finns, and the rest of the subject nationalities, who are as loud in their complaints as the Jews themselves. With a little instruction on this head he would hardly venture to repeat his allegation that the people of this country are being invited to quarrel with the Russian people "because there is a feud between the Jews and the Christians in South Russia."

Mr. Wells will not admit that, even against the Jews, "iniquities" are committed in Russia. He will not admit it because, during his fortnight's visit, he "saw no iniquities." There was, we remember, a celebrated British Admiral who, on an historic occasion, did not see a certain signal; the reason being that he had his telescope attached to his blind eye. Perhaps Mr. Wells has been emulating the "Nelson touch." Or perhaps his guides took care that he should not see anything that he ought not to see. In any case, it is strange that so skilled a dialectician should attempt to found an argument on what he did not see. "In Warsaw on Sunday I saw throngs of Jews parading with a pride and splendor St. John's Wood might envy." It would be the way, have been more scientific if Mr. Wells had gone to Russia for his pictures of Jewish life instead of to Poland, where, theoretically at any rate, Jews enjoy equal rights. But even in Warsaw he saw only the most pleasant surface of things. He did not penetrate into the slums of that city, which for repulsive squalor have not an equal in Europe. As well argue that undesirable conditions of life do not exist in London because the crowds in the Park look so prosperous.

Perhaps Mr. Wells will one day go back to Russia. When he does return, we can only trust that he will give his guides the slip, and look into matters for himself; that is to say, he wishes his pictures of Russian life to have more than an artistic value. But he will have to stay more than a fortnight for this purpose.—Darkest Russia.

THEATRES.

NATIONAL—"Officer 666," Augustin MacHugh's deserved and lasting comedy, which was the most pronounced success of the season in New York and this city, enjoying an uninterrupted run of nearly a year in these cities, will be the attraction at the National Theatre for one week, starting with a matinee Sunday, April 12, and for the first time at popular prices. A brilliant and capable company, many of whom were members of the original cast, will be seen in this most pleasing of the mystery plays.

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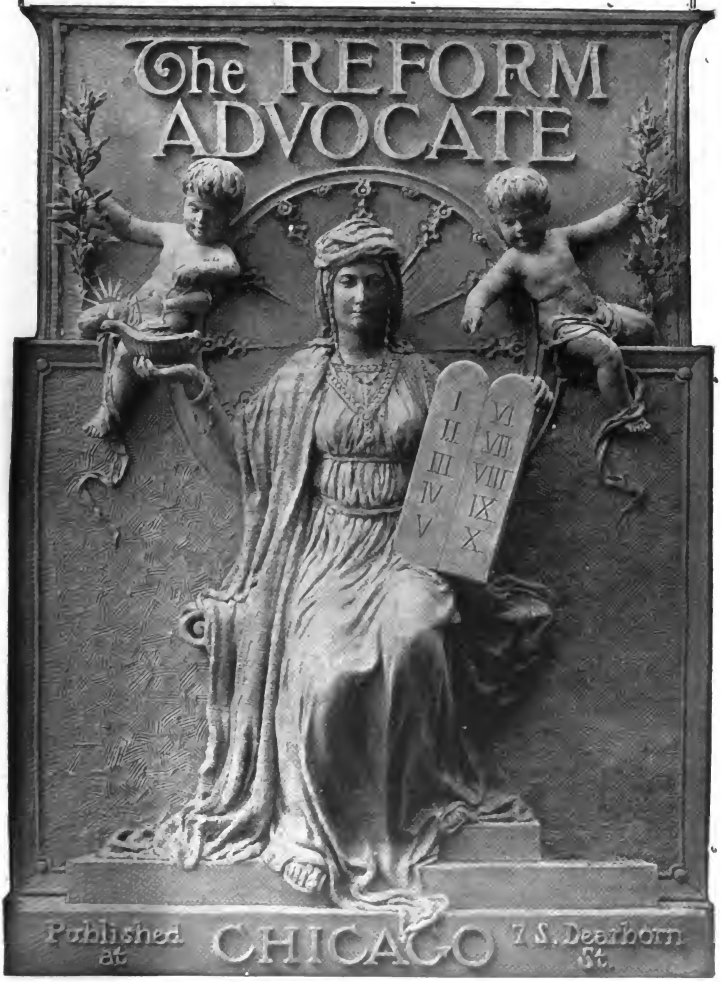
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NATIONAL FEDERATION TEMPLE SISTERHOODS.

The Sisterhood of the Washington Hebrew Congregation, Washington, D. C., takes particular pride in the religious school of the congregation and devises various plans in order to stimulate interest in its work, on the principle that through the children it is possible to reach the parents. Last year a number of prayer-books were offered as prizes to the children who attended the children's services in the Temple regularly during the year. On Chanukah a treat is given to the children, and on Purim a prize masque ball is arranged annually. In connection with the closing exercises of the school each year the Sisterhood provides ice-cream and cake.

The regular meetings of the Sisterhood are usually characterized by an interesting program consisting of musical and literary feature, followed by a social hour. Frequently a prominent speaker is invited. An interesting talk by Rabbi Simon on current Jewish topics is a feature of the meetings. The routine business of the society is usually disposed of in the Board meetings.

The program of the general meeting in March was as follows:

1. Address "A Glance at the Women of Latin America," (of the Pan American Union), Madam Yanes.

2. Vocal Selections. Dr. Leopold Glushak.

3. Current Jewish Topics. Dr. Abram Simon.

4. Dramatic Reading. Mr. Sol Gluckstein.

The Sisterhood held its annual Kaffee Klatsch in the vestry rooms of the Temple on April 6th. This was preceded by a short business meeting.

* * *

Since the beginning of the season, the B'ne Jeshurun Sisterhood of Milwaukee, has added over sixty new members to its roster.

To stimulate interest, a series of social meetings, to take place once a month, was planned for this year. These have so far proved very successful. A special program committee was appointed to take charge of the meetings and make each as individual as possible.

The last meeting took the form of a Kensington with kuchen and coffee. These meetings have resulted in interesting prospective members as well as in promoting sociability among the membership.

* * *

Following a suggestion made by Rabbi Samuel Koch of Temple De Hirsch, Seattle, Washington, the Ladies Auxiliary of that congregation at its last meeting, appointed a committee to confer with committees from other organizations with regard to the establishment of a Flower Memorial Fund. The plan is to prevent the extravagance that is frequently committed in connection with floral tributes at funerals, by placing the money that would otherwise be spent for this purpose to the credit of the donor in a special fund as a memorial to the departed. This fund will be kept intact for a year, and then

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used for some worthy purpose at the discretion of the Memorial Fund Committee.

At the same meeting, Dr. Crichten, President of the Board of Health, gave an instructive address, which was followed by a piano solo, after which the meeting adjourned for a social hour.

Elaborate preparations have been made for the Seder to be given for the pupils of the religious school, and a good attendance is anticipated.

* * *

The open meeting held in March by Sinai Sisterhood of the Bronx, New York City, was addressed by Mrs. Siegfried Geisner, of Brooklyn, who spoke most eloquently and appealingly, on the "Woman's Sphere of Influence." Mrs. I. Leopold and Miss Ethel Markel furnished vocal and instrumental music.

* * *

Piqua, Ohio. Dr. Wise's anniversary was appropriately commemorated in connection with the regular Friday evening service. Mr. A. Kahn spoke beautifully of the life of the great rabbi and reformer.

UNION AMERICAN HEBREW CONGREGATIONS.

Rabbi Louis I. Egelson, who has been in charge of the Greensboro Hebrew Congregation, Greensboro, N. C., for the past three years, has resigned to accept the position of Assistant Director in the Department of Synagog and School Extension of the Union of American Hebrew Congregations at Cincinnati, Ohio.

Rabbi Egelson was born in Rochester, N. Y., in 1895, and received his early education in secular studies in the public schools, and in Hebrew from private instructors, in that city. He then went to New York City where he entered the City College of New York and later the Jewish Theological Seminary, graduating from the former with the degree of B. A. in 1904, and from the latter with the degree of Rabbi in 1908. Taking post-graduate work at Columbia University in Semitics and Philosophy, he receeived the M. A. degree in 1907.

He was Rabbi of Congregation Adas Israel, Washington, D. C., from 1908-1911, and of the Greensboro Hebrew Congregation since 1911. During his three year's stay in Greensboro, Rabbi Egelson rendered valuable service to the congregation as well as to the community at large, and his departure is viewed on all sides with deep regret.

In the past few years Rabbi Egelson has beeome well known in North Carolina and adjacent states through his activity in unofficially organizing and supervising congregations and religious schools in a number of towns in those localities. During the summer of 1913, he rendered valuable assistanee to the Department of Synagog and School Extension by his voluntary services in organizing summer congregations in a number of resorts in northern Michigan.

Rabbi Egelson will assume his new duties in Cincinnati early in June.

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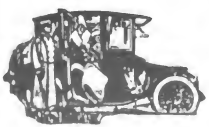
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Editorial

Leadership.

Often enough, perhaps too often, has the statement been made in these columns that Judaism refuses to recognize the difference between the clergy and the layman. Wherever the distinction is drawn both the notion underlying it and the phraseology in which it is clothed are borrowed from the usage and the teachings of our neighbors. They who would claim for this conception name and place among the teachings and views of Judaism ought to be forced to give the Hebrew equivalents of the terms which they employ. Soon it would become certain that ancient literature fails to provide the words searched for. The absence of the terms from the dictionary goes far to create the presumption that the idea also was unknown.

Let it not be said that in the Pentateuch f. i. lines are drawn between the priest and the non-priest. The fact is indisputable. But to infer therefrom that the synagogue recognized the distinction between the clergy and the laymen is inadmissible. The priest was by no means a clergyman. And even if this be doubted, at all events, the Rabbi is not a priest. Cohen and Zar are not equivalents of the names under discussion. Birth, not learning, conditioned membership in the old Temple hierarchy. Easy as our modern congregations be in the conferring of the title and the dignity of the Rabbinate none as yet has advanced far enough to make the holding of the office dependent upon the accident of birth. Some mental capacity and qualification, however modest the demands of the congregation be and however indulgent its predisposition, are prerequisite in the man who is an aspirant to the office.

The so-called clerical functions which custom and even religious law assign to the Rabbi are in no sense ecclesiastic. Christianity may predicate of the ministry and the priesthood the grace of the holy spirit. The Christian clergy is ordained. By virtue of his being ordained the priest or the minister is empowered to discern right and wrong. He has insight denied the unordained mortal and sinner. His in consequence is the power to bind and to loosen. His judgment is not merely of a higher degree and a finer quality. It is altogether of another order. He is invested with spiritual authority unto which the mind of the non-ordained commoner cannot attain. Through him the Church as the community of the saints and the redeemed is speaking. He is set apart from the flock and set over it as the shepherd.

They will have a sweet time of it who would find the least analogy to this in the history of the Rabbinical office. The ordination or Semikhah of which there is mention, the laying on of hands, was certainly not regarded as a mystic method through which from the master flowed the graces of the holy spirit to the disciple. It was simply a ceremony of reception into the order of the men whose learning was attested as competent for the solution and the decision of the legal religious questions which might arise in the practice and the application of the religious law. The Semikhah must be regarded as analogous to the conferring of the Doctorate. Its meaning and intent were largely academic.

After all to discharge the functions of the office the diplomaed Rabbi had first to be recognized by the congregation and entrusted with the duties of the position. The things spiritual, to speak in modern jargon, were but a very inconsequential part of the Rabbi's pre-occupations. Happy congregation and happy Rabbi, he was not a manufacturer of sermons. Fluency in talking and "orating" was by no means the principal talent and equipment upon which his standing in the community depended. If he officiated at marriages he did so much more in the capacity of a Notary Public than a priest who had the power to dispense a sacrament. His part in divorce proceedings were largely those of the legal examiner of the validity of the document, the Get which had been written, and of the correctness of the manner in which it was passed from the husband to the wife. He was the judge before whom disputes were brought to be adjudicated in accordance with the law of Judaism of which he was supposed to have adequate knowledge. He never dared speak ex cathreda. His opinions were reasoned out and supported by citations from precedent authorities. In all this there is no trace of ecclesiasticism. And what is strangest of all, the Rabbi as such had no more concern with the burying of the dead than had any other pious member of the Kehillah. It was not his chief business to preach eulogies at the bier of the deceased or to read the Kadish at the grave or to conduct the Minyan at the house. But then in those well nigh forgotten days neither was he the only soul who could read the Kadish in the "Hebrew" (?) as our modern and up-to-date co-religionists (?) have it.

Of course we of this progressive age have changed all this. To believe the nomenclature of our secular papers, Rabbis are as numerous among us as are berries in proper season on berry bushes. We are told about the Rabbis who kill the chickens or slaughter the bulls more Judaico. We are informed about the Rabbi's "Christening," yes, "Christening" the boy eight days after his birth. Mohel and Sho'het are not the only recipients of the title. By courtesy even the Ba'al Tokea, the blower of the Shophar, is acclaimed and proclaimed Rabbi. That every preacher—God save the mark—is a

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learned Rabbi goes without saying. And that title is a prefix which like the crown of which Heine speaks when describing the last of the Electors of Duesseldorf is not laid aside even in sleep. It sticks to the bearer or wearer so tightly that he loses his common humanity and must be addressed in season and out of it with the handle properly emphasized.

Small wonder that the dignity has ceased to mean anything. This may account for the utterly un-Jewish attempt to attribute to the profession some of the distinctions which in the Church are the clergy's. It goes without saying that not all the prerogatives, which in the Catholic polity and the Episcopalian scheme go with the ordination to the priesthood are conceded to the clerical Rabbi of modern recognition. After all the priest is a man of consequence among his flock. The sheep which the Rabbi is expected to pastor are not quite so docile. The following is a good definition of the modern Rabbi, though it is not very poetic. In its prosy bluntness it approaches truth very closely. He is a man who has much to talk but very little to say. The leadership is not his. He is expected to be the echo of the opinions and convictions of his "employers."

For the converse of the proposition that the distinction between clergy and laymen is un-Jewish has also passed out of the mind of the congregations. The Rabbi's authority and influence were proportionate to his scholarship. One distinction was jealously and zealously drawn. The learned man, the Lamdan, had seat of honor and right to speak where the ignorant, the Am-ha-aretz, had to be content with a seat in the rear and was made to understand that silence was most becoming to him. We have elevated the Rabbi to a new dignity, that of the clergyman, in sober truth we have made him the attache to the fashionable undertaking establishment and the favorite caterer. His scholarship is a minor consideration. As an offset, we have permitted the leadership to pass over into the control of men whose knowledge of Judaism as a rule is of the vaguest and most modest order. The exceptions are few.

In many regards the conditions in American Jewry are not as deplorable as those prevailing in Europe. But, however deep-seated be the indifference of the Jews in Germany, they have men and that by the score, who though not Rabbis, are well equipped with knowledge of Jewish literature and life. The list of the participants in the meeting of the representatives of German Jewry held last October at Hamburg need only be compared with the roster of the delegates to any of our American Jewish functions to impress one with the truth that we have no justification for congratulating ourselves on the superiority of our "laymen's" familiarity with things Jewish.

Over there none will presume to talk about Judaism or to talk for it unless he has at least some acquaintance with Bible and the more popular commentaries and that in the original Hebrew at that. With us, men pose as spokesmen of the synagogue who would be hard pressed to distinguish an Aleph from a Beth. The writer has had to listen to pompous harangues on Judaism by orators who held, this goes without saying, every Rabbi in contempt and would not consult one of his guild or regard his opinion as worthy of attention though they were not clear on the meaning of Bar Mitzwah and Berith Milah. For all they knew Habhdalah and Haphtarah were identical. Had one claimed that Maimonides was a contemporary of Mendelssohn they could not have refuted the averment. One of the category the writer heard more than once declaim about the Talmud which "had been composed during the Babylonian captivity." Prominence in the Law, or Finance suffices to make the utterances of non-Rabbinical leaders authoritative. The good intention, the enthusiasm, the spirit of service which underlies the interest of many of the class go far to condone shortcomings in knowledge. But there is a line which the scholar alone has the right to cross.

Mohammedan theology sets apart the ages preceding the coming of the prophet as the times of ignorance. The temptation and the justification are alike great to purloin this label for the characterizing of our epoch as far as the synagogue and its affairs are concerned. Small wonder that vital differences are ignored. Confusion reigns between principles and platitudes. Time was when men knew why they joined Reform congregations. Others could give an account of their leanings toward orthodoxy. Today liberalism and traditionalism, nationalism and universalism are all jumbled together. The Jew who would take his cue from the recipe of our master cooks would have to be content with an insipid omelette or a plate of scrambled eggs. Everything goes if we may believe our self-appointed leaders, be they lusty shouters or pompous declaimers. This comes from forgetting that Judaism demands knowledge from them who would speak of it and for it. Andere Zeiten andere Lieder, said Heine. Wenn ich nur auch andere Ohren haette.

EMIL G. HIRSCH.

NEW YORK LETTER

(By Our Own Correspondent.)

New York, April 13th.

At the Free Synagogue in Carnegie Hall yesterday morning Dr. Stephen S. Wise spoke on "The Eternal Exodus or the Tragedy of the Wandering Jew." It was a special Passover sermon, and was devoted to a cursory review of the events in the wandering of Israel through the centuries. Dr. Wise touched on present-day problems and again roundly castigated the Jewish anti-Semites, who are more insidiously dangerous for Jewry's future welfare than the most outspoken of non-Jewish opponents of the Jew. In the evening he delivered an address on "The New Democracy" at Cooper Union, in the course of which he paid a striking tribute to Lincoln's place in history. Next Sunday morning at the Free Synagogue Dr. Wise's topic is "Thou Shalt Not Kill," in which he will discuss the case of the gunmen from the point of view of capital punishment.

On Saturday morning last a special children's Passover service was held at the Synagogue House at which Dr. Wise delivered a brief address. On next Wednesday evening the last of the season's social service conferences will take place. This will treat of mental hygiene in relation to the feeble-minded.

On Wednesday last Drs. H. Pereira Mendes, Moses Hyamson and Bernard Drachman, at the head of orthodox congregations in this city, and the Rev. Jacob Goldstein, Jewish chaplain at Sing Sing Prison, pleaded with Governor Glynn at Albany on behalf of the four gunmen who were electrocuted this morning.

A new congregation called the King's Highway synagogue, has been organized in Brooklyn, in the section

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above Coney Island. Eugene H. Lehman has been chosen to lead the synagogue and conduct its religious school during the remainder of the present year.

This year's military and naval "Seder" service passed off most successfully. It took place on Friday evening at the Tuxedo, the Rev. Aaron Eiseman conducting the ceremonies. On Saturday at noon the 450 Jewish soldiers and sailors in attendance were again regaled there with a dinner and at 5 o'clock, corresponding to similar services at Temple Emanu-El the day before, they participated in a special service at Temple Beth-El. The Society for the Jewish Deaf also had a special Passover exercises.

Five new buildings, costing $1,500,000 and requiring annually for their maintenance $200,000, are about to be erected by the Mount Sinai Hospital. The group includes a laboratory, a detention ward, a model dispensary for babies and children and a new children's ward. When completed the hospital structures will cover two entire city blocks.

The estate of the late Benjamin Altman totals, based upon the amount paid to the state as an inheritance tax, some $25,000,000. Of this the collection of paintings is valued at $10,000,000. These have now been installed in a special wing of the Metropolitan Museum of Art and will be thrown open to public view within the next few weeks.

The late Lewis S. Levy of this city left $88,000, of which about $15,000 went to public charities and his own congregation of B'nai Jeshurun.

"Occasional."

CHICAGO SINAI CONGREGATION

FIFTY-THIRD ANNUAL MEETING

The fifty-third annual meeting of Chicago Sinai Congregation was held at the Standard Club on Wednesday evening, April 15th, and was very largely attended.

Members of the congregation and their families sat down to dinner and immediately after the dinner, listened to the reports of the officers of the congregation and to an address by the rabbi, Dr. Hirsch.

The following officers and directors were elected for the ensuing year: President, M. E. Greenebaum; Vice-President, Julius Rosenwald; Treasurer, A. G. Becker; Secretary, Henry L. Stern; Financial Secretary, Selig Greenbaum. The four directors, whose terms expired, were placed in nomination and re-elected as follows: Walter Rosenbaum, Carl Joseph, Isaac Keim, Julius Loewenthal. The choir of Sinai Congregation rendered selections during the meeting. In recognition of the services of Dr. Fishell's twenty-five years of service as usher in Sinai Congregation, the meeting voted resolutions of thanks and presented Dr. Fishell with a token of its appreciation.

The address of the President, Mr. Moses E. Greenebaum, is as follows:

We are again assembled in annual meeting to hear the report of Sinai's achievements during the year and to consider the promise of Sinai's future.

Great and glorious as has been our record for fifty-three years, we have yet greater opportunities before us. We must demonstrate that we have learnt the true spirit of religion and show the world the value of a progressive and rational Judaism. This has been the teaching and the preaching of our pulpit for many years and under this influence we have accomplished much and can accomplish more.

We have been favored by larger audiences during this year than ever before, which is most gratifying to Doctor Hirsch and to ourselves. The Doctor's excellent work is entitled to the fullest recognition.

While Our House is a House of Prayer for All Nations, and all who come are welcome, it would undoubtedly be gratifying to have also the active co-operation of a larger number of those who carry Sinai's banner and of those upon whom we must rely to carry on the work of Sinai's future.

It is an obligation on our part to encourage the presence of young people in greater numbers in order that they may learn to realize the value of life attuned to high ideas and higher ideals.

Our membership has increased to about seven hundred, the number estimated in our original prediction in formulating the financial plans for the building of our New Temple and this number should be largely increased during the next few years. It is, however, a sad factor in our calculations that each year death claims its victims from among our members, and we are compelled to strike from our membership list the names of many who have long been identified with our Congregation and whose going is a loss of personal interest which it is difficult to replace. Those who have been called away during the past year are: Ben F. Rubel, Samuel Nathan, Morris Selz, Martin Meyer, Jacob Schram, Martin Barbe, Isaac Greensfelder, Rosa Rosenberger, William A. Rose, Arthur I. Marks, Mrs. Rose Loewenstein, Mrs. Julie Wedeles, Leopold Schlesinger, Simon S. Blum, Conrad Witkowsky and our Honorary Member, Henry Greenebaum.

We pause a moment to reflect how few there are left among us of the pioneers who had the courage of their convictions in establishing this Congregation and who for many years have maintained its principles. We express a debt of gratitude to their manhood and womanhood which created Sinai, and assisted in making it what it is today. To all those of our friends who mourn for these dear departed of ours, we extend our deepest sympathy and sincerest condolence.

Our Sabbath School enrollment has grown in numbers far beyond our fondest expectations and our capacity is already taxed to its utmost. As it has grown in numbers, so has it developed in efficiency and great praise is due to all of the teachers who by their conscientious and earnest work have brought it to its present high standard of excellence.

The possibilities of our Social Centre have not as yet been developed to any great extent up to this time, by reason of the lack of proper organization to direct its activities. Outside of its athletic features, which have been ably directed by Messrs. Ben Stein and Joseph J. Freiler, no great effort has been made to establish classes and the interest of its members has not been awakened

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to the wonderful opportunities in other directions. Now, however, an organization is being perfected from which we have reason to expect great results. Our new director, Dr. Joseph Pedott, who has taken charge of the Centre on April 1st, brings with him the vast experience gained in his directorship of the Chicago Hebrew Institute, together with the intelligence and the enthusiasm necessary to properly direct the activities of this branch of Sinai's endeavors. Dr. Pedott will tell us this evening something of his intentions and desires respecting the development of our Centre.

His work will be augmented by the co-operation of the Chicago Sinai Temple Sisterhood, our ladies organization, but recently formed, for the purpose, among other things, of assisting in the formation and proper supervision of the educational and social activities of Sinai Centre.

Great credit is due our esteemed Sabbath School Secretary, Mrs. M. A. Weinberg, for having taken the initiative in forming this ladies organization. The interest manifested by the large number of members already enrolled promises well for the future of our Social Centre and Sabbath School.

We regret to record the severe illness of Dr. Hirsch during the past year, which necessitated his absence for some time from our weekly gatherings. During his absence our pulpit has been ably filled by Dr. Gerson B. Levi, Miss Jane Addams, Madame Bella Pevsner and Mr. Frommensen, and to all of these we are indebted for their instructive and interesting discourses.

We are also indebted to Doctor Franz Oppenheimer, of Berlin, for his scholarly address of last Sunday.

Messrs. Wilhartz and Samuels have as usual rendered excellent services as readers and we thank them for their willing co-operation.

Our ushers have not failed us in giving their valuable services at all sessions during the year, and it were ungrateful on our part not to make special mention of our obligations to these gentlemen, upon whom we may depend at all times to assist us in properly providing for those who attend our services.

Dr. Elkan W. Fishell has just completed twenty-five years of faithful service as our head usher. Such unselfish and untiring devotion calls for more than mere comment and I know that you, my friends, will join me in having proper resolutions spread upon our records and presented to Doctor Fishell tokening our thorough appreciation of his many years of labor of love in our behalf.

The excellent work of our organist and choir has been up to its usual high standard and to voice our appreciation to them is a pleasure in which I know all of the Congregation join me.

You will learn from the reports of our Secretary that we are in excellent financial condition. It is reasonable to expect that within a few years our scrip shall have been retired according to promise, and we will be in a position to adopt other measures toward the further growth of Sinai.

The splendid Concerts given every Sunday evening in our Temple, under the leadership of Mr. Dunham, and in which Sinai has been the gracious host, have met with the approval and the applause of many thousands who are thankful for the opportunity of hearing good music at a very small cost.

In reviewing the work of the year it is gratifying to be able to again record the fact that harmonious co-operation has prevailed on all sides. No factional discords exist in Sinai. The utterances of our pulpit are free and unrestrained, and in the broad and liberal spirit which marks the attitude of Sinai towards all that tends towards improvement and development, no senseless bickerings and discords are evident and our hope and conviction is that such conditions will always prevail in our midst.

You all join me in the earnest wish that Doctor Hirsch will continue in good physical health for many, many years to come with unabated mental vigor, such as has made Sinai what it is, the best, the most consistent, the greatest Jewish Reform Congregation in the world.

Respectfully submitted,
MOSES E. GREENBAUM,
President.

REPORT OF EXECUTIVE BOARD

Since the date of the Fifty-second Annual Meeting of Members of the Congregation, the Executive Board has held seven regular meetings and two special meetings.

MEMBERSHIP.

At the time of the last annual meeting we had 671 members, classified as follows:

562 Regular members, 6 Widows, 20 Special members and 83 Associate members.

Since the last annual meeting of members there has been an increase in our regular membership of 13, in our special membership of 19, and in our associate membership of 13, a total of 45 new members.

The following new members have been added to the membership roll:

REGULAR MEMBERS.

Alfred Kohn, S. Rosenthal, William Nussbaum, H. Waldeck, I. Philipson, S. W. Winefield, Milton J. Foreman, Mrs. Belle Schlesinger, Henry Felsenthal, Irving N. Klein, Zachariah Lippe, Louis Turvias, Henry Freund.

SPECIAL MEMBERS.

Joseph Feuchtwanger, Edgar N. Greenebaum, Erwin O. Freund, Arthur W. Straus, Armand Deutsch, Arthur Weinberg, Sidney H. Kahn, Emanuel Loewenstein, Harold Foreman, Dr. Wollenberger, M. E. Greenebaum, Jr., Walter Greenebaum, Joseph L. Eisendrath, Dr. J. C. Friedman, Joseph Weil, Leonard Florsheim, Milton Loewenstein, Hamilton Moses, Louis W. Lepman.

ASSOCIATE MEMBERS.

Arthur Lederer, Sol Kurz, Bertram Nussbaum, Milton S. Yondorf, E. G. Hefter, Jerome A. Turvias, Clarence Israel, Leopold Weiskopf, C. L. Callman, Ivan Reitler, Sam Marx, Max U. Epstein, M. D. Weingarten.

During the past year we have lost by death and resignation, the following members:

Ed. Hyman, M. S. Mossler, M. Sablin, S. R. Meyer, Eugene Gutman, B. F. Porges, S. A. Lewinsohn, Mrs. Eisenstaedt, Harry W. Hahn, S. K. Cohen, Charles S. Mayer, Sig. Stein, William S. Newberger, Allen Kander, Arthur I. Marks, Hy. L. Rissman, E. J. Flonacher, and Gerard Brown.

SCHOOLS.

The report of the Committee on Schools is embodied in the reports of Miss Adelaide Weiger, as Superintendent of the West Side Religious School, and of Mrs. M. A. Weinberg, as Secretary of Sinai Sabbath School, which are as follows:

To the Executive Board of Chicago Sinai Congregation.
Gentlemen:

I have the honor to submit to you the following report of the West Side Religious School.

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In September, 1913, the regular work of the year was begun. As all of the teachers of the preceding year had returned, no time was lost in organization. Six classes were formed providing for pupils from six to fourteen years of age.

The average attendance is one hundred and twenty-five pupils. The membership of the school is much greater. Owing to home conditions, some of the children are very irregular in their attendance. To overcome this habit the class work is made as interesting as possible. In other localities, children attend religious schools at the desire of their parents. The West Side children come voluntarily.

The course of study planned by Dr. Hirsch for the Sinai Religious School is carefully followed in the West Side School. The opinions of the parents are sincerely respected by the teachers although much emphasis is laid upon the principles of Reform Judaism.

The holiday celebrations leave pleasant memories in the minds of the pupils. The annual visit to Sinai Temple is greatly enjoyed by the West Side children. This year they had the pleasure of taking part in the Purim entertainment.

The graduation program has proven successful. It has been an inducement to the older pupils to complete their work. It brings the parents to the school and leads them to co-operate with the teachers. The school wishes to express its gratitude to Mr. A. G. Becker and Mr. E. L. Glaser for their kindness in making these exercises possible.

Because of the changes in the neighborhood, the school is not reaching as many children as it should. The district is fast becoming a commercial center. Many of our most loyal pupils have moved so far away that they are unable to walk to school. Some come once in a while when they have saved pennies enough to pay their car-fare. We look forward to the time when our school will be situated farther west where there are hundreds of Jewish children who need the influence of Sinai.

Respectfully submitted.
ADELAIDE WEIGER.

"Chicago, April 5th, 1914.
"To the President and Executive Board of Chicago Sinai Congregation.
Gentlemen:

I beg leave to present to you the following report of the Sinai Sabbath School for the year ending March 29th, inclusive.

The enrollment for the year 1913-1914 was six hundred and ten pupils; of these ninety-five left during the year for one cause or another, but principally owing to sickness, making the number of pupils at present in our school five hundred and fifteen.

The attendance on the whole was very good. With the exception of two or three Sundays, the number present at each session was about five hundred.

Two hundred and forty-eight notices were sent to parents notifying them of the irregular attendance of their children, and the replies showed that the cause was sickness.

Thirty-seven pupils were perfect in attendance, being neither absent nor tardy during the year. Forty-six were absent only one Sunday and six were tardy once but never absent.

The class under the direction of Dr. Hirsch numbered sixty-five for this year. Forty-one pupils in the class are to be confirmed; of the remaining twenty-four the majority desire to continue in the class for next year and then be confirmed.

The singing under the very able instruction of Miss Meta Rosenthal has improved very much and is quite a feature of our assemblies. The management of the Sabbath Schools hopes to arrange for some mothers' meetings next year in order to further and increase the interest in our school.

We are pleased to report quite an advent of visitors to our school during the past year and sincerely hope for its continuance.

A Sabbath School Committee composed of members of the Sinai Temple Sisterhood will aid us in our endeavor to make our School a model Sabbath School.

The Hanukkah celebration in December and the Purim play in March were very enjoyable features for the children.

We shall continue our school during the month of May and close Sunday, May 31st. We shall aim to keep up our attendance until that time.

Next year we shall in all probability be equipped with a good stereopticon machine when our work will often be supplemented by pictures of biblical interest.

Our reference library is slowly growing; we hope that in the coming year its growth may be more rapid.

Respectfully submitted,
MRS. M. A. WEINBERG,
Secretary."

SEATS.

There are 2,023 seats in the new Temple, valued at $570,905.00, according to the adopted scale of prices. Of these seats 1,396 are on the main floor, valued at $498,200.00, and 627 are in the balcony, valued at $72,705.00.

We have sold on the main floor 1,142 seats, valued at $429,375.00, leaving unsold 254 seats, valued at $68,825.00. In the balcony we have sold 129 seats, valued at $1,004.00, leaving unsold 498 seats, valued at $62,665.00.

The total number of seats sold on the main floor and balcony combined is 1,271, valued at $439,415.00. The total number of seats on the main floor and balcony combined is 752, valued at $131,490.00.

The terms of the following members of the Board will expire at this meeting: Isaac Keim, Julius Loewenthal, Carl Joseph and Walter Rosenbaum.

BUDGET.

From our experience of the past year in the maintenance of the new Temple and Social Center Buildings, we submit the following calculation of estimated receipts and disbursements, and in so far as the same meets the views of the Congregation, we recommend their adoption:

CHICAGO SINAI CONGREGATION.
BUDGET FOR FISCAL YEAR 1914-1915.
ESTIMATED DISBURSEMENTS.

Salary to Dr. Hirsch	$15,000.00
Extra compensation	5,000.00
Choir	7,500.00
Sabbath School	4,000.00
Lighting	4,000.00
Heating	3,000.00
Maintenance of buildings	3,000.00
Social Center	8,000.00
Interest on outstanding scrip	3,500.00
Office expenses	1,800.00
Janitor service and other labor	4,000.00
Postage, printing & advertising	1,500.00
Union of Amer. Hebrew Congregations	698.00

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American Jewish Committee.....	250.00	
Sundries	2,059.39	
Forward		$63,307.39

ESTIMATED RECEIPTS.

Dues from 560 regular members at $40.00	$22,400.00	
Dues from 14 widows at $20.00.	280.00	
Dues from 40 special members at $40.00	1,600.00	
Dues from 84 associate members at $16.00	1,344.00	
Interest on deferred payments for seats	1,500.00	
Cash in bank April 1, 1914.....	1,029.99	
		28,153.99
Deficit		$35,153.40

To cover the deficiency shown by the foregoing budget we will have to levy an assessment of eight per cent upon the value of the sold seats, which is $439,-415.00. The levy of such an assessment is accordingly recommended by the Board.

All of which is respectfully submitted by the Board.

Executive Board.
Secretary.

REPORT OF TREASURER OF BUILDING FUND.

To the President, Board of Directors and Members of Chicago Sinai Congregation.

Gentlemen:

I take pleasure in submitting herewith my annual report as Treasurer of the Building Fund. The receipts and disbursements for the fiscal year are as follows:

RECEIPTS.

Cash in bank April 1, 1913.....	$24,240.33
Received from general fund	25,136.44
Interest on real estate bonds to Nov. 1, 1913.	275.00
Interest on bank balances to March 31, 1914.	555.80
Total	$50,207.57

DISBURSEMENTS.

Interest paid on script	$4,185.01	
Script redeemed April 1, 1914...	4,904.38	
Architect fees, final payment....	564.95	
Temporary investment in real estate bonds	30,000.00	
Rental of safety deposit box.....	5.00	
Stationery and printing	4.50	39,663.84
Cash in bank April 1, 1914		$10,543.73

The present condition of the building fund is as follows:

Our resources are:

Real estate bonds	$30,000.00	
Due from seat holders	30,397.50	
Due from general fund	63.07	
Cash in bank April 1, 1914.....	10,543.73	
		$71,004.30

Our liabilities are:

Balance due on construction A-C.	$21,881.39	
Outstanding script	76,604.62	
Unredeemed Old Temple Pew Cert	800.00	
		$99,286.01
Showing a deficiency of		$28,281.71
Against which we have unsold seats valued at		$131,540

This deficiency seems insignificant when you take into consideration the facts that we began operations with a deficit of $82,623.17, we have paid $32,942.66 as interest to subscribers to our Building Fund and we have acquired property at a cost of $547,618.91, practically all paid for.

The matter of the adjustment of the general contract with the Thompson-Starrett Co. is still in abeyance, but I am quite certain that it will be finally and satisfactorily disposed of within a very short time.

In compliance with a resolution passed at the last meeting of the Board of Directors, $10,000 worth of certificates of indebtedness will be redeemed on May 1st, 1914, and for the purpose of ascertaining which of these certificates shall be retired, a drawing will take place this evening.

Respectfully submitted
GUSTAV FREUND.
Treas. Building Fund.

Some Aspects of the Immigration Problem.

By Max J. Kohler.

(Continued from last week.)

Mr. Proper, in his valuable work Colonial Immigration Laws, deals with attempted colonial legal regulation of immigration, chiefly in the direction of attempting to exclude convicts (many thousands of whom arrived in the eighteenth century), and paupers, and the physically unfit, and how these efforts were largely thwarted by the Crown's veto power, as also by the British policy of discouraging immigration, shortly before the Revolution. Valuable historical legal material from England's point of view, supplementing this study, is to be found in William F. Craies' interesting article, "Compulsion of Subjects to Leave the Realm."[16] Mr. Proper mentions, but does not consider in detail, the different nationalities included our colonial immigration; calls attention to the fact (p. 70) that the Carolinas and Georgia "at the outbreak of the Revolution, had a greater number of foreign-born inhabitants than any other three of the colonies;" and concludes that (p. 81) "much that is best and noblest in America is a monument to the superior mental and physical constitution, the vigor and deep religious faith of the foreign immigrants" of colonial times.

As above noticed, the Irish figured as a considerable factor in our population even before 1790. Burke in his European Settlements in America refers to the large number of Irish settling in 1750-1754 in Virginia, Maryland, and the Carolinas; and many thereafter settled in Pennsylvania. The heavy colonial immigration of Irish, French, Spanish, and others, and of English and German Catholics, to say nothing of the sprinkling of Jews, also rebuts Professor Fairchild's assertion that the country at the close of the Revolution was homogeneously Protestant.[17]

In colonial days the heaviest race-stream was made up of the German immigrants. William Penn invited them to settle in Pennsylvania immediately after that territory was granted to him, and they became an important element in the population from the founding of Germantown in 1683, becoming very numerous after the Palestine persecutions early in the eighteenth century. Benjamin Rush wrote in 1789 a valuable and unbiased account[18] of the German population before our first census. He quotes[19] Governor Thomas of

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Pennsylvania as saying in 1747 that the Germans of Pennsylvania were three fifths of the whole population (of 200,000 and that "they have, by their industry, been the principal instruments of raising the state to its present flourishing condition, beyond any of his Majesty's colonies in North America"—and nearly all came over as redemptioners or indentured servants. As early as 1790, five sixths of East Pennsylvania was German.[20] Rush himself emphasizes their enormous value in developing agriculture throughout the colonies. Professor Geiser has correctly observed[21] that from 1728 to the end of the century "the history of immigration is practically that of servants (indentured or redemptioners) under various conditions," a statement confirmed by Kapp,[22] and it is shown by von Fürstenwärther[23] to have been true as late as 1818. The German immigration to Pennsylvania was so great, as early as 1718, that fears were at first entertained that Pennsylvania would cease to be a British province, and the governor was compelled to veto a bill forbidding further immigration into Pennsylvania, "because of its cruelty."[24]

In general, though almost everything stood in the way of assimilation, these German immigrants were promptly assimilated. In exceptional cases, however, like that of the "Pennsylvania Dutch," they remain alien, even after one hundred and fifty years down to our own day. Franklin observed in 1759 that "the labor of the plantations is performed chiefly by indentured servants, brought from Great Britain, Ireland, and Germany; because of the high price it bears, it cannot be performed any other way." And it is to specialized studies of the system of indentured servants or redemptioners in the colonies that we must turn for knowledge of the position of the early immigrants in general.[25]

It is difficult to conceive of any system less calculated to promote assimilation than this "indentured servant" system in colonial days, under which non-English-speaking individuals and families were brought over to be sold into a form of slavery for a term of years to pay their passage money; who came in quantities not limited by any demand, so that prices were arbitrarily high or low; who were not permitted to return, because the only possible profit in the venture arose from keeping them here; and who were often obliged as a condition of emigrating to renounce the right to return to their native homes; whose time was not their own during the years of their involuntary servitude, so that even the primitive schooling then possible was practically, economically, and socially segregated from their masters. Truly, the historical student cannot agree that the colonists were "a homogeneous lot of Englishmen and Protestants;" and it is part of our miraculous history that agencies then brought into action (and which are today more, not less, potent) have resulted in our quick and healthy absorption of the immigrant.

Our earliest accurate immigration records begin in 1820, under the federal law of 1819, though there is a recent estimate which indicates that 345,000 aliens arrived between 1776 and 1820, an estimate none too high, when we consider the unrest caused by the reactionary conditions following the downfall of Napoleon, and European famines of this period, as well as systematic stimulation of immigration to the new land of freedom and political and economic equality. The act of 1819 also sounded the deathknell of the redemptioner system, as its provisions for decent treatment and adequate space aboard ship rendered the old methods hazardous and unprofitable.

II.

The period from 1820 to 1881 was marked by a continuance of the same stream of immigrants that had characterized the earlier period, except that the numbers became somewhat greater, by reason of financial depression abroad, famines, and occasional political and religious unrest, on the one hand, and superior industrial and political opportunity here, on the other. Kapp, writing as far back as 1870, well said that "the territory which constitutes the present United States owes its wonderful development mainly to the influx of the poor and outcast of Europe;"[26] and he noted a fact which could be fully recognized only since we began to collate accurate statistics of emigration from the United States in 1907—that "bad times in Europe regularly increase, and bad times in America invariably decrease, immigration."[27] The figures he presents as to the illiteracy of the immigrants of 1868, made up almost wholly of German, Swiss, Irish, Scotch, and English,[28] are interesting as being substantially the same as prevail today; 7,397 immigrants for whom positions were secured, out of 31,143, could neither read nor write, there being 3,096 illiterate males out of 18,114, and 4,301 females out of 13,029. There were 2,714 Irish, Scotch, and English illiterates out of 9,269 and out of 23,315 Irish, Scotch, and English female servants 7,682 could neither read nor write.

In J B. Angell's review of the books of the German traveler Löher, dealing with his German-American compatriots of the middle of the nineteenth century,[29] we read of the German "brawler and ruffian in Philadelphia" and the "tumultous haranguer and street-fighter of New York." He adds:

> Many a German is amazed and grieved at the great moral contrast between multitudes of immigrants and the quiet citizens of his ancient home. The cause is apparent. The tares are suffered to grow with the wheat. No hundred-handed police repress every budding vice. Even the reaction which is natural after escape from governmental oppression is not at all checked.
>
> The large number of inmates of German jails and workhouses aroused special comment.
>
> Conditions among the Irish here at that time were, of course, far worse, in view of the Irish potato-famine, general Irish economic distress and conditions of living, lack of school facilities, and governmental neglect.[30]

The Immigration Commission and numerous restrictionists endeavor to show that persecution, which drove so many people here in the past, is no longer an important factor; but the truth is that during the nineteenth century this factr was practically negligible as compared with the persecutions driving the Jews, Finns, Poles, and Armenians over in our day.[31] Throughout our national history, superior economic opportunity has been the chief inducement of immigration.

During the period from 1821 to 1881 over 10,000,000 immigrants came to this country, and in the period from 1881 through 1910 over 17,000,000 more, these figures making no allowance for returning immigrants coming again. The average of 13,802 per year for the decade 1820 to 1830 rose to 59,913 per year for the following decade, and to 171,235 per year between 1841 and 1850, 259,524 per year the next decade, then fell to 231,482 to rise again in successive decades to 281,219, 524,661, 368,756, and to 879,539 per year for the last decade. In 1842 the hundred-thousand mark was passed, and in 1905 the million mark.[32] The reports of the Commissioner General of Immigration

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show that from 1820 to 1912 the various countries sent us immigrants in the following numbers.[32]

	1820-1912	Since 1881
Netherlands	190,954	143,746
France	487,504	171,262
Switzerland	244,364	155,052
Scandinavia	2,014,245	1,603,178
Italy	3,426,377	3,345,096
Germany	5,411,444	2,359,469
Great Britain and Ireland	7,951,671	3,410,049
Austria	3,510,379[1]	3,429,634
Russia	2,712,316	2,704,815
Other countries	3,661,000	
	Since 1861[1].	

These figures show that although the countries of northern and western Europe no longer furnish the same percentage of immigration as before 1881, they continue sending appreciable numbers; and, on the other hand, they indicate that the countries of southern and eastern Europe had sent us some immigrants long before 1881. They reflect also the great economic development of the countries of western and northern Europe, which accounts for decrease of immigration from there, and the economic backwardness and religious and political persecution of the southern and eastern countries.

This is noth the place to enlarge on the invaluable services rendered by the immigrants to this country from 1820 to 1881; neglected as the subject is, no candid student can deny that to them we owe much of our great development and prosperity, and that their patriotism has always been at our command.[34] Nor should we be misled by the occasional former criticism of the "old" immigrant, and the dangers that beset our country in the past; the sober sense of the country always welcomed the immigrant, and recognized his value. Particularly outspoken on this point have been such great statesmen as Washington, Jefferson, Madison, Lincoln, and Cleveland, despite efforts of restrictionists to unearth an occasional passage indicating that one or more of these leaders realized that possible dangers also beset us from the immigrant. The anti-French feeling of John Adams' administration led to the passage of our Alien and Sedition laws, it is true, but that very issue drove the Federalists out of power for decades; and the Republican platform of 1800 foreshadowed Jefferson's famous presidential message of 1801, which laid down our established national policy in the rhetorical question: "Shall we refuse the unhappy fugitives from distress that hospitality which the savages of the wilderness extended to our forefathers arriving in this land? Shall oppressed humanity find no asylum on this globe?" Time and again, this policy was reaffirmed in Congress, in the press, and in national party platforms; our ministers abroad were even instructed to seek to remove obstacles to emigration[35] and President Lincoln induced the passage of a bill to encourage immigration and to furnish free transportation into the interior. The incident of the Know-nothing movement was due chiefly to religious prejudice, and soon passed away. The History of Immigration Investigation and Legislation, prepared by the Senate Committee on Immigration, dated February 22, 1893, correctly states (p. x.)that "from the foundation of the government until about the time of the passage of the national statute of 1882 the prevalent sentiment seemed to be the encouragement of immigration." The Chinese exclusion agitation in the seventies first led to the organization of labor-union sentiment against admission of the Chinese; and subsequently to the present-day agitation for restriction of all immigration.

The argument that immigration has decreased the native American birth-rate and precluded an increment of native population as great or even greater, scarcely merits serious considerations; much less does the extraordinary assumption that the possible increment thus displaced would have accomplished more for us than did the immigrant increment.[36] The Census Bureau, in its work A Century of Population Growth (pp. 85-9), concludes that in 1900 immigration contributed thirty million souls to our population and forty billion dollars to our wealth.

[16] Law Quarterly Review, vol. 6, pp. 388-409.

[17] See Gen. Walker's article, "Growth and Distribution of Population," in Harper and Brothers' First Century of the Republic; also Emmet, "Irish Immigration during the Seventeenth and Eighteenth Centuries," in Journal of the American Irish Historical Society, vol. 11; O'Meagher, "Irish Immigration to the United States since 1790," idem, vol. IV; Byrne, Irish Emigration to the United States; Catholic Encyclopedia, article on "Migration" and bibliography and related articles; Callender, Selections from the Economic History of the United States; series on foreign elemenis in American history by Goebel, Colgrove, Chandler, and Shepherd, in Report of the American Historical Association for 1909; series by Casson, in Munsey's Magazine, vols. 34, 35, on different elements in American history; Commons, Races and Immigrants in America; Schurz, "True Americanism," in Speeches, Correspondence and Political Papers; Fosdick, French Blood in America; Flom, Norwegian Immigration into the United States; Learned, The Early Immigration and the Immigration Question of Today (Pa-German Soc. Pubs., XII); Grace Abbott, "Bulgarians of Chicago," Charities, vol. 21, p. 653; also her article on "Immigration," in The Survey, Jan. 7, 1911, as well as article on "Immigrants in Cities," by E. A. Goldenweiser, in same issue; also Bushee, Ethnic Factors in the Population of Boston.

[18] Account of the Manners of the German Inhabitants of Pennsylvania, edited by I. D. Rupp.

[19] Ibid., p. 5.

[20] Ibid., p. 13, note.

[21] Redemptioners and Indentured Servants in the Colony and Commonwealth of Pennsylvania, pp. 25, 41.

[22] Immigration and the Commissioners of Emigration of the State of New York (1870), p. 9.

[23] Der Deutsche in Nord Amerika, outlining the author's mission to America for the sole purpose of studying immigration conditions of that day.

[24] S. H. Cobb, The Palatine or German Immigration to New York and Pennsylvania, p. 30.

[25] See Geiser, op cit.; Foust, op cit.; Ballagh, White Servitude in the Colony of Virginia; and Byrd, "Slavery and Indentured Servants," in the American Historical Review, vol. I, p. 88.

[26] Immigration and the Commissioners of Emigration of the State of New York, p. 5.

[27] Ibid., p. 17.

[28] Ibid., pp. 116-117.

[29] North American Review, vol. 82 (Jan., 1856), pp. 248-265.

[30] Compare Walker, Discussions in Economics and Statistics (edited by D. R. Dewey), vol. II, p. 472.

[31] The reader who seeks an interesting historical analysis of the motives of nineteenth century immigration may find much light in a paper by Thomas W. Page on "Causes of Earlier European Immigration to the United States" in Journal of Political Economy, vol. 19, pp. 677,685 et seq.

[32] Vol. 3 Reports Imm. Comm., pp. 4, 5.

[33] For figures of 1912, see Report, p. 80.

[34] See particularly Coman, Industrial History of the United States; Kapp, Immigration and the Commissioners of Emigration; Low, American People; Bryce, American Commonwealth; Faust, German Element.

[35] Niles' Register, vol. 65, p. 265.

[36] Dr. Hourwich satisfactorily disposes of this argument in his work Immigration and Labor, pp. 221-7, by showing that the decrease of the birth-rate is a universal phenomenon today, and is particularly marked even in Australia, where there has been practically no immigration latterly; Gen. Walker seems first to have formulated the theory (Discussions in Economics and Statistics, II, pp. 417 et seq., 437), but, aside from the fact that the world-wide character of this decrease was not then recognized, Gen. Walker had himself previously scientifically explained the decreasing birth-rate quite differently (Id. II, p. 29 et seq., especially pp. 42-3, 44, 195, 204; also his essay in The First Century of the Republic pp. 235-6).

(To be continued.)

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Dr. Emil G. Hirsch. Confirmation exercises will be held on Sunday, April 19th. Services commence at 10 a. m.

B'nai Sholom Temple Israel.

53rd St. and Michigan Ave.

This Saturday (April 18th) morning at 10 o'clock services will be held in the Community House at 53rd Street and Michigan Avenue. Dedication services will be held in the Temple Building on Friday evening, April 24th, at half past seven o'clock, on Saturday morning, April 25th, at ten o'clock, and on Sunday morning at ten o'clock. Cards of admission and invitations have been sent to all the members of the congregation, to all who contributed to the Building Fund, to the Presidents and Rabbis of the Reform Congregations of Chicago. No seat, however, will be reserved for more than fifteen minutes after the hour set for the service.

Program.

Friday Evening, April 24th.

Organ—March Religeuse.....Guilmant
Ma Tovu .....Spicker
Choir
Seu Sheorim .....Lewandowsky
Choir
Presentation of Key.....
.....Alfred S. Alschuler, Architect
Acceptance and Transfer of Key.....
.....Isaac M. Solomon
(Chairman of Building Committee)
President's Response....Simon Richter
Dedicatiton Prayer..Dr. Gerson B. Levi
Shehecheyonu ..... Traditional
Choir
Borechu ..... Zollner
Sch'ma ..... Zollner
Eternal Truth .....Faure-Shelley
Michomocho ..... Spicker
Veshom'ru ..... Tradi'tional
May the Words.....Attenhofer
Anthem—God is my Strong Salvation— .....Gilchrist
Address.....Mr. Moses E. Greenebaum
Address .....Mr. Harry C. Levinson
Organ—"Elevation" ..... Rosseau
Sermon.....Rabbi Tobias Schanfarber
Anthem—Hallelujah .... Lewandowsky
Sermon.....Dr. Kaufman Kohler
Anthem—Psalm xxx .....Costa
Choir
Benedietion.....Dr. Emil G. Hirsch
Organ—March, Tannhauser ....Wagner

Saturday Morning, April 25th.

Organ—Chorus, G minor.....Hollins
Adon Olom .....Sulzer
Choir
Tov Lehodos .....Spicker
Choir
Borechu ..... Sulzer
Sch'ma ..... Sulzer
Eternal Truth .....Beethoven
Michomocho .....Beethoven

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Overdrafts	2,779.04	
		$1,049,558.57
Furniture and fixtures		6,700.00
Demand loans	388,888.12	
Cash and due from banks	269,991.57	
		658,859.69
		$1,673,618.26

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Surplus	120,000.00	
Undivided profits	10,529.17	
		$ 420,529.17
Reserved for taxes and Contingent Fund		2,909.09
Dividends unpaid		90.25
Deposits		1,186,081.24
		$1,673,618.26

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Sch'ma ..... Goldstein
L'echo Adonoi ..... Goldstein
Etz chayim ..... Traditional
Anthem—Trio, Praise the Lord..Giebel
Sermon..... Dr. Isaac S. Moses
Anthem—Send Out Thy Light..Gounod
Sermon..... Dr. Gerson B. Levi
Anthem ..... Choir
Benediction..... Dr. Kaufman Kohler
Organ—Concert Etude..... Shelley

Sunday Morning, April 26th.

Organ—Scherzo from Fifth Sonata... ..... Guilmant
Anthem—I Will Lift Mine Eyes to the Hills ..... Baldwin
Borechu ..... Sulzer
Sch'ma ..... Sulzer
Eternal Truth ..... Faure-Shelley
Michomocho ..... Sulzer
Kodosh ..... Spicker
Elohenu ..... Goldstein
May the Words of My Mouth..Goldstein
Hallel Service ..... Dunachevsky

Choir

Seu Sheorim ..... Goldstein
Kimitzion ..... Traditional
Sch'ma ..... Goldstein
L'echo Adonoi ..... Goldstein
Etz chayim ..... Traditional
Anthem—The Lord is My Light..Parker
Sermon..... Dr. Emil G. Hirsch
Anthem—Hallelujah, Amen ..... Handel
Benediction..... Dr. Gerson B. Levi
Organ—March ..... Meyerbeer

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Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple.
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Services will be held on Friday evening, April 24th. The subject of the sermon by Rabbi Samuel S. Cohon will be "Strange Fires."

Isaiah Temple,
Vincennes Ave. and Forty-fifth St.

Dr. Joseph Stolz, Rabbi. "Lest We Forget" will be the subject of the sermon this Sunday morning, at 10:45 o'clock.

South Side Hebrew Congregation,
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham,
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M. Weil, Rabbi. Passover services will be held Saturday, April 11, and Sunday, April 12. Rabbi Weil will speak Saturday on "Religious Freedom." Sunday morning Dr. Gerson B. Levi will preach. Services begin at 10:00 o'clock.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montefiore Congregation,
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Women's Societies

Chicago Sinai Temple Sisterhood.

A meeting will be held Tuesday, April 21st, promptly at 2:30 p. m., at Sinai Social Centre. Open discussion of future plans and purposes of the organization. All women eligible to membership wishing to join the Sisterhood are also invited to attend.

Conference Jewish Women's Organizations.

The next meeting of the Conference of Jewish Women's Organization will take place on Monday, April 27, 1914, at 2 p. m., Stratford Hotel. Nomination of officers.

Junior Auxiliary of the Mother's Aid.

The next meeting of the Junior Auxiliary of the Mother's Aid of the Chicago Lying-in-Hospital and Dispensary will be an election of officers for the coming year. It will be held on Monday, April 20th, at 1.30 p. m., in the vestry rooms of Isaiah Temple.

Baron Hirsch Woman's Club.

At the annual meeting of Baron Hirsch Woman's club the officers chosen for 1914 were: Mrs. B. Englehardt, President; Mrs. S. Lande, First Vice-President; Mrs. A. Steindler, Second Vice-President; Mrs. Sidney Mandl, Treasurer; Mrs. E. J. Danek, Corresponding Secretary; Mrs. Harry Pollock, Recording Secretary.

The following were chosen officers of the Co-Workers of the Baron Hirsch Woman's club for 1914: Miss Celia Dreifus, President; Miss Amelia Haslacher, Vice-President; Miss Fannie Kramer, Second Vice-President; Miss Rose Geisman, Recording Secretary; Miss Sadie Wolfson, Financial Secretary; Miss Mildred Alexander, Treasurer.

The program was in charge of Mrs.

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E. Enelow and Mrs. D. Saxe, and consisted of readings by Miss R. Kramer, songs by Miss Lillian Steele, Miss Lillian Lipsie, and Master Freddie Glickman, the last in a group of juvenile songs and dances.

Local News

Sinai Orchestral Concert.

Mr. Albert Lindquest, Tenor, will be the soloist at the 25th and last Sinai Orchestral Concert for the season, to be given Sunday evening, April 19th, at 8:15, at Sinai Temple, 46th Street and Grand Boulevard. He will sing "Salve Dimora," from Faust, by Gounod, and a group of songs. The Orchestra, under the direction of Mr. Arthur Dunham, will play: Overture—"Abbu Hasaan," Weber; Minuet, Boccherini; "The Cascanet," Ketten, (arranged for Orchestra by Arthur Dunham); Echo "Romanza," Moes, (for two English horns); "Barcarolle" from "Tales of Hoffman." Offenbach; Polka—"Les Feuvettes," Bosquet; Bal Scene, Meyseder-Hellemesberger. Mr. Dunham will play an organ solo.

Report of Patients Treated at Michael Reese Hospital During Month of March, 1914.

Free patients 673, days of service 6,495; Private ward patients 213, days of service 2,056; Private room patients 199, days of service 1,853; Total 1,085; days of service 10,406.

Chicago Hebrew Institute Activities.

Professor F. R. Moulton, of the University of Chicago, will give a stereopticon lecture on the "Origin and Development of Worlds," at the Chicago Hebrew Institute, Wednesday evening, April 22nd, at 8 o'clock.

The next concert to be given at the Chicago Hebrew Institute, under the direction of Mr. Alexander Zukovsky and members of the Chicago Symphony Orchestra, will be on Sunday afternoon, April 19th, at 2:30 o'clock. The program, which is devoted to the memory of the great Russian composer, Peter Tschaikowsky, will be as follows: 1. Waltz—"Sleeping Beauty"; 2. Barcarolle in June; 3. Romance; 4. Serenade Melancholique, Violin Solo by Mr. Alexander Zukovsky; 5. Selection from Opera "Eugene Onegin"; 6. Andante Cantabile; 7. March—"Slave."

Betrothed.

Mrs. Annie Rezenstein announces the engagement of her daughter, Selma, to Edward M. Rosenthal.

Mr. and Mrs. Louis Rosenblum of Philadelphia, announce the engagement of their sister, Miss Anna F. Axler, to Walter K. Greenebaum of Chicago.

Mr. and Mrs. M. Green of 5253 Prairie Ave., announce the engagement of their daughter, Elsie, to Herman J. Glickman.

Mr. and Mrs. Milton B. Joseph of 3968 Lake Park Ave., announce the engagement of their daughter, Gertrude H., to Mr. Robert L. Wolff. At home Sunday, April 26th.

Died.

BLUM—Simon S. Blum, March 26, 1914, in his fifty-seventh year, at Bucharest, Roumania, husband of Hananda, father of Stanley, and brother of Julius. Funeral Sunday afternoon, April 5th, at 3 p. m., in chapel at Rosehill.

KAUFMAN—J. Henry Kaufman, aged 60, husband of De Borah Wolfe Kaufman, father of Henry, Marion, Saling, Eva, Sara, and Isabel. Funeral services at late residence, 3938 Grand Blvd., Friday, April 3rd, 10:30 a. m. Interment at Rosehill.

FOREIGN NEWS

The Governor of Kiev has prohibited the delivery o fa lecture on the Yuschinsky case, on the third anniversary of the murder, by the notorious Black Hundred student Golubieff. The Governor considered such a function to be likely to endanger the public peace.

A recent issue of the Dvuglavy Orel ("Two Headed Eagle") has been confiscated because it contained not only incitements to pogroms, but also insulting attacks on the Governor for his prohibition of Golubeff's lecture. The "Unionists" managed, however, to circulate a large number of copies before the confiscation order was issued.

On the anniversary a large band of Black Hundred agitators gathered at the grave of Yuschinsky, where Golubeff and others attempted to deliver speeches, but were prevented by the police. Golubeff himself and the editor of the "Two-headed Eagle" are to be prosecuted under Article 1034 of the Penal Code for circulating false information concerning Government officials.

In a characteristic article headed "Beware of Passover Cakes!" the Zemschina warns its readers that the Jewish feast of Passover is approaching and the preparation of unleavened cakes is being hurried on everywhere, even in the towns and townlets situated outside the Pale. Not satisfied with devouring those cakes themselves, says the journal, the Jews are in the habit of inducing Christians to eat them for the purpose of "contaminating" them by "feeding them on the blood of a Christian tortured to death, which forms a necessary ingredient of Passover cakes."

The alarming effects of the "ritual" agitation were illustrated in a case heard on March 23rd before the magistrate for the 50th district of St. Petersburg.

On Novmeber 6th last, while the Beilis trial was proceeding at Kiev, a writer named N. O. Linovsky and his son came out of a house near the Nicholas station, leading by the hand a girl of ten. As the girl was crying, a passerby named Goreff shouted out that the Jews were abducting a Christian girl, and summoned the policeman on duty to take them to the station. Goreff assured the crowd which had collected that the girl was a Russian, and her abductors Jews. In reply to the policeman's questions the girl stated that she was going with her father and her brother. Goreff was not satisfied, however, but followed M. Linovsky, repeating his allegations. The crowd took Goreff's part, and expressed their feelings very forcibly. The parties therefore went to the police-station, where the Commissary, however, did not think it necessary to draw up any report.

The St. Petersburg magistrate now

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found Goreff guilty under Article 136 of the Penal Code, and sentenced him to four days' imprisonment.

MORRIS—Dora Morris, aged 85 years. Funeral Wednesday, April 15th, 1 p. m., from Home for Aged Jews, 6140 Drexel Ave., to Emanuel cemetery, Waldheim.

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Domestic News

The Jewish Chautauqua Society has received a cordial invitation from Congregation B'rith Kodesh of Rochester, N. Y., to hold its Twenty-second Annual Assembly in that city. The Board of Directors have accepted the invitation and the next Assembly will be held December 25-31, 1913, in that city. The program committee will hold a meeting to begin plans for the next Assembly.

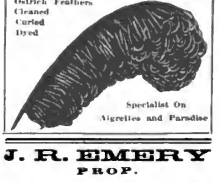
* * *

Harvard has appointed its first Jewish law professor in the person of Felix Frankfurter, who is to take charge of a new department, that of training men for administrative and legislative work.

F. J. Stimson, former Secretary of War, says of him:

In Felix Frankfurter, the professor who is to take special charge of this work, the Law School has obtained a man who most fully represents the new purposes and the old method. Born in Vienna on Nov. 15, 1882, and not coming to America until the summer of 1894, Mr. Frankfurter has during the short intervening years since that date gained a mastery of the historic ideals of American life and an acquaintance and experience with its practical present-day problems which may well put us older Americans to shame. From the public schools of New York City he entered the College of the City of New York, graduating with the degree of A. B. in 1902. Then came a short interval of public school teaching and clerkship in tenement house department under the administration of Robert W. DeForest. In October, 1903, he entered the Harvard Law School from which he graduated in 1906 with the highest honor of his class and a membership on the Law Review.

In July, 1911, he received the appointment of law officer of the Bureau of Insular Affairs in the War Department, a position which he has filled until the present time. As such he has performed the duties of chief legal adviser of the Colonial administration of the United States. All of the important legal problems arising during that period in the government of eight mill-

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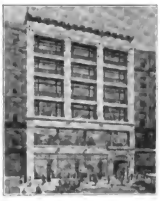
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ion Filipinos, of twelve hundred thousand Porto Ricans, in the virtual protectorate over San Domingo from our administration of its customs, have come before him for solution, and he has argued before the Supreme Court the important litigations therein involved. In addition to these regular duties, he has during the administration of the War Department at least, been continually called upon for help in the miscellaneous questions which are constantly cropping up in that many-sided department. His industry has been indefatigable; his power of absorption apparently unlimited. With a profound scholarship he combines what we so often miss in the scholar, a never-failing good sense and feeling of proportion. With it all he has what amounts to veritable genius for sympathetic acquaintanee and friendship among all types and classes of men. His courses for next year will include the public service laws, criminal law practice and modern penal administration and legislation.

* * *

On April 14th James Seligman, senior member of the banking firm of J. & W. Seligman & Co. of New York, celebrated his 90th birthday anniversary. Mr. Seligman came to this country seventy-five years ago from Bayersdorf, his birthplace, with $40 in his pocket given him by his mother. He learned the weavers trade, but upon his arrival in America he went to Bethlehem, Pa., with his brother William and learned carpentry. One of the buildings of the Young Ladies' Seminary there which he helped to shingle, is still standing. In 1840 the two brothers in Bethlehem and their two other in America, Joseph and Jesse, opened a dry goods store in Mobile, Ala. They were so successful that within a few years they had branches in Selma, Greenshoro, Eutaw, and Clinton, Ala. James Seligman returned to New York in 1844 as buyer for his brothers, and eight years later he started an importing business in this city. At the time the civil war began, the Seligman brothers had accumulated sufficient money to justify an investment medium, and they organized the present banking house of J. & W. Seligman & Co., which gradually from its foundation began to absorb all of James Seligman's interest. He is one of the oldest members of the New York Stock Exchange, which he joined May 3rd, 1869, and he goes to his office at 1 William Street every Monday morning.

Foreign News

At the municipal elections in Alexandria (Egypt), which took place in March, Dr. Valensin Bey and Banker Alfred Campos were elected to city council. Dr. Valensin Bey had held this office before. Mr. Campos is known in Alexandria for his wide philanthropic interests.

* * *

Jews of Denmark celebrated the hundredth anniversary of their emancipation on March 29th. It was by de-

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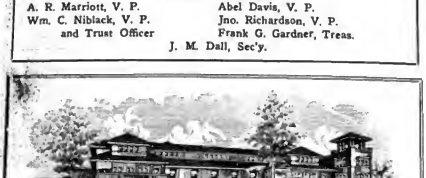
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cree of Frederick VI. in 1814 that citizenship rights were granted the Jews. The B'nai Brith Lodge of Denmark has published a festival volume in honor of the occasion, and the Synagogue in Copenhagen had religious services.

* * *

Chayim Faradji, a member of the Turkish House of Deputies, is candidate for Senatorship. Until a few weeks ago—that is until the last election—Faradji represented the district now represented by another Jew Carasa, who in turn represented Salonika until it passed into the hands of the Greeks.

* * *

A sentence passed by the Riga Court Martial on a private of the 115 Infantry Regiment has aroused consternation among the civilian public. A Jewish conscript named Raskin was being instructed in elementary drill, with others, by a private of longer standing. There was some ill-feeling between Raskin and his instructor, and when the latter turned towards another group Raskin made a threatening movement with his rifle, as if to strike him. His comrades restrained him, and the instruction proceeded. The same evening, in barracks, Raskin told some other conscripts that had he not been kept back he might have killed the instructor. This was reported to the sergeant, who reported it to the captain. A council of senior officers was held, at which it was first proposed to deal with the case summarily inside the regiment, as the threatened man was not an officer nor the superior of the offender. Instead of doing so, the colonel reported to General Rennenkampf, commander of the Vilna Military District, and asked for instructions. He was ordered to try Raskin by court-martial for defiance of military authority. The court-martial was constituted at Riga, and it has sentenced Raskin to twenty years' penal servitude.

* * *

A largely attended Conference of representatives of industry and commerce, held in St. Petersburg on March 23rd, unanimously decided to send a deputation to the Minister of Commerce for the purpose of pointing out that the proposed restrictions on Jewish participation in joint stock companies would undoubtedly impede the development of native industries, thereby increasing Russia's general dependence on foreign industries, while the arrest of the influx of private capital would threaten the country with unemployment and a new economic crisis. The reporter, M. Novossoloff, informed the meeting that at the present moment the Articles of Association of some 300 joint stock companies were being held up at the Ministry of Commerce owing to the difficulties raised by the Ministry of the Interior. The officials of the latter department feared that among the holders of bearer shares there might be Jews who were not entitled to hold real estate outside the Pale of Settlement.

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The Crown Rabbi of St. Petersburg, Dr. Eisenstadt, has, in accordance with wishes expressed both in Russia and abroad, refused to re-admit to the Jewish religion Jewish students who had adopted the Lutheran faith in Finland, and to whom the Government had denied equal rights. The motive of the Rabbi's refusal was the fact that most of the students required the certificates of re-admission into the Jewish religion for the purpose of enabling them to apply for permission to enter the Orthodox faith.

• • •

At Jitomir, in Volhynia, a Jew named Baron was entertaining his relatives and friends on the occasion of the feast of Purim, when the house was raided by the police, who charged those present with holding an unauthorized meeting. Subsequently the alleged delinquents were dealt with administratively and sentenced to a month's imprisonment each, without the option of a fine, while the host himself was sent to prison for three months. Among the thirty-three persons were a woman of sixty and a girl of fourteen.

• • •

At the annual graduation ceremony of the University, seven scholarships were announced, of which five were awarded to Jewish students. The Porter Scholarship fell to Henry Lewis Heimann, Rhodes University College, Grahamstown; and one of the Queen Victoria Scholarships to Harold Gerald Goldwater of the same college. University scholarships were gained by S. N. Senitzky, Victoria College, Stellenbosch, and J. M. Winnitzky, South African College, Cape Town; while the Queen Victoria Memorial Scholarship for Girls, one of the most valuable in the gift of the University, being of the amount of £200 a year tenable for three years, was obtained by Cecilia Shiskin, Victoria College, Stellenbosch. A University Exhibition in the intermediate examination in Arts was awarded to Leo Wynberg, South African College, Cape Town, and an exhibition in matriculation examination to Leo N. Salamon, Dale College, King Williamstown. In the junior certificate examination a bursary was awarded to Frank Forman, North Paarl, Maurice D. Immerman, of Douglas, and Louis Merrish, of Cape Town. The Degree of Bachelor of Science in Mining Engineering was conferred upon Jacob Grusd and Abraham C. Lurie of the South African School of Mines and Technology, Johannesburg.

• • •

The recent expulsion of Jewish traders from various places (especially from the villages in the province of Wilna, and from Simbirsk and Kieff), and more particularly the refusal of the Government to sanction the regulations of over three hundred public companies, because they contained no provision for the restriction of Jewish members, have so exhausted the Christian commercial world that the Council of Trade and Commerce resolved to send a deputation to the Government, to present it with a memorial pointing out that the present anti-Jewish regime was ruining the commerce of the Empire and filling the pockets of foreign competitors.

• • •

The fact that the Russian anti-Shechita Bill had been entrusted to the anti-Semitic Legislative Committee of the Duma has alarmed not only the Jewish communal workers at St. Petersburg, who hurriedly convened a conference to consider the situation, but also the Mohammedans who, by virtue of their religious practices, are equally affected by the bill. The Mussulman faction in the Duma is preparing a violent attack on the measure, and the Premier is reported to be unwilling to embitter the Mohammedans against the Government for the sake of the anti-Shechita Bill.

AN ATTEMPT AT A SCIENTIFIC CLASSIFICATION OF BIBLICAL LITERATURE.

By George A. Barton, Ph. D., in the Biblical World.

To one who looks at the Bible from the standpoint of any other literature it seems to have a unity both of purpose and of style. This is recognized by writers so diverse in their interests as von Soden and Gardiner. This unity comes in part from the intensity with which the biblical writers felt the reality of the deepest inner life, and in part from the fact that the book from beginning to end is so largely dominated by the point of view and the culture of Palestine.

No one who approaches the study of the Bible closely, however, can remain unaware that it is not a book, but a library, containing a considerable variety of literature. There is history, poetry, philosophy, biography, and epistolary literature. It seems at first an easy task to classify this library and put each kind of literature into its proper alcove, and like a good administrator of the Dewey library system, place over each alcove its proper number from 1 to 1,000. When, however, one approaches the task, as I am asked to do, and make a scientific classification of this library from the literary point of view, he finds it a different matter.

The older classification into historical, prophetic, poetical, and epistolary books is obviously inadequate. "Prophetic" can be applied to such books as Daniel and Revelation, only if used in a very different sense from that applicable to Amos and Hosea. Some of the books which used to be counted as historical are not histories, but laws. Large sections of the prophets and fragments of the historical books are poetical, and deserve to be called as much as Job or the Psalms. Some of the so-called Epistles, as Hebrews and James, are obviously not letters at all, but slightly disguised orations.

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and to separate editorial material from the oracles of the prophets, seems, at first sight, to make classification easier, but does not in reality enable one to carry it through, for after all our analysis one form of literature blends into another in many of the writings and defies classification. This is why the books on the history of the literature of ancient Israel, such as Budde's Geschichte der althebraeischen Literatur, Leipzig, 1906, and Fowler's History of the Literature of Ancient Israel, New York, 1912, attempt no classification, but endeavor to trace the genetic origins of existing writings.

The most obvious literary distinction with which to begin a classification of any literature is the division between prose and poetry, but this distinction is applied to the books of the Bible only with great difficulty, partly because of the mixture already mentioned, and partly because of differences of opinion as to what in Hebrew actually constitutes poetry. The late David Heinrich Muller held that most of the prophetic writings were not only in poetry, but that they exhibited a highly complicated poetical structure, while Sievers will have it that large parts of Genesis, which to less highly attuned intellects seem to be prose, are really poetry. One wonders if the sensitive perceptions of the last mentioned investigator would not find poetry in the Century Dictionary or the latest edition of the New York Telephone Book.

Even if experts may differ as to where the line between prose and poetry should be drawn, doubtless there is such a line. We may then take the first step in an attempted classification by dividing the poetical material from the prose. Among the Hebrews, as among other nations, the poetry developed first; we accordingly consider it first.

The poetry of the Bible may obviously be divided into lyric, epic, elegiac, and didactic; whether we may add dramatic is in dispute.

As lyric poems we may enumerate the song of Lamech, the Song of the Well, the Song of Hannah, the Psalms, the Magnificat, the Nunc dimittis, the Song of Zachariah, and many passages of the Prophets, such as Isaiah's Song of the Vineyard. The lyric poetry begins in the celebration of external events, such as the digging of a well, or the invention of the art of metal-working, and passes, as in the Psalter, to the expression of the deepest emotions of the soul.

It is often said that the Hebrews had no epic poetry. If we mean by epic long-sustained poetical treatment of a great theme or cycle of events, such as are treated in the Iliad, Odyssey, Gilgamesh Epic, the Aeneid, or Paradise Lost, the Hebrews had no epic poetry; but, if we take the strict literary classification, which restricts the term lyric to poetry which expresses the emotions or feelings of the singer, and classes as epic all poetry which describes external events, then the Song of Deborah, the Mashals of Baalam, the

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song of Mosholim, or Hebrew rhapsodists, in Num. 21:27-30, the Song of Miriam, the Blessing of Jacob, and the Blessing of Moses are all epic poems. Elegy is represented by the Lament of David over Saul and Jonathan, by the Book of Lamentations, and by numerous passages in the prophets, such as, Yahweh roars from Zion and from Jerusalem utters his voice

And the pastures of the shepherds shall mourn, and the top of Carmel wither (Amos 1:2),

and the poem in Isa. 47, beginning:

Come down and sit in the dust, virgin daughter of Babylon

Sit on the ground disenthroned, daughter of the Chaldaenas.

Didactic poetry is represented by the Book of proverbs, the Wisdom of the Son of Sirach, the poetical parts of Ecclesiastes, and by numerous oracles of the prophets. The elevated passion of the prophets often bore them into that rhythmic form of expression which is the heart of Hebrew poetry. Sometimes this expression was lyric, sometimes didactic, and sometimes elegiac. Indeed there are those who contend that all that is not poetic is editoral addition. Jeremiah, who could not write, was one of Israel's greatest souls, and is often poetic. Baruch, his stenographer, seems to have had as little poetry in his soul as some of the modern representatives of his profession, and in the hands of later editors Baruch's prose has sometimes become one seven times more prosaic than it was wont to be; but nevertheless even in Jeremiah poetry is to be found.

The greatest of all biblical poems is the Book of Job, a poem which treats a perennially vital theme in a most masterly way, a poem too great to be rightly classified. That it is didactic goes without saying. That there is in it action of a high order cannot be denied; but it is not a drama in the technical sense. It was never intended to be acted. Four men sitting on a dunghill and disagreeing with one another about eternal themes do not constitute a play. Professor Genung's designation, "The Epic of the Inner Life," most aptly describes it. It really falls into no common category. It is sui generis and must be placed by itself apart. It is, nevertheless, when the Bible is viewed simply as literature, the greatest piece of literature in the Bible. Its visage has been somewhat marred by editorial additions, but these can easily be detected. The teacher who would arouse the interest of the non-religious literary student in the Bible as literature has in the Book of Job his strongest ally.

Another poem difficult to classify is the Song of Songs. That it is not an allegory, as was thought from the time of Rabbi Aqiba down to the last century, one need not now waste time to prove. Scientific students of the Bible are no longer tempted to hold this view. But what is it? Is it a drama? This has often been held by scholars since 1616, when Caspar Sanctius first suggested it. Some have regarded it

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as a sacred drama; some as a secular. So eminent a scholar as Ewald held to the dramatic theory of Canticles, and such eminent names as those of Driver, Koenig, and Duhm may be counted among the living advocates of this view. Nevertheless it is not a drama. The advocates of the dramatic theory have never been able to agree as to how the supposed drama should be divided into acts and scenes, as to who the speakers are, what the plot is, where the action takes place, or how it is carried out. They have to suppose that the lover is spoken to as a present person when he is absent, that the Shunemite encourages Solomon's passion by her words, when she is really rejecting it. Entire scenes have to be regarded as dreams, and a secondary stage has to be resorted to as incidental to scenes that would not occupy two minutes. The scenes are too short to be acted. If it be a drama, the work is without parallel in any literature. Wetzstein and Budde have developed the theory that Canticles is an epithalamium or collection of songs sung during the week of wedding festival, when after oriental fashion, the bridal pair play at being king and queen. This view has been accepted by Siegfried and others. According to this view the songs treat of wedded love, and include wasfs in praise of the bride and groom, and their early wedded experiences. This view is, however, as untenable as the other. Many passages show that wedded love is not the theme at all. In 2:8-17 the lover peeps in through the window; he is, then, not a bridegroom. In 3:1-5 the love-lorn woman runs through the streets asking for her lover that she may bring him to her mother's house; she is, then, not a bride. In 5:2-9 she is alone in bed, and after her lover has knocked at the door and she has declined to let him in, goes out in search of him and is insulted by the city watchmen—certainly not an ordinary scene from a honeymoon!

We conclude, therefore, with Professor Schmidt, that the book is a collection of love lyrics, in which the elemental passion is artistically praised, as it is in Theocritis, without reference to conventions or the laws of matrimony. The poems have received some additions from editors, and have suffered somewhat in transmission, but are purely lyrical.

Biblical poetry, then, falls into the four divisions, lyric, epic, elegiac, and didactic.

Of the prose compositions of the Bible historiography constitutes the largest division. These writings are not histories in the modern scientific sense of the word, but are, like the work of Herodotus, historiographical writings of the ancient type. In such writings a dominant purpose might dictate the selection of materials and the treatment of the subject, and shape the result. These writings come from centuries scattered over a thousand years of time, and range from the matchless stories of the "Unknown Homer of the

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Hebrews," whom we designate the J. document, to the idealistic Memorabilia of Jesus called the Gospel of John. Sometimes the interest of the writer is legal, as was that of the author of the P document, and his narrative forms but a brief setting to his code, and corresponds to the Code of Hammurabi, with its prologue and epilogue.

Another writer, though his interest is legal, was an orator by nature, and with marked literary ability transforms his code into an impressive address, which constitutes the Book of Deuteronomy. The authors of Kings and Chronicles were interested in special forms of religion, and conceived history in accordance with the demands of that religion. The interest of ancient historians was always personal and concrete, so these books are a galaxy of personal portraits—Moses, Joshua, Deborah, Gideon, Jephthah, Samson, Samuel, Saul, David, Jesus, in the Gospels, and Paul in the Acts of the Apostles. In ancient historiography the line between myth and history is not closely drawn. The Hebrews, like other nations, had their heroic age, which included legends of the patriarchs, and myths of Paradise, the divinely begotten heroes (Gen. 6:2-4), the tower of Babel, the antediluvian patriarchs, etc. In another way at a later time the line between history and myth was lost, and a Babylonian allegory, based on a Babylonian myth, was transformed by a Jewish nomenclature into the Book of Esther, and regarded as history. Another class of prose writing contained in the Bible is the epistolary. Here, of course, we place the Epistles of Paul, and the general Epistles of the New Testament. These have the same general form as other ancient letters, and have long been compared as to form with the letters of Cicero, Seneca, Pliny, and others, but the many letters in Greek, from the general period of the New Testament, which the sands of Egypt have in recent years yielded up, throw unexpected light upon the epistolary form of literature, and make it possible to arouse new interest in its study. There are differences in the New Testament letters. Some of them are real letters, called out by definite occasions; such certainly are the epistles to the Thessalonians and Galatians. Some, however, are not letters in the real sense of the term. Von Soden claims that all of the post-Pauline letters are not, strictly speaking, letters at all; they were not called out by the concrete needs of a particular moment of time. Torrey has shown that the Epistle to the Hebrews is not a letter, but an early Christian sermon, to which some editor attached at a later time an epistolary beginning and ending. The same is probably true of the Epistle of James. Letters here merge into oratory.

Another class of biblical literature is the prophetic. We have already found in the prophets lyric and didactic poetry. They also contain oratory of a high order, as may be seen from reading Isa., chaps. 40-45, together with much editorial material. Mixed as the contents of the prophetic books are, however, they form a class of literature by themselves, a class difficult to define by reason of this mixture, yet pervaded by a definite and deeply religious purpose.

Closely related to prophecy is apocalypse, which now must be recognized as a distinct class of writing. It is true that prophetic books sometimes approach apocalypse, as in Isa., chaps. 24-27, and Zech., chaps. 1-8, but nevertheless apocalypse is a form apart. It is in the Bible represented by Daniel and the book of Revelation alone, but outside the Canon by numerous examples, such as the Book of Enoch, the Book of the Secrets of Enoch, the Apocalypse of Baruch, IV Esdras, the Testament of the Twelve Patriarchs, the Assumption of Moses, the Ascension of Isaiah, etc. Canonical apocalypse cannot, profitably be taught apart from a knowledge of these, and a knowledge of the principles of apocalyptic writing which a study of these reveals.

Another class of literature is the short story. As in modern times, so among the Hebrews, the story was usually told for a purpose. Ruth, Jonah, and Esther are biblical short stories, to which, if we include the apocrypha, we should add Tobit and Judith. Ruth was written to show that non-Israelitish wives were not undesirable, but had become mothers of most notable Israelites; Esther, to justify the observance of Purim; Jonah as a missionary tract. Its author by the use of allegory made fun of Israel for her unwillingness to carry out the ideal of service set forth in Isa., chap. 53. We lose his humor by taking his fish literally, but he intended it to provoke a smile.

Our survey has made it clear that the Bible contains lyric, epic, elegiac, and didactic poetry, historiography, letters, prophecy, and apocalypse. It has also made it clear that in some of the biblical books these are so mingled that the book might be put in two or more categories. Indeed, from these categories we could make up still another, orations which would consist of Deuteronomy, Hebrews, James, and large sections of the prophetic writings. Any attempt to pigeonhole each writing in

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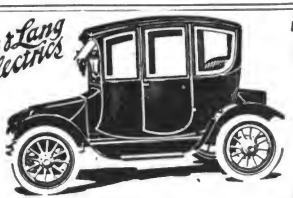
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In conclusion, permit me to point out that, though Israel had no poetical epic of like extent to the Iliad or the Aeneid, the teacher of the Bible as literature cannot afford to lose sight of the epic significance of the Hexateuch as it now stands. While not in poetic form, it is epic in conception, and the epic of no other nation is as magnificently conceived. The world and man are formed; man loses his Eden; in discovering the arts man becomes corrupt; ultimately the flood destroys him. The descendants of Noah, like the earlier descendants of Adam, corrupt themselves, so God chooses to prepare a special people for his service. Then follow the choice of Abraham, the epic fortunes of his descendants through famine, bondage, and release, the giving of the law amid the volcanic terrors of Sinai, the waverings and wanderings in the wilderness, and the conquest of Canaan. The whole world becomes but the theater of the epic which places the chosen people in the promised land. The campaign against Troy, or the wanderings of Odysseus or Aeneas sink into insignificance in comparison with this theme, which might well be called from Creation to Canaan. We miss an opportunity to impress upon our students the literary and religious genius of Israel, if in our zeal for documents and redactors we let them miss the masterly sweep and significance of Israel's prose epic.

In reality the Hexateuch is but the first book of a greater epic, the fortunes and mission of Israel. The author of Isa., chap. 53, saw in vision something of the splendid vistas of service through suffering which was to constitute the theme of the later books of Israel's epic. His vision, too ideal for a nation ever to realize, was crystallized in the Person of the great Suffering Servant of the New Testament, who gave it new vitality and significance, and who said of His followers: "As thou hast sent me into the world, so have I also sent them into the world." Through Him the epic which began in the Hexateuch is still being lived. It not only welds the Bible into an epic, giving it the unity to which attention was called at the beginning, but it adds all Christian history to the same great story. Thus the student who begins with literature, if rightly taught, should see in the classroom a new vision of how he may, as a social worker, or a student volunteer, or a preacher of the gospel, or a Christian citizen, enter as a character into the epic, the final books of which can never be written till the kingdom of God shall come.

NOTE.—The last paragraph will give the reader another example of what Jewish thinkers frequently complain of in the treatment accorded Jewish material by Christian scholars. An objective and scientific analysis of Jewish Literature will be followed and summed up by a peculiar subjective and sentimental thoroughly unscientific statement drawn from Eschatological and Soteriological Christianity.—Ed. R. A.

JEWISH COURT OF ARBITRATION.

J. Lewis Schochet, Baltimore.

When the Court was first organized, in May, 1913, the greatest difficulty was to get the defendants in the various cases to appear for a clerk's hearing. After several trials had been held and all parties satisfied, the number of people refusing even to appear grew considerably less, and at the present time very nearly everyone summoned appears for a clerk's hearing.

This difficulty having been overcome, another and more difficult obstacle presented itself. This was the refusal of the defendants to sign the agreement of arbitration. Many of them when they appeared said they would abide by the decision of the Court, but under no conditions would they sign the agreement. Some argued that in so much as they did not or were not even asked to sign any papers in

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any court, they could see no reason for signing here. This difficulty is gradually being overcome, but will trouble us, I believe, as long as the Court exists.

Another obstacle then arose. This was the problem of how to enforce the decisions of the Court. Under the articles of arbitration suit would necessarily have to be instituted before a judgment could be obtained, and this would mean that the judgments of the Court of Arbitration were in themselves merely a cause of action in a suit. With the aid and advice of Mr. Sydney L. Nyburg and Mr. Louis H. Levin, this defect was cured by inserting in the agreement a confessed judgment clause, empowering any member of the bar to appear and confess judgment before any magistrate or any Court of Record for the amount of the award. When the time came to obtain a judgment on one of the cases tried, we decided that we would go before the People's Court and get judgment there. When the case was presented to the People's Court they refused to give us judgment at first. The case was then argued before one of the judges of the People's Court and judgment was rendered in our favor. We then obtained judgments of the People's Court on each and every award of the Court of Arbitration. In the Superior Court several judgments have already been obtained under the confession clause, for amounts involving more than one hundred dollars.

The first step in the procedure of the Court is to tell the clerk of the Court the grievance, and if he believes that it is one entitled to recover by right of law, or for moral considerations, then he will require a deposit of the fee prescribed by the rules of the Court. He will then issue summons for the defendant and order him to appear before the clerk. In connection with this preliminary step much of the actual work of the Court is done. Men and women appear for advice, and others for the benefit of the Court's services. I recall one Jewish gentlemen appearing and telling me a rather interesting story of wrongs that had been done him by some insurance organization. After listening to his story I advised him to the best of my ability, but imagine my surprise when, during his profuse thanks, he said: "Now I know that my lawyer isn't cheating me." Another instance: One tall, well-built gentleman appeared and, demanding absolute secrecy, he told me of how his wife was continually beating him and tormenting him in various ways, but that he loved her too well to leave her or to have her punished. Inquiries elicited the replies that he was married to her for over forty years, had only had trouble with her during the last year, and the cause was his favoring in various ways one of his children in preference to the others. I gave him a little talking to and he went home well satisfied. Many such instances occur during the sittings of the Court, and while not really part of the Court work, has become one of its most important and exacting features. Men and women come to the Court for advice in family matters, in business troubles and in order to safeguard themselves against attorneys and others with whom they have transactions.

In looking over the records of this Court I find some very peculiar cases presented to the Court, peculiar in that they do not occur with other nations than the Jews. One of these: A father filed suit against a mohel, claiming that the mohel did not perform the function of circumcision in accordance with the dictates of the Jewish religion. That because of this he engaged another mohel and caused the circumcision to be again performed. This case involved the future reputation of the mohel, who, should he be adjudged incapable of performing this religious rite, would lose a great portion of his income and means of livelihood. Had there not been a Jewish Court of Arbitration and the case gone to some law court, the reputation of this mohel, no matter what the decision, would have been ruined. As it was, the case was tried and after the evidence had all been heard it was determined that the mohel had correctly performed the rite. He was thus vindicated, without any loss of prestige or reputation.

Another case was where two butchers were involved. One butcher had said that the other sold treifah meat. This reached the ears of the second butcher and the next day when they met at the slaughterhouse one word brought another and the second butcher struck the first in the face. He, the first butcher, was about to arrest the second butcher for assaulting him, and also filed a civil action against this second butcher, when he was advised by some friends to go to the Jewish Court of Arbitration, which advice he took. The second butcher gladly appeared. The case was tried. At the trial of the case it was brought ont that all parties were wrong, and in order to pacify both sides one was severely reprimanded and the other was ordered to pay a fine of six dollars to the Jewish Court. This he did. Both parties were also ordered to make peace with each other, which they did, and at the latest reports they are still friends.

One other case that was remarkable in its being brought to the Jewish Court of Arbitration was this: Mr. A and Mr. S appeared before the Court and asked that Mr. S be tried on the charge of larceny of certain goods from Mr. A. Instead of having S arrested, S had agreed with A to have the case tried in the Jewish Court of Arbitration and to abide by its decision. The case was tried and no clearer case of larceny could have been established. S was ordered to pay a fine to the Court, as he had already made restitution of the goods stolen. S immediately paid the fine. Had this case gone to the Criminal Court S no doubt would have been given a severe punishment and his family of seven mads destitute by having their provider removed from them by no fault of theirs.

There is one case now pending in the Court in which I have no doubt there will be a settlement, where a ticket agent, W, was given money to cable to reintives of E by E. These relatives are already several months in the United States, and have never received the money supposed to have been cabled to them. E now wants W to return this money to him.

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the Court is where L claims that S had overcharged him and committed usury in making him a loan of some money.

Another case where a settlement was brought about was where C had bought furniture from L on the installment plan. L for some reason best known to himself, ten days after the furniture had been delivered to C, replevied the goods and left C without any furniture whatever. He came to the clerk of the Court and when L was gotten in touch with he defied us to do anything whatever. He was brought to terms, however, and the case was compromised by L returning to C part of the money that L had received from C on account.

A case that attracted considerable attention and drew a large audience was where a charitable organization of this city was involved. This organization is composed of Jewish ladies and gives aid to families of consumptives. At the annual election of officers Mrs. F. was elected president and Mrs. G. was elected vice-president. During the seventh month of her term the president was forced to leave the city and the vice-president presided. When Mrs. F. returned and claimed the presidency, Mrs. G, who had presided in the absence of the president, refused to vacate the office. The society had no constitution by which this case could be decided, and the society faced an absolute schism. Mrs. F. threatened to appeal to the Courts to obtain what she termed her rights. She finally resorted to the Jewish Court of Arbitration. The case was set for trial. At the trial several hundred women appeared. Over forty odd witnesses were heard. The decision ordered that neither Mrs. F nor Mrs. G should hold the office of president, but that the Board of Directors of the society should from their midst select one to preside until the next election. This agreeable to all parties and the society is again reunited and prosperous.

Another case was instituted against a synagogue by one of its members, who claimed that he had been expelled from membership in the synagogue illegally. The authorities of the synagogue were summoned and the matter was amicably adjusted.

One case, rather curious in its revelations, was this: C had done certain work under a contract for a synagogue, of which E was president. The synagogue owed C a balance of forty dollars on the contract, which E, as president, refused to give to C, saying that C owed him (E) money for transactions involving the synagogue. At the trial it appeared that in return for E's showing C the bids of other contractors for this work and thus enabling C to underbid them and obtain the contract, C promised to paint the front of E's house and E was therefore holding this money until C would keep his promise. The synagogue was ordered to pay C the balance due him.—Jewish Charities.

ANTI-DEFAMATION LEAGUE.

Bulletin No. Two.

Since the appearance of Bulletin No. 1, the League has been called upon to investigate and take action in about fifty individual cases, wherein the Jew was subjected to ridicule, oppression, or insult. Many of these cases are of so confidential a nature, and it would be unwise to report them, save in a general manner, in a public communication of this kind. Others, however, from their nature, may with propriety be related in detail, so that the many agencies of this League may be apprised of the scope of our activities.

Motion Pictures.

The League has been active principally in the Motion Picture field. It was felt that, at the present time, this was the most pressing problem confronting us. It is too early, perhaps, to judge of the success which our measures have met. This much is certain, however, that our activities have persuaded certain film manufacturers that pictures defaming the Jew, or holding him up to ridicule or contempt, are unprofitable investments. Through our efforts a Keystone film, entitled "Rebecca's Wedding Day," distributed by the Mutual Film Corporation, was completely suppressed in practically every part of the country. In every state of the Union some action was taken with relation to this film. In practically all of the larger cities the film exchanges, theatre managers, or the city authorities were advised of the objectionable features of the picture, and requested to take steps locally to prevent its appearance. It is gratifying to report that in only one or two instances did we fail to meet with a sympathetic and substantial appreciation of our attitude.

Similar action was taken in connection with a film entitled "A Stage Door Flirtation," released by the Lubin Film Manufacturing Co. "The Missing Diamond," another Lubin Film, had been exhibited for some time before it came to our attention, but when we sent out the bulletins in relation to it, members of the committee in those cities, where it had not already been exhibited, were active in preventing its local appearance.

The last Motion Picture Bulletin sent out covered the films entitled "How Moscha Came Back," a Crystal Film, manufactured by the Universal Film Co., and "One of the Finest," a Nestor film, manufactured by the same company.

The net result is that the number of objectionable films has materially decreased. Several companies have discontinued the manufacture of films of this character, and at a recent interview between the managing board of this League and the officers of the Universal Film Co. (controlling about one-third of the film output of the United States), Mr. Carl Laemmle, the president of the company, promised that he would issue instructions to the companies under his control to the effect that no films which tend to bring the Jew into ridicule or contempt should be manufactured in the future.

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As this Bulletin goes to press we are in receipt of a letter from the Lubin Manufacturing Co—the manufacturers responsible for "The Missing Diamond" and other pernicious films—in which the general manager advises us as follows: "We would beg to advise you that we are heartily in favor of your movement. It never has been our intention to hold any race or any creed up to public ridicule and such objections as have been made to our films by sensitive persons were always recognized where possible. Occasionally a picture has slipped through where the comedy might be regarded as offending those who looked at the humor with a more or less skeptical vision, but to guard against this, in the future we have issued

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instructions to all of our directors that hereafter no pictures were to be made which might reflect upon any race or religion."

Film Censorship.

The Executive Committee has for some time past been gathering voluminous information with relation to the actual status of motion picture censorship in this country. All of this information is at the disposal of those communities which may desire to introduce local ordinances for the appointment of censorship boards. The Executive Committee recommends that wherever it is found that negotiations with the film exchanges, municipal authorities, or the theatrical managers, are unproductive of results, the model ordinance, which has been drafted, be introduced in the local council, and support for the same sought from all civic societies.

Classification of Cases.

The individual complaints received fall into several well-defined groups, such, for example, as complaints against magazine articles, newspaper items, and advertisements, vaudeville and dramatic performances, and a large group of miscellaneous complaints, such as attempted boycotts, insulting statements in advertising circulars, discrimination in the employment of labor and office help, etc.

Theatrical Performances.

A good illustration of the tactics pursued by this committee in connection with dramatic performances is furnished by the recent white slave play, "The Traffic."

In the first act an incident occurs which is not material to the development of the plot and which seemed to be a gratuitous insult to the Jewish people. The character in this episode was named "Cohenstein." He is the owner of a sweatshop, and the heroine is working for him, at the princely salary of $3 a week. In sewing upon a shirtwaist, she pricks her finger, and a speck of blood stains the linen. Cohenstein thereupon flies into a fury, and tells her that she will receive only one dollar for her week's wages. Upon her protesting he makes an improper proposal.

The manager of the production was requested to meet the committee at its weekly meeting, and talk the matter over. After a lengthy conference, he agreed to change the name and makeup of the character referred to, making it a negative one, so far as nationality, creed, etc., were concerned. He kept his premise.

This play had a run of about three months in Chicago. We cannot be certain, that when taken out on the road the modifications, which we enforced, will be retained. The lodges should make certain, therefore, when the play appears in their city, that the objectionable features have not been reinstated.

Vaudeville Acts.

A large number of complaints against objectionable vaudeville acts have been filed during the past few months. The problem here is much more difficult than in case of objectionable motion pictures. In the first place, many of these complaints come from people who are not members of the League, and who are not therefore familiar with the standards, which we have set for ourselves, in making protests. As a result, it sometimes happens, that an act, which is harmlessly funny, is made the basis of a protest, and serious and unwarranted injury is inflicted upon the actor as a result. The work of the Committee has been handicapped also by the fact that, in many instances, reports of protests have failed to specify wherein the act was objectionable, and to give specific details of the objectionable matter to which exception is taken. Effectual local protests have been made in many cases by resident members of the Executive Committee. In cases where the circumstances warranted it, the action of the local members was followed up in other cities. For example:

In Atlanta one Andy Rice appeared in a local theatre in an objectionable vaudeville act. Protest was made to the theater manager, and as a result it was cut out from the program after it had appeared two or three times. The manager of the local theater also wrote to the officers of the Keith Circuit, objecting to further acts of similar character. From Atlanta this act was to be sent to Birmingham, Ala. The manager of the Keith Circuit, however, canceled the contract with Rice by wire prior to his appearance in Birmingham.

Newspapers.

Practically no newspaper items in which the word "Jew" was improperly used, have been referred to this office within the past few months. The executive committee feels that this is due in large part to the circular sent to every newspaper in the country, advising them what the League considers the proper use of the word "Jew," and requesting their co-operation in no misusing it.

Now and then, objectionable newspaper advertisements slip in, but in every instance, all that was required to rectify the matter, was a visit or a letter from our local committee member. Thus, in St. Louis, an advertisement in the Post Dispatch by a music teacher stipulated that no lessons would be given to "Jews or Negroes." The advertisement was immediately removed, as soon as the attention of the newspaper manager was called to the same, and a full apology offered for the carelessness in allowing the same to appear in its columns. Similarly, in Atlanta, an advertisement for a salesman stipulated that "No Jews, Drunkards, Gamblers or Beginners need apply." This advertisement was removed at once, when called to the attention of the advertising manager, by the local member of the executive committee.

In Winnipeg, Canada, an advertisement read as follows: "We are in among the Jews, but we have good goods, at right prices." Whatever the insinuation may have been, the matter was called to the attention of the editor, and we received his promise that no advertisement of a similar nature would appear in his paper hereafter.

It is obvious that there is no desire on the part of these newspapers to intentionally affront the Jew, but it is only by persistent efforts that we can succeed in educating them to be more careful in the editing of copy for advertisements, in this respect.

Magazine Articles.

Some objectionable magazine articles have appeared. The Semi-monthly Magazine of the Chicago Tribune printed a story, entitled "Bringing the Fairies to Broadway." This story was designed for children, and was of such a nature as to poison the child-mind against the Jew. A letter of protest was sent to the editor of the magazine, who assured us in reply that he had "no idea or intention in any way of defaming the character of the Jew." The letter indicated that a more careful editorial policy will be pursued by this particular magazine in the future.

Oral Hygiene, a journal for dentists, printed an open letter in its November issue, in which the following appeared: "It may be that the last three words in the Jewish Bible are 'Get the Money,' but thank Goodness we are not all Jews, and there are some things it, this old

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world besides money." This magazine is edited in Indianapolis, and upon complaint being made by our local committee member and by others throughout the country, the December issue of the magazine contained reprints of the correspondence, and an editorial in which the magazine disclaimed any responsibility or sympathy for the ideas contained in the November article.

Protests were made to the editors of several other magazines, wherein objectionable articles appeared. The results were eminently satisfactory.

Miscellaneous.

A large number of miscellaneous complaints have been called to the attention of the League. Space will permit of statement of only a few.

1. In Fort William, Canada, a school trustee, when on a visit to one of the public schools of the city, made certain statements, which were objectionable to people of our faith, and demand was made upon him for an apology, which was immediately forthcoming. The gentleman in question stated in part: "I gladly tender a full and complete apology. I do so without any feeling of hostility to the people of the Jewish faith. In placing this letter before you I wish to state that as a public trustee, and a private citizen, I have always looked upon your people as upon other citizens, and this incident will not make any difference in my feelings."

2. In Galveston, prompt and effective measures were taken by our local committee members to prevent the presentation in private theatrical performances of several pernicious anti-Jewish acts.

3. In Seattle, objectionable tactics on the part of the district attorney, in unnecessarily directing the attention of the jury to the religion of certain defendants, was made the basis of a complaint, which resulted in a promise that the offense would not be repeated.

4. In Birmingham, Ala., steps were taken to prevent the initiation in that city of a discriminatory policy on the part of apartment house owners. It is understood that Birmingham has been free from this particularly obnexious ferm of discrimination.

5. About the middle of November we had a reflex of the Polish boycott exhibited in Chicago. A Polish upholstering company, on Milwaukee avenue, Chicago, placed a large placard in front of the store, containing a full-sized caricature of a Jew and a statement to the effect that in Russia the Jews suck the blood of the Christian children, but in America they suck the blood of all Christians — and urging the Poles to boycott all Jewish merchants. The sign caused rioting, and was torn down by the policeman on the beat. A few days later another sign to the same effect appeared. A committee then called upon the captain of the West Chicago Avenue police station. The captain tore down the sign, warning the proprietor at the same time that if anything of the kind were shown in the future, he would get a jail sentence. The captain promised that if any more rioting occurred in the neighborhood, the man would be promptly arrested.

Conclusion.

We again desire to emphasize the fact that in order to accomplish the best results, work of this nature must be conducted with discretion and dignity. Our organization has become recognized for the fairness of our actions, and our protests have gained an added weight thereby. The only way to preserve this respect is for us to make a protest only when the seriousness of the case warrants some action on our part and we are absolutely sure of our facts. To make complaint when the harm done is trival or inconsequential, or when no thorough investigation has been made, can only weaken the effect of protests in serious cases. We, therefore, particularly urge upon all interested in this work that they conform to these standards and, if possible, cooperate with the local member of the Executive Committee, or with the central office before taking any action. Threats of all kinds should be most studiously avoided. The work in order to be of lasting effect must be by appeals to reason. Let us appeal to the sense of fairness of those who offend, explain the injustice perpetrated and the deplorable results if permitted to go unchecked.

Much good work has been accomplished by the League. Much remains to be done, which in view of the encouragement afforded by the success thus far achieved, is cheerfully undertaken by those who have been active in the interests of the League.

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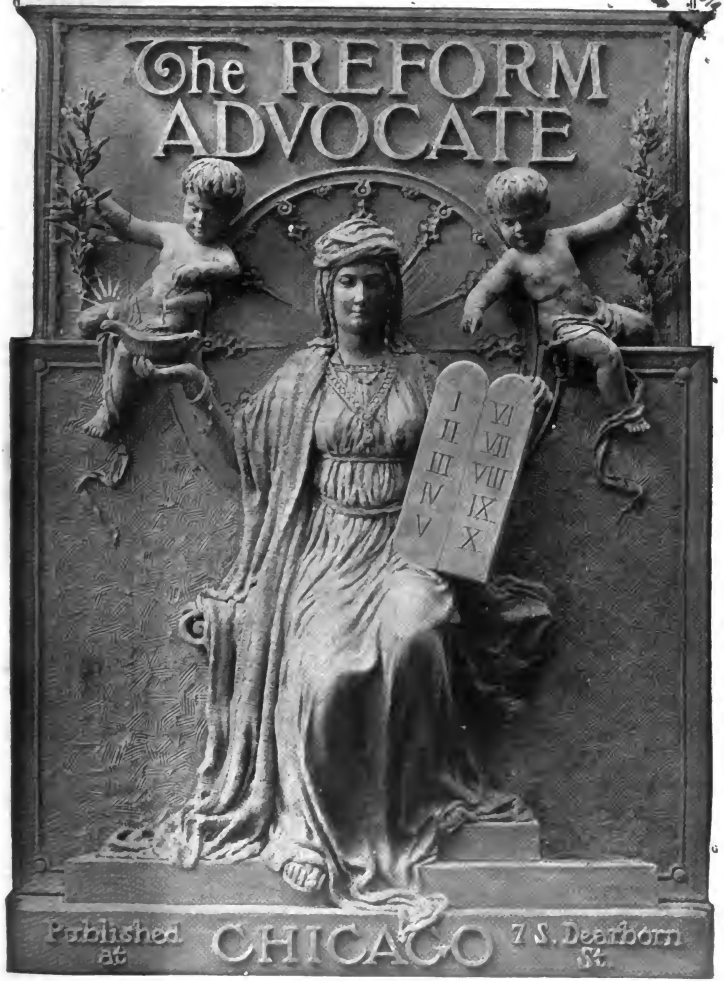
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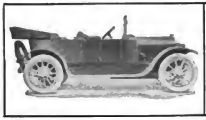
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In response to a request for information from the Hebrew Sheltering and Immigrant Aid Society of America, Mr. Frank Goodell, librarian of the Seward Park branch of the New York Public Branch, gives some interesting information regarding the quality of reading and the literary interests of the people of that district, who are, for the most part, foreign-born citizens, or children of foreign-born citizens.

Mr. Goodell says that during the year 1913, the Seward Park branch circulated 395,231 volumes of which about 40 per cent were juvenile books. Books were issued in French, German, Hebrew, Russian and Yiddish, but the combined circulation in foreign languages was only 39,000, or less than ten per cent of the total number of books used. Only 41 per cent of the whole number of books circulated were fiction, including the fiction read by children in the total. In fact, the small percentage of action in the branch libraries on the lower east side, says Mr. Goodell, is a constant source of incredulous wonder to branch librarians from other parts of the city. In some of the upper west side sections, for instance, it is as high as 70 per cent, and most public libraries consider 65 per cent of fiction as a fair amount.

Of books classified as literature, (poetry, drama, essays) 51,120 were circulated in the Seward Park branch, and about the same number of sociology. History ranks next numerically with 31,000, followed by 14,000 science and 14,000 travel. It is interesting to note, as a sign of the idealism of the section, that of poetry alone 13,000 volumes were circulated in the past year.

To arrive at any idea of the use of a library, the books consulted in the reference room best indicate the taste of its patrons. During the year 1913, 77,641 persons used the Seward Park branch reference room. In this room the demand for information bearing upon the current events and ideas has become so great that a collection of pamphlets and another of clippings has been started by Mr. Goodell to supply recent information.

"The use of these pamphlets and clippings," says Mr. Goodell, "is only one example of how the people of this neighborhood keep abreast of the times. Two incidents which occurred this winter will illustrate. When 'Rosenecavalier' was first produced at the Metropolitan Opera House, the demand for the score and libretto could not be supplied, and when Rabindranith Tagore received the Nobel Prize the first demand for his book came from this library. The increased demand for opera scores and books bearing on the opera is another example of the varied interests of the neighborhood. Now that the Century Opera Company has placed grand opera within the reach of all, this branch circulates over 200 scores and libres every month as against 90 last year.

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"The readiness with which the people of the East Side embrace any opportunity offered is seen," said Mr. Goodell, further, "in the attendance of the English classes organized in this branch. The demand for admittance in these classes (they were organized last month) has been so great that it has been found necessary to divide the classes into three sections, each of which meets twice a week. And all this in spite of the crowded classes of the same character in the evening schools and the many institutions working in the neighborhood.

"Another example of public co-operation is the use of the reference room after 9 o'clock in the evening. On November 1, last, the experiment of keeping this room open until 10 o'clock was tried and since that time 8,142 persons have used the room in the extra hour. The library is now organizing a debating club and public forum to discuss neighborhood needs of the East Side."

Mr. Goodell points to the fact that the fact that the patrons of this branch are in a constant state of movement. There is a never-ending shifting of population to the Bronx, and with the opening of the new bridges over the East River, a great movement to Brooklyn has taken place. The Williamsburg bridge now carries more passengers than the Brooklyn Bridge, and although the Manhattan bridge is still unfinished, changes are already being made every day to streets near the Brooklyn end of that bridge.

The phenomenal use of the Seward Park branch, exceeding that of a library in many fair-sized towns, does not come from the long Americanized community. The voracious readers are the "green" immigrants, anxious to improve their opportunities. It need not be pointed out further that most of the residents of the Seward Park section are Jews, hailing from Russia and Roumania, whom persecution has brought to these shores. They show by their eagerness to imbibe the best knowledge that they and their children intend to become sound, intelligent and well-informed American citizens.

SAMUEL MARTEN.

Chicago Marine Killed in Vera Cruz Engagement.

Samuel Marten, son of Mr. and Mrs. Mayer Meisenberg, living on Racine avenue, near West 15th street, numbered among the sailors who lost their lives in the Vera Cruz engagement on Wednesday, April 21.

Secretary of the Navy Josephus Daniels sent the following telegram to the bereaved family:

"Let me express my deep sympathy in your bereavement, due to the loss of your son at Vera Cruz, Mexico, April 21, 1914. His patriotic courage has itself placed his name high on the roll of those who lay down their lives for their country."

Samuel Marten was a wireless operator and enlisted at the Chicago naval training station at Lake Bluff in June. He was 20 years old.

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THE REFORM ADVOCATE.

CHICAGO, ILL., APRIL 25, 1914.

THE REFORM ADVOCATE

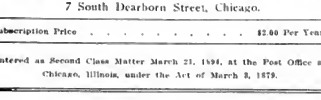
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Editorial Notes.

The Editor will leave for Europe during the ensuing week. He will sail from Hoboken on the North German Lloyd steamer Prinz Friederich Wilhelm Thursday, April the thirtieth. Not on pleasure bent, but in quest of rest and restoration to health he seeks release from his many duties somewhat earlier than usual. During his absence the editorial department will be in charge of the assistant Editor who needs no introduction to our readers. They have had the privilege before to be instructed and delighted by his contributions to the Advocate. They will again gladly read his comments and learn of his opinions with interest and profit. If chance is propitious we shall from time to time send greetings to the readers from across the big pond by laying before them such account of our doings and observations abroad as may strike us as worth their attention. That their good wishes accompany us, we feel. Their good will is certainly a source of gratification for us. We would not say farewell but au revoir.

The erection of a new Synagog and its dedication to the high uses for which it is intended is an event always of greater than mere local or neighborhood significance. The opening of a new shrine, where the Jewish spirit shall find incentive and suggestion in symbol and sign tokening of both the past and the future of Israel is, to say little, evidence of the fact that to Judaism and Jewry applies the Psalmist's joyful assurance, "Lo Amuth Ki e'hyeh I have not passed over unto the silence of death. I am among the living forces and speak of the deeds of God." Within a very brief span of months Chicago has seen arise three new Jewish "houses of assembly" as the traditional idiom so tersely names the Jewish centers for worship and instruction. The first to be completed was the home of the Congregation Temple Sholom. Then followed Sinai, and now the community house and synagog of B'nai Sholom Temple Israel. All three are expressive of the teachings of Liberal Judaism. Here in Chicago devotion to the principles of Reform Judaism is not extinct. The planning and the building of these beautiful structures laid burden of thought and service on the administrative Boards and Committees delegated for the task by the Congregations. Offering of time, talent and treasure had to be brought by the members without stint and counting. If one bears in mind that no law or government has the right to levy such tribute, that our congregations are voluntary associations the stupendous sums invested in these new buildings assume a most telling meaning. They witness to an interest in Judaism as a religious force which rings with the promise of great achievements as well as the thrill of strong historical affections and affinities. All Jewry and more particularly the Jewish community of Chicago are to be felicitated on the acquisition of the new Synagog which B'nai Sholom Temple Israel are today dedicating with dignified ceremony.

The new Synagog is to home a congregation that is one of the oldest and at the same time one of the youngest of our local Jewish congregations. Bene Shalom may look back upon an honorable record of influence and activity covering more than six decades. Temple Israel, the creation of Rabbi Isaac S. Moses, was long known as the "People's Synagog" and usually designated as the "little Synagog around the corner." The vicissitudes of local conditions made it advisable for the older congregation to enter into a compact of Union with the younger. In Dr. Gerson B. Levi the united congregations found the young leader in whom learning was potentialized into energy, and whose deserved popularity from the very first made the prediction safe, that at no distant period, the old home of Temple Israel would be too limited to house the various activities and to accomodate the rapidly and steadily growing membership of the united congregation. His scholarship and eloquence were not long in awakening enthusiasm for the cause to which he gave himself. The new Temple is a tribute to the signal qualities of his ministry as it is a monument to the faith of his followers. That in the new home, both in social work and spiritual power, the harvest sprung from the seed planted in the old will be large is a conservative expection. Chicago Jewry rejoices in the erection of this new Temple and in its prospects. The lessons taught from its pulpit and in its schools will be mighty factors in the strengthening and deepening of the Jewish consciousness in the midst of us.

The necessity or the desirability of reforming the civic calendar has been under discussion by learned societies and associations of commerce for some time. The crux to the problem is the capricious dating of Easter. In popular custom the festival of the resurrection has the function of the great divide between winter and summer. That this fictitious assumption affects trade especially in goods intended for personal wear stands to reason. Easter occuring in March often dashes to the ground the expectations of the retail merchant. It has been calculated that whenever the festival falls before the middle of April the loss to the dealers in wearing

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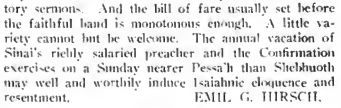
apparels amounts to hundreds of thousands of dollars. Moreover the rhythm of the school sessions in many lands is dependent upon the fixation of the Easter holidays. And equally, official and social life is regulated by this event which coincides with a different Sunday from year to year. The proposal has been made to choose by international compact a definite day for the observing of the feast. Easter then would like Christmas have its fixed date. This would go far to obviate the inconveniences which now are involved in the variable shiftings of the Paschal Sunday. It may be of interest to note that as now calculated the sequence of Easter Sundays is identical in 532 years. The calendar now in vogue however induces other inconveniences which the leaders of commerce and finance argue might be removed by the adoption of a more rational scheme.

It is suggested that by making the first of January and in bissectile years also the first of July an extra day not connected with the week and not counted in the hebdomadal groups the concurrence of Sunday with the last days of the months would be avoided, much to the relief of the banking institutions and all commercial establishments. Of course it is recognized that as long as the Church will not favor this reform the efforts now making are bound to be futile. However the Pope a few years ago took occasion to suggest some far reaching measures for the relief of the people from excessive observance of inconvenient and superfluous holidays. Much of his counsel then was in line with the main contention of the sponsors of this re-arranging of the civic calendar.

For the Jews, the discussion may at first blush wear only an academic livery. Pessa'h and Easter have long since parted company. How the separation came about and what is implied in the institution of the Christian festival may be gleaned from the bitter controversies at one time threatening the peace of the church, known as the Easter dispute. But even so, whether it be to our liking or not, as long as we live in non-Jewish communities, until all of us shall be again settled in Palestine, the flow of our civic life is regulated by that of the larger current in which ours is swept along. If the people with whom and among whom we must work choose to set a different beginning for the week, every year, we, too, shall discover that our Sabbath moves gradually through the days of the week as numbered and fixed by our neighbors. We shall have to be reconciled to observe our Sabbath—by proxy largely and in absent treatment—on the second, the next year on the third day a. s. f. of the week as arranged in the diaspora, and it will even happen—horrible dictu — that Sabbath and Sunday coincide! Perhaps this discussion may bring numerous people to think on the wholely arbitrary nature of the calendar and the system of numbering and naming the days! Many and some of these occupy pulpits seem to think that God Himself is the author of our calendars; that He labeled the terrestrial days in the beginning of all time and for all time.

How orthodoxy develops is significantly exhibited in the stir occasioned in Jewish circles—if credit must attach to newspaper gossip—by Sinai's custom to detach Confirmation from Pentacost. Not so very far back the ceremony itself was branded as an innovation which loyal Jews should not favor. Two or three years ago at the utmost, it was good form among conservatives in New York to sing the praises of the Bar Mitzwah rite and to denounce the non-Jewish substitution for it of the senseless confirmation pageant! In the semi-orthodox congregations of Germany, boys are not "confimed;" girls take part in the newly introduced rite. Confirmation takes place always on any Sunday afternoon which suits the convenience of the Rabbi and his class of girls. In the Berlin Reform Genossenschaft, the Sunday of the Passover week is set aside for the purpose. In Europe, even where Pentecost is given the new significance, care is had not to let the ceremony interfere with the regular holiday service. Why Shebhuoth was chosen by preference in America is not hard to guess. The traditional festival coincides near enough with the close of the school year to assume something of the character of a graduation occasion. Besides, the festival of weeks, even in the Bible, is not richly equipped with distinct meaning. It is an appendix to Pessa'h, an agricultural holiday. Later rabbinical calculation established that the Torah was promulgated on that day on Sinai. Radical Judaism has its own notion on the origin and the nature of the Decalog and on Revelation. The connection between Mount Sinai and religion is by no means absolute in the conception of the radical Jew. He may perhaps even doubt the appropriateness of making Confirmation swing around the giving of the ten commandments. But this apart, it is curious to notice how the non-observance of a custom branded as an interloper elsewhere has been cited as the proof of heresy by our sentimental neo-orthodox and others that are distinguished for ignorance alone. In a catechism written by a Rabbi of American education the following question and answer may be read: "What is the Hebrew for Confirmation? Shebhuoth!!" We may now expect to learn that confirmation is a "halakhah lemosheh mi-Sinai;" statute ordained on Sinai and divinely revealed to Moses. Yesterday's 'Hukkoth Hagoyim is today's Shibboleth of true faith. Well, some old women and their pastors ought to rejoice that Chicago Sinai congregation does some things in its own way, for its "heresies" furnish subjects for denunciatory sermons. And the bill of fare usually set before the faithful band is monotonous enough. A little variety cannot but be welcome. The annual vacation of Sinai's richly salaried preacher and the Confirmation exercises on a Sunday nearer Pessa'h than Shebhuoth may well and worthily induce Isaiahnic eloquence and resentment.

EMIL G. HIRSCH.



Fellowship Address.

Given at the Dedication of the New Temple at Birmingham, Ala., Sunday Afternoon, March 8, 1914.

By Rabbi A. G. Moses.

From the mother Jewish congregation of Alabama, mine is the distinct privilege to bring to the members of Congregation of Emanuel, sincere and heartfelt felicitations. I value this opportunity to contribute to today's symposium of well wishes the greetings of the Israelites of Mobile, composing Congregation Gates of Heaven. Ours, the oldest religious body in the state, rejoices with the young and

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puissant congregation that has arisen in less than three decades in the "Magic City" of our commonwealth. When Birmingham was yet in its swaddling clothes and a handful of Israelites pioneered here the Mobile congregation had already witnessed almost a half century of existence. Long before the precious doors concealed in yon brown hills and mount, lay unnoticed in the treasure vaults of nature, Mobile had passed through well nigh two centuries of historic life. The Jewish beginning of Mobile are traceable even to the Eighteenth century and there tradition has long ago left its heavy deposit of time-accumulations.

Now the maternal city has been outdistanced in size and population by the youthful giant that has sprung up out of the loins of Vulcan. The Jewish element, too, far outnumbers our own and lo, and behold, as result of a general growth and prosperity, this noble edifice has been erected to attest to the prestige and power of Birmingham Jewry. These have indeed been days of true rejoicing and the communal heart here has swelled with just pride. Another golden link has been forged in the chain of eternal Jewish development. Another tabernacle has been built in a once whilom wilderness, just as aeons ago our forbears, refugees from Egypt's leaden despotism, built the first place of civilized religious worship, under the aegis of Moses, the Law-giver.

A singular fate has attended this unique people. Buffeted from land to land, somehow the ark of Israel's message has preserved itself against storm and tempest. Strange and well-nigh mysterious is the story of the preservation of the Jew. The acid of logic seems to fail in the effort to explain the Jew's ubiquity. Found in every clime and time, Israel cannot be reckoned either as an ancient, mediaeval, or modern people. For, his history has paralleled that of all the nations of the past, as well as of the present. In every department of human thought, the Jew has distinguished himself, and from the soul of Israel have sprung forth world geninses of purest ray serene. Yet, as we view the bewildering maelstrom of the Jew's eternal struggle through ages, we find one distinct and strong current that has flowed on in unmistakable majesty. The Gulf Stream with its azure hue is no clearer than the resistless tide of Religion and Moral Idealism, that has distinguished our people from all the nations of the world. In the field of the spiritual, the Jewish mind has expressed itself in truest manner. The Jewish genius did not work upon the plastic clay, as did the mind of Greece and its additions to Law and Jurisprudence have not been as signal as those of Ancient Rome.

Far rather, the Ruling Passion of Israel has been for God and Righteousness. Surely there has been an elemental sweep of Divine Inspiration back of the Jewish preservation. For on the stage of world history humanity could not have been a mere puppet pulled by the strings of accident and fate. There has been a Divine purpose with the process of the suns, and some special function has been assigned to Israel. We are reminded forcibly of this truth by these events which link this latest religious undertaking with all previous efforts that have been made in the name of historic Judaism. Yea, this episode connects itself with the very prime event that marked the birth of true religion. For from Sinai's haloed-crested heights first flowed forth the pure stream of spirituality. Then and there, the Decalogue was unfolded as a Magna-Charta of religious and ethical freedom of thought. No synagogue has ever been built, wherein was not placed a replica of those elemental commandments. First placed in the Holy of Holies, the sacred tablets of stone were Israel's prized possession until after their kaleidiscopic history they disappeared in the midst of time. Yet, even today, as in all times, the Decalogue constitutes the essence of all Jewish truth. We have built this Temple, not for sham and show, but for the purpose of putting into action principles of justice, honor, virtue and equity.

The Church of God, as well as the temple, have been oft assailed because they have not squared with the truth and the whole truth. In the name of Religion, crime has been committed and the very altars of the living God incarnadined with the reeking blood of human woe. Too often the forces of religion have been found on the side of human injustice, and many have been glittering examples of Hypocrisy in Church and Temple. This is the motif of the great novel of Winston Churchill, "The Inside of the Cup." Like an ancient seer, he, too, has voiced in stentorian tones, the mighty protest of truth against untruth, of true religion against the false, of Social Justice against Social Injustice. Today, organized religion stands challenged by the sentinel of truth upon the ramparts of the eternal God. The time has come when the temple, as well as the church, should square with the true problems of the age, or else be consigned to the Limbo of dead institutions. This thought seems to have been strong in the minds of those who designed this building and may the blessing of God attend all efforts here made to carry the influence of true religion into the outer world and especially to the submerged portion, of God's children.

Much more is to be done, and again as in days of prophecy, the pulpit should ring out with condemnation of existing evils. The temple should play its part, not only in Jewish life, but in the higher development of this city and of the state. Noble Alabama, with its golden history, is still a by-word among the States for certain patent social evils. Illiteracy still stalks through our states and Ignorance yet lifts its ugly head. Child labor of the worst kind still defaces our proud escutcheon. Social and economic problems of the gravest kind loom up large here and elsewhere. The true spiritual message is yet to be conveyed to many who worship the Golden Calf, and erect the God of Ego in their narrow souls. The Philistines are still with us and the cause of God has yet to enter the souls of the Multitude. The seer and dreamer are yet hailed as in the past with gibe and derision. The idealist is not yet understood and the man of vision is without full appreciation.

To such a high purpose shall this Temple be dedicated; It shall not be a house of clay, but the home of the Living God. Here, the sinner shall receive the dynamic check of remorse. Here the sad shall be gladdened and the joyful modified. Here the widow's heart shall break with joy and the sob of the mourner be turned into smiles. Here the challenge shall go forth to wrong and iniquity: Here the proud shall be humbled and the meek raised from the dust. In this place, shall Divine Inspiration burn again and sear the hearts of many. On this sacred spot shall be reenacted the scenes of prophetic life. Here shall we understand such a message as the prophet Jeremiah vocalized for all times. He, too, saw the great temple at Jernsalem with its pomp and show. He, too, witnessed the luxury of the idle rich, and heard the

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bitter voice coming from the poor of the land. He, too, pierced the outer shell of organized faith and disclosed the kernel of true religion. He laid not emphasis on the temple and form and symbol, but upon the eternal verities. His evangel comes home to us at this central moment, and once more his words ring out the vital message of God, as it is said:—

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judas, that enter in at these gates to worship the Lord. Amend your ways and your doings and I will cause you to dwell in this place. Trust ye not in lying words, saying, The Temple of the Lord is this. For if ye thoroughly amend your ways and your doings; If ye thoroughly execute judgment between a man and his neighbor; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other Gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, from old even evermore.

Is the house, which is called by my name, become a den of robbers in your eyes? Thus saith the Lord of hosts, the God of Israel: Add your burnt offerings unto your sacrifices, and eat ye flesh. But I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing I commanded them saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you."

Our God and God of our Fathers: At this final moment of the spiritual drama of tonight, we turn again unto Thee, the fountain-head of all strength and glory and pray that Thy blessing may rest upon this house which we have dedicated in Thy name alone. Only to glorify Thee in the eyes of all nations have we this festive eve consecrated this sacred abode. To proclaim Thy own Divine principles of justice and holiness, have we assembled and in Thy sight executed the rites that forever set apart this place as holy ground. Face to face with Thee have we stood and by the never-ending miracle of faith transformed mere matter into a spiritual agency that shall redound to the glory of American-Israel. Like Jacob of old, we have taken the stone of communal struggle and by the power of enlightened religious fancy, turned it into this house sacred unto Thee, and the undying principles of historic Judaism.

Great has been our felicity. Electric in intensity has been the feeling of ardor aroused by this tender act of dedication. Therefore, we render thanks unto Thee for Thy own inspiration that has rested upon this congregation of Israel, and especially its beloved leader. Bless him, as well as all the officers and members of this religious body, and grant that they may bring upon the alters of faith, constant sacrifices of mind, heart and soul. Bless one and all here assembled, the children of Thee, the one only God, and give unto them the full measure of life's choicest boon. Above all, bless the unique nation, our own beloved land, still the home of the free, and preserve it in strength to be the lodestar of all people. Bless those signal American principles, whose practice has made possible the growth of Israel in this modern Canaan. Consecrate our own commonwealth and this teaming city in whose midst this noble structure has arisen.

Finally may Thy benediction rest upon us according to the word of promise, wherewith the High Priest invoked God's blessing upon his people, as it is said.

"May the Lord bless Thee and keep thee."

"May He let the light of His countenance shine upon thee and be gracious unto thee."

"May He lift up His countenance unto thee and grant thee peace."

Amen.

NEW YORK LETTER

(By Our Own Correspondent.)

New York, April 20.

At the Free Synagog yesterday morning Dr. Stephen S. Wise preached on "Thou Shalt Not Kill, or the Crime of Capital Punishment." He referred to the recent execution of the four gunmen in the Rosenthal murder case as "a barbarous illustration of the working out of a system that is wholly wrong." Dr. Wise thought that capital punishment is upheld by its advocates on the same principle that war between nations and peoples is defended and that as the one is growing more and more obsolescent day by day, so in the end this "indefensible form of judicial murder" will be swept aside. He denied that his remarks were inspired by the execution of the three Jews at Sing Sing last week, properly contending that when a Jew violates the law of the land or the moral code of humanity he should be suitably punished for his error. Next Sunday the seventh anniversary exercises of the Synagog will take place, and several distinguished speakers, whose names have not as yet been made public, will deliver addresses in the course of the service.

Last Friday Dr. Franz Oppenheimer, of Berlin, returned from Chicago, where he had been the guest of Julius Rosenwald and the local Zionists. He was the guest at a private dinner on that evening at the Brevoort and again last night was entertained at a similar function under Zionist auspices at the City Club. He also spoke last evening before the Zeta Beta Tau Club of New York, an association of Jewish alumni of universities and colleges. He returns to Germany with the "Kronprinzessin Caecilie" early tomorrow morning. While Dr. Oppenheimer has given no public expression to his views of this country as the result of his six weeks' visit here, it is understood that his purpose of enlisting American Jewish support for his co-operative agricultural Palestinian enterprise has been satisfactorily attained.

Next Sunday afternoon the cornerstone of the new building of the Young Women's Hebrew Association on West One Hundred and Tenth street will be laid and dedicated with elaborate ceremonies. Mrs. Felix M. Warburg will lay the stone, while addresses will be delivered by Miss Grace H. Dodge, of the Young Women's Christian Association, Borough President Marcus M. Marks, Jacob H. Schiff and Louis Marshall.

Last Tuesday James Seligman, the last survivor of the original group of eight Seligman brothers, constituting the firm of J. & W. Seligman & Co., bankers, celebrated his 90th birthday in the bosom of his family.

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He has resided in this country since 1840 and for many years now has been president of the Temple Emanu-El. He is in full possession of all his faculties.

On Wednesday afternoon at the Educational Alliance memorial services were held for the late Isidor and Ida Straus, on the second anniversary of their deaths through the sinking of the ill-fated "Titanic."

It was announced last week that the Harmonie Club, the oldest and most fashionable Jewish social organization in this city, had consummated its arrangements for the purchase of an estate on the north shore of Long Island, located near this city, which will be altered into a country club at the earliest possible opportunity. The alterations will be carried out along approved lines. To secure this property the Harmonie Club has invested almost $400,000 in the venture.

"OCCASIONAL."

Some Aspects of the Immigration Problem.

By Max J. Kohler.

(Continued from last week.)

III.

Of the immigrants of the period 1899-1910, 26.7 per cent of those fourteen years old or over could not read or write (35.8 per cent of the new immigrants and 2.7 per cent of the old.)

The precentage of illiteracy in each group was as follows:

South Italians	53.9
Hebrews	.26
Polish	35.4
Lithuanians	48.9
Croatian and Slovenians	36.1
Greeks	26.4
Russian	38.4
Bohemians and Moravians	1.7
English	1.
French	6.3
Germans	5.2
North Italians	11.5
Irish	2.6
Welsh	34.9

The government figures for the fiscal year 1912 show that 63 per cent of the immigrants for that year were males, and that 21 per cent of the males over 14 years old were illitcrate, and nearly 25 per cent of the females. The Immigration Commission, in its report on "Emigration Conditions Abroad" shows, however, that the percentage of literacy among the immigrants from southern and eastern Europe is very much higher, in general, than that for those foreign countries at large, indicating that we still get the more intelligent and enterprising of such races. Even in these countries, people are now reasonably familiar in practice with the exercise of the suffrage and representative government.

It is time that we turned to authorities who are familiar with the new immigrants in our midst, their past experiences here, and the agencies open to Americanize them, for light on this problem. Immigrants from nearly all of the various races from southern and Eastern Europe have been settled here for many years, and we learn almost uniformly that there has been little difficulty in Americanizing and assimilating them. For example, The Italian in America, by Lord Trenor and Barrows reminds us how much we owe to the Italians from Columbus down to our own day. Italian settlement throughout the nineteenth century, especially in agriculture, only awaits a competent chronicler to show that it does not indicate difficulty of Americanization. Professor Balch, in her excellent work Our Slavic Fellow Citizens, outlines many decades of worthy citizenship on the part of Poles and Bohemians in America, running back to valuable services during our Revolutionary War. The same is true of the Jews in America, and of other races included among the new immigrants, all of which refutes the unwarranted assumptions of the restrictionists. The investigations of the Immigration Commission, especially with respect to our school rolls, also bear this out.

Disinterested social workers who have devoted their lives to studying these new immigrants find that they are being rapidly absorbed, and are valuable increments to our population. It is time that we heeded the observations of capable students at close range, such as has been furnished to us in valuable studies by Jane Addams, Lillian D. Wald, Peter Roberts, Emily Balch, Grace Abbott, Edward A. Steiner, and others.

Moreover, we are apt to overlook the fact that over 80 per cent of the immigrants of 1912 reported that they were joining relatives here, and nearly 14 per cent more reported that they were going to friends, so that this most important agency for Americanization and aid in new and untried surroundings was open for all but 8 per cent of the immigrants in question. It is this important factor that accounts for the wonderful success of the immigrants, landing here almost wholly without funds and unfamiliar with our language, of whom a purely negligible quantity only became public charges. It is this factor, together with other agencies presently to be considered, which accounts for the remarkable fact that the United Hebrew Charities of New York, for instance, have only about half as many applications for assistance today as they had about fifteen years ago, when the Jewish population and the Jewish immigration was much less than half as large! We are also entirely too prone to forget the lessons of the census, pointed out for us by Professor Walter F. Willcox for the Twelfth Census, and reapplied by him to the Thirteenth,[32] that the natural distribution of immigrants is much wider and more thorough than appears from their originally reported destinations. Nor should we forget that it is the illiterate immigrant, victim of inferior conditions in his own country, upon whom we depend to do work which the more literate laborer will not perform —working our farms, digging our subways, excavating our lots, and operating our mines.

For example, the 1,197,892 immigrant aliens who came over here in the fiscal year 1913 included 333,285 farmers and farm laborers (exclusive of their wives and minor children entered as having no occupation), whom we particularly need here, and who would be most likely to be debarred by an educational test. Professor Balch pointed out before the American Economic Association, in 1911, that "most Americans have an entirely false conception of the real significance of peasant illiteracy, which need not connote a lack of either energy or intelligence." The census reports indicate that the literacy among native white children of foreign-born is appreciably higher than among native white children of native-born.[33]

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When we turn, however, to a study of the genesis and potency of the agencies provided for the assimilation of the immigrant, his Americanization and improvement, we notice that nearly all have been developed during the past few decades, and were unavailable to the old immigrant. Even educational facilities for the immigrant were formerly most elementary and inadequate, while we have today night schools with special immigrant classes, social settlements and educational alliances, industrial, trade and vocational schools, instruction in civics, improved foreign newspapers, and public lectures in foreign language. Labor unions and other associations promote high wages and high standards of living. These have gone up steadily, and not down. Tenement-house reform and increased railroad transit have improved housing conditions, particularly in our large cities, to a degree undreamed of in the days of the Gilder commission.

Federal and state bureaus of information for immigrants and resident laborers, employment bureaus, immigrant aid societies, immigrant service of the Young Men's Christian Association and of other church organizations, and such organizations as the Italian Immigrant Bureau, the Industrial Removal Office, the Hebrew Agricultural and Industrial Aid Society, the Hebrew Sheltering and Immigrant Aid Society, the Baron de Hirsch Fund, and other similar organizations throughout the land, do effective work in Americanizing the immigrant, finding employment for him at good wages, overcoming tendencies towards congestion, effecting distribution, and promoting acquisition of American standards of living and thinking.[38] Of course, such agencies deserve and require unlimited extension and development; and in a number of our states, regulative legislation is badly needed, especially as applying to mining and labor camps.

In the light of these agencies the unbiased student cannot but conclude that the assimilative process today, even among the newer races in question, is far more than it was in the old immigration. Mr. Bryce, in the new edition of his American Commonwealth sums up the philosophy of this process.[40]

> The point in which the present case of race fusion most differs from all preceding cases, is in the immense assimilative potency of the environment . . . . The effigy and device, so to speak, which the American die impresses on every kind of metal placed beneath the stamp, is sharp and clear. The schools, the newspapers, the political institutions, the methods of business, the social usages, the general spirit in which things are done, all grasp and mould and remake a newcomer from the first day of his arrival, and turn out an American for more quickly and more completely than the like influences transform a stranger into a citizen in any other country. These things strengthen the assimilative force of American civilization, because here the ties that held the stranger to the land of his birth are quickly broken and soon forgotten. His transformation is all the swifter and more thorough because it is a willing transformation.

William D. Howells has said:[41] "I believe we have been the better, we have really been the more American, for each successive assimilation in the past, and I believe we shall be the better, the more American, for that which seems the next in order." Mr. Bryce also suggests[42] that nearly all "the instreaming races are equal in intelligence to the present inhabitants;" that a blending of races tends to stimulate intellectual fertility; and that the Jews, Poles, and Italians are likely to "carry the creative power of the country to a higher level of production" than it has yet reached. He also notes that "today, most of the hard, rough toil of the country is everywhere done by recent inhabitants from central or southern Europe. The Irish and the urban part of the German population have risen in the scale, and no longer form the bottom stratum." As to attempted comparative valuations of races, we should not forget Professor Royce's scathing analysis of the phenomenon in his Race Questions and Provincialism and Other American Problems. It is in initiating and developing salutary public and private Agencies for distributing and Americanizing aliens, that a true solution of the immigration problem can be found.—The American Economic Review.

[37] Quarterly Journal of Economics, vol. 20, p 523; and Papers Twenty-fourth Meeting of the American Economic Association, p. 66 et seq.

[38] Abstract Thirteenth Census, p. 239.

[39] One must turn to innumerable scattered, individual reports to get an idea of the number and extent of these agencies and their achievements, for no historical and descriptive account of any individual branch even of these many activities has, to my knowledge, been thus far published. See particularly vol. 41 of Reports of Immigration Commission: "Distribution of Admitted Aliens and Other Residents"; Proceedings of the Conferenee of State Immigration, Land and Labor Officials with Representatives of the Division of Information Bureau of Immigration, Nov. 1911; Report of the Commission of Immigration of the State of New York, 1909; The First Century of the Republic (Harper's, 1876); Robert's The New Immigration; Jane Addams, Twenty-Years of Hull House; Griffin, A List of Books on Immigration; Carroll D. Wright, "Influence of Trade Unions on Immigrants," in Bulletin of Bureau of Labor, January, 1905, and chapter on this subject in Wiernik's The Jews in America, pp. 297-300; as also Hourwich, Immigration and Labor, pp. 325-52.

[40] Vol. II, p. 488.

[41] Harper's Weekly, April 10, 1909, p. 28.

[42] Op. cit., vol. II, p. 482.

The Father of the Yiddish Stage.

By Oscar Leonard.

How many persons realize that only a few decades ago there was no such thing as a Yiddish stage? How many know that the Yiddish drama which has reached the dignity of translation into several European languages, is not half a century old? Yet these are facts. If it will be remembered that after more than a century of struggle for a national drama America only sees the beginnings of it now, it will be more easily appreciated what it means for the drama of a people to reach so soon the stage which the Yiddish drama has reached.

To be sure the Yiddish stage is now far from being in its glory. Ten years ago the Yiddish stage was richer than it is to day. Then Gordin lived and worked. Goldfaden, the father of the Yiddish stage, was on his decline. We thought at the time that with him would die the primitive stage of the Yiddish drama. He had done his work. He had helped bring forth a Jacob Gordin. With Gordin a new era was coming for the Yiddish drama. We were having plays which attracted the attention of the artistic world outside of the Ghetto. Gordin was played in Germany, in Russia, in Poland and in America. As his work made its debut in these foreign garments Gordin had called attention to the world that there was a language called Yiddish, that works of art could be produced in it and that it was worth knowing what the men writing in that language were doing.

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Inner struggles in the Ghetto of New York with its factions and petty jealousies prevented the full development of a school which Gordin started. New talents were not encouraged. Yiddish actors who had starved and were happy to starve for the sake of art, became too prosperous. Some folks can not stand prosperity. It makes them lose their heads and hearts and ideals. Our leading Yiddish actors seem to belong to that class. Gordin had found them a lot of fine raw material. They had talent. But bereft of educational facilities they did not know what art really is. They were barn stormers. The one who could bray the loudest was the best actor. The one who could pull at her hair most hysterically was the best actress. Gordin took stock of the material at hand. He saw that the histrionic talent was there and he went to work with a will. He wrote plays for them. He rehearsed with them. It is even said he threw a chair at some of them while trying to make them realize that while one appears in a Russian scene he must not say "all right."

But, alas, Gordin died too soon. He did not live long enough to establish his school of drama. With him his school died. The younger men had not developed far enough to be able to take his place. The actors had meanwhile grown rich. They began to quarrel. They each started a company of his own that he or she may be the sole star and the "star of all stars." Art does not thrive on such things. Where cash begins to be uppermost art languishes and dies. This is what happened in the case of our Yiddish drama. Now it is completely demoralized. Cheap thrash and low melodrama hold sway. The actor-managers insist that this is what "Moishe" wants. (Moishe is the same mystic entity whom they call on the stage 'whertes publikum' (Esteem Public.) Since the actor-managers do not want to produce good plays young writers fear to venture on such work. Gordin could dictate. He was the overtowering figure. To the young writer the actor-manager dictates. Very few actor-managers on the Yiddish stage care about art. Fewer still know what dramatic art really is. So the Yiddish drama is passing through a crisis. How it will emerge can not be prophesied at this time.

Whatever may be the future of the Yiddish stage we must not be too exacting at this time. It is young and needs to grow. One must read of its beginnings to understand its accomplishments. Nor can we know much of its beginning unless we turn to the father of the Yiddish stage, the late Abraham Goldfaden. The writer of these lines is particularly interested in the life of Goldfaden because his family had something to do with Goldfaden's taking up drama. It was my uncle Mr. Isaac Librescu and his good wife who brought Goldfaden to Roumania. They furnished the initial inspiration and cash for Goldfaden's first ventures in drama. Mr. Librescu was the subscriber of Jassy to whom Goldfaden refers in his autobiography parts of which I shall give here in translation. I wish to give these bits of biography of Goldfaden because I feel Yiddish drama is important enough to justify some slight acquaintance at least with its father, its creator. The passages given below are taken from a short auto-biographical article written and published by Goldfaden shortly after his arrival in New York. He writes:

"Reb Chaim Lippe Goldfaden! A dignified Jew, a watchmaker, an artist in his chosen profession, lives in Old Constantinople (Volhyana Government.) He is my father. He is seventy-one years old and still works at his trade earning an honest livelihood. From what I remember he was the only artisan in the little town who took delight in reading our lore. His delight in study induced him to spend the last penny for the education of his eldest son, Abraham. (Myself.) I was taught Hebrew in the Talmud Torah. When I came home I would find the teacher waiting for me to give me my German and Russian lessons. He had me translate the Bible into German. The seed sown in the fertile mind of the child soon brought forth fruit. When I was a child of ten I could recite by heart many passages from the Scriptures. About that time I wrote my first Hebrew poem. I remember to this day with what joy my father read my poem to all our guests one day. Unfortunately his joy did not last long. Soon dark clouds hovered over the Jews in Russia. It was in the so-called "times of Nicholas."

"All Jews were waiting for the terrible decree which provided that all boys eight years old and over must submit to military service. The despair of parents who had small boys is indescribable. There was only one remedy. To teach the child a trade and smuggle him into Roumania. My father taught me his trade. Soon we were all satisfied as I had learned my trade well. One person, was not satisfied. My mother. She wept day and night at the thought that her eldest son was going among strangers and that she would perhaps never see him again.

"Soon the clouds scattered and the sun shone more brightly. A decree came ordering each Jewish community to start public schools of its own. It provided that all boys attending these schools shall be excused from such early military service. The reactionaries and fanatics were horrified. "They want to baptise our children," they wailed. Each class in the community tried to escape the provisions of the decree. The rich sought refuge through their gold, the hangers on of some of the wonder working rabbis took refuge through the rabbi. The poor Jewish worker's boy could find refuge nowhere. He had two alternatives, the army or the school. My father gladly choose the school for me. I was one of the first Jewish boys to visit a public school in Russia. After three years I finished the grades with some distinction. Shortly after that, in 1857, my father sent me to the rabbinical college in Jitomir to continue my studies.

"What pleasant times I spent there with my colleagues! Daily the vaulted halls resounded with the sonorous voices of my comrades singing my Hebrew and Yiddish songs. In 1863 appeared my first collection of Hebrew poems, "Zizim Uprochim." In 1866 came the first collection of Yiddish poems under the title "Dos Yidele." That same year I completed my studies in Jitomir. On the basis of my certificate there the government gave me an appointment as teacher in Simesfopol and later in Odessa.

"In those days the salary of a teacher was eighteen roubles and a few kopeks, (less than $10) per month. I therefore soon abandoned the teacher's profession. In 1875 I went to Lemberg where I issued a humoristic journal 'Ysrolik' to be circulated in Russia. It was well received by the Jews in Russia, but unfortunately its was short lived. After six months the Russian government prohibited its circulation in Russia. That hurt me greatly. I went to Czernowitzh where in 1876 I issued the 'Bukowiner Israelitisches Volksblatt."

"One day I received a letter from a subscriber in Jassy urging me to move the headquarters of the journal to Jassy. That city contained the largest Jewish population in Roumania. This letter resulted in my

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moving to Jassy and this had a decided influence upon my future.

"In those days Yiddish singers were the most popular figures in Jewish social life of Jassy. Because these singers used many of my songs I decided one day to go to listen to the singers that I may hear how my songs sounded when rendered by them. While listening to one of these singers the thought came to me that I might give the action of one of these songs in prose in the shape of a play. This idea was soon realized and in 1876 I laid the corner stone for the Yiddish stage.

"As the Yiddish theatre was in its swathing clothes and the talents of the Yiddish "actors" were undeveloped I was compelled in the beginning to write short sketches for our Yiddish stage and later light plays in three acts."

Goldfaden then tells of his travels in Roumania and then in Hungary and of the plays he wrote, all being light and not of the highest order. Many of these early plays did a great deal to break down ignorance and prejudice in Jewish circles.

Of course Goldfaden could not remain away from his native land very long. It was natural for him to wish to gain the applause of his own people. He went to Russia. Of this period he says:

"After the termination of the Russia-Turkish war I went to Odessa whence I made a tour through Russia with my company. I visited the more important cities like Karkow, Moscow, St. Petersburg. In these days I wrote 'Der Fanatiker,' Dr. Amasado, Salamith, Bar Kochba. I played in many Russian cities. Everywhere we received applause. One day I received a telegram from St. Petersburg that the Yiddish Theatre is prohibited all over Russia. That was September 14, 1883.

"Like a father in despair I rushed to St. Petersburg to beg mercy for my spiritual child. It was all in vain. In my absence my company left for other lands. They used my plays in Roumania, Galicia, England and America. I succeeded for a short time, through a peculiar arrangement, to give plays in Warsaw under the name 'The Yiddish Company.' After that the last flicker of the Yiddish theatre was extinguished in Russia."

After that Goldfaden spent a great deal of time in Roumania where his plays were given in some of the important cities. Then he came to New York where he wrote several plays and where he died. His widow is occasionally remembered by Yiddish actors when a performance is given in her behalf.

Such were the beginnings of the Yiddish stage. If only the Gordin period returns we expect a great deal. The Yiddish theatre is needed because it has always helped mould public opinion among Yiddish theatregoers, for they take the theatre seriously.

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There will be no services at Sinai Temple on Sunday morning, April 26th. On Sunday, May 3rd, Rabbi Tobias Schanfarber will preach. Services commence at 10 a. m.

B'nai Sholom Temple Israel.

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Dedication Services

will be held in the Temple Building on Friday evening, April 24th, at half past seven o'clock, on Saturday morning, April 25th, at ten o'clock, and on Sunday morning at ten o'clock. Cards of admission and invitations have been sent to all the members of the congregation, to all who contributed to the Building Fund, to the Presidents and Rabbis of the Reform Congregations of Chicago. No seat, however, will be reserved for more than fifteen minutes after the hour set for the service.

Program.

Saturday Morning, April 25th.

Organ—Chorus, G minor.....Hollins
Adon Olom .....Sulzer
Choir
Tov Lehodos .....Spicker
Choir
Borechu ..... Sulzer
Sch'ma ..... Sulzer
Eternal Truth .....Beethoven
Michomocho .....Beethoven
Kodosh ..... Spicker
Elohenu ..... Goldstein
May the Words.....Goldstein
Sen Sheorim .....Goldstein
Ki mitzion .....Traditional
Sch'ma ..... Goldstein
L'echo Adonoi .....Goldstein
Etz chayim .....Traditional
Anthem—Trio, Praise the Lord..Giehel
Sermon.....Dr. Isaac S. Moses
Anthem—Send Out Thy Light..Gounod
Sermon.....Dr. Gerson B. Levi
Anthem ..... Choir
Benediction.....Dr. Kaufman Kohler
Organ—Concert Etude.....Shelley

Sunday Morning, April 26th.

Organ—Scherzo from Fifth Sonata.... .....Guilmant
Anthem—I Will Lift Mine Eyes to the Hills ..... Baldwin
Borechu ..... Sulzer
Sch'ma ..... Sulzer
Eternal Truth .....Faure-Shelley
Michomocho ..... Sulzer
Kodosh ..... Spicker
Elohenu ..... Goldstein
May the Words of My Mouth..Goldstein
Hallel Service .....Dunachevsky
Choir
Sen Sheorim .....Goldstein
Kimitzion ..... Traditional
Sch'ma ..... Goldstein

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		$1,020,559.63
Furniture and fixtures		2,700.00
Demand loans	$99,988.19	
Cash and due from banks	260,091.57	
		359,959.99
		$1,573,619.29

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Surplus	120,000.00	
Undivided profits	19,520.17	
		$ 439,520.17
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Deposits		1,134,061.24
		$1,573,619.36

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Benediction..... Dr. Gerson B. Levi
Organ—March ..... Meyerbeer

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Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple.
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On Friday, May 1st, at 8:15 p. m., Rabbi Samuel S. Cohon will commence a series of three lectures on "Revivals in the Nineteenth Century." The first address will deal with the "Rediscovery of the Past."

Isaiah Temple.
Vincennes Ave. and Forty-fifth St.

Dr. Joseph Stolz, Rabbi. Rabbi Isaac L. Moses, of New York, will occupy the pulpit this Sunday morning at 10:45 o'clock.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham,
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Congregation Bnai Jehoshua.
Corner Twentieth and Ashland Avenue.

M. Weil, Rabbi. Passover services will be held Saturday, April 11, and Sunday, April 12. Rabbi Weil will speak Saturday on "Religious Freedom." Sunday morning Dr. Gerson B. Levi will preach. Services begin at 10:00 o'clock.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Mosse Montefiore Congregation,
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Anshe Emeth.
1363 Sedgwick Street.

Services on Friday evenings at 8 o'clock and on Saturday mornings at 10 o'clock. Rabbi Joseph Hewesh preaches at both services.

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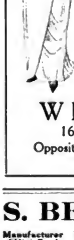
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Women's Societies

Y. W. A. J. C. B. S.

The Young Women's Auxiliary of the Jewish Coensumptives' Relief Society of Chicago will hold their regular meeting Sunday, April 26th, 3:00 p. m. sharp at Sinai Social Center, 4600 Grand Boulevard. Election of officers. Program: Playlet, "A Likely Story," under direction of Miss Anna Robbin. Social, Miss Flora Gruenhut, Chairman.

Deborah Woman's Club.

Mrs. Joseph Fish was elected president of the Deborah Woman's club at a meeting of the Club in Sinai Social center. Other officers elected were: Mrs. A. Hartman, first vice president; Mrs. Isadore Blumenthal, second vice president; Mrs. Philip H. Magnus, recording secretary; Mrs. Jacob Marks, financial secretary; Mrs. Max Mickel, treasurer.

The following directors were elected: Mrs. Abe Meyers, Mrs. G. Kahnweiler, Mrs. Frank Moss, Mrs. S. Baer, Mrs. Herman Eliel, Mrs. Fred Newman, Mrs. Simon Klanber, Mrs. Henry Busterlik, Mrs. Joseph Wedeles and Mrs. Sol Rubin.

Local News

Annual Meeting of Congregation Bnai Sholom Temple Israel.

The annual meeting of the Congregation was held on Sunday afternoon, April 19th, at the Community House, 53rd street and Michigan avenue, Mr. Simon Richter, president, in the chair. Reports were read by the officers of the congregation showing a large increase in membership. The constitution and by-laws were revised and adopted. While the term of office of the Rabbi, Dr. Levi, is until September 1st, 1917, the congregation took the annual action of substantially increasing his salary in the midst of the term. Officers were elected as follows: President, Mr. Simon Richter; vice president, Mr. I. H. Cohen; treasurer, Mr. Chas. I. Loeb; recording secretary, Mr. P. A. Grossman; financial secretary, Mr. I. M. Solomon.

K. A. M. Alumni.

The K. A. M. Alumni gave a meeting and entertainment on Sunday, April 12th. Rabbi Schanfarber spoke about Pesach and Juliet Meyer played a piano solo. Cora Guggenheim recited an original theme on Rabbi Schanfarber's Thirteenth Anniversary of the K. A. M. Temple.

On Sunday, April 26th, the K. A. M. Alumni will hold their regular meeting in the vestry rooms of the K. A. M. Temple at 33rd street and Indiana avenue at 11 a. m.

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Sinai Social Center.

On Saturday, April 25th, the first regular Saturday evening social dances will be given at Sinai Social Center. These dances will be conducted every Saturday evening, and will be preceded by a lesson in the latest dancing steps, by a professional dancing instructor. Admission will be by card only. People desiring such cards should apply in person to the office of the Center. A charge of 25 cents per person will be made.

The Sinai Players will present "Sunset," by Jerome K. Jerome, on Saturday, April 25th. The cast is composed of the Misses Lillian Jacobowsky, Madeline Fisch, Geraldine Brin and the Messrs. Carroll Teller, Edwin Cahn and Julius Rothstein. There will also be a vocal solo by Dora Barthody Daum, accompanied by Miss Mae E. Sheffield.

Miss Gertrude Cohn, Dramatic Director and Manager.

Chicago Hebrew Institute.

Dr. A. B. Yudelson will preach the sermon at the religious services to be held at the Chicago Hebrew Institute, on Friday evening, May 1st, at 8:00 o'clock.

The annual meeting and supper of the Chicago Hebrew Institute will be held on Sunday evening, April 26th, at the Institute Building.

RABBIS AND RABBIS.

Times are moving rapidly and the radical of yesterday is the conservative of tomorrow. Still, no one has accused Dr. Emil G. Hirsch of conservatism, and he has been on the progressive program these many years. But when one follows Dr. Hirsch's exposition of Jewish customs, as given in his paper from time to time, and notes his tracing of the evolution of Jewish ideas, and the significance of old Jewish interpretations, one finds that the rabbi has been devoting himself to the old rabbinical literature, and that he has something to say from the point of view of Jewish learning. Strange, is it not, for an up-to-date rabbi! What is more natural than that a rabbi should know what the rabbis taught? Yet we get very little of this in the modern American pulpit. That it can be turned to good use may be seen from what Dr. Hirsch writes on these matters. It goes without saying that he is as free in his views on this subject as he is on any other, and the strict traditionalist will find small comfort in his interpretations—but each man according to taste. If one turns from Dr. Hirsch's rabbinical expositions to the modern sermon, with its review of the latest novel, or its rehash of the theories of some popular essayist or dramatist, one gets into a different world, the world of imitation and sometimes of make-believe. Not that there is not good aplenty outside of the Jewish domain, but that the significant Jewish things are inside. Besides, if Jewish thought is going to have its highest value, it should be prepared to criticise from a detached point of view current philosophy of living. It is surprising how vigorous and stimulating such criticism may be. An illuminating thought by a Schechter gives a new point of departure; an analysis of an old midrash by a Hirsch can discover the refined thoughts of learned and saintly men. The Jewish pulpit is not burdened with an excessive number of men who can do justice to the old spiritual teachings, and some rabbis have reckoned their ignorance a merit; but we hear fewer diatribes against the "musty learning" now than we did formerly, and there is less pride in being able to read a new book of poems and speak for an hour about them than there used to be. It is about time that we devoted ourselves to the interpretation of our own; and if we wish to know whether it is good form, we might point to Tagore and other Indians who are desirous of bringing their message to the world. If our message has no meaning, it will help us very little to follow the other fellow and outshout him with his own catchwords. On the whole, we believe that this program has lost its aggressiveness, and that a rabbi may now devote himself to Jewish learning, and not be read out of the party. Development along this line will give us strength, and we believe the future will see greater devotion to Jewish learning than we have had in the recent past.—Jewish Comment.

Betrothed.

Mr. and Mrs. Charles Finkelstein of 725 Fifty-fourth street announce the engagement of their daughter, Gertrude, to Charles Goldsmith.

Mr. and Mrs. Milton B. Joseph of 3968 Lake Park avenue announce the engagement of their daughter, Gertrude H., to Robert L. Wolff. At home next Sunday, April 26th.

Married.

The marriage of Miss Claire Kraus, daughter of Mr. and Mrs. Simon Kraus, 4555 Grand boulevard, to Ralph Goldstein of Webb City, Mo., took place on Wednesday, April 22nd, at 6:30 o'clock at the Congress hotel.

Died.

MENDOZA—Daniel Mendoza, husband of Matilda Mendoza, father of Harry and Max. Funeral Sunday, April 19, 1 p. m.

SHIRE—Carrie Shire, aged 65, at the home of her daughter in Pittsburgh, mother of Tillie, Sophie, and Bertie Dellefield, sister of Abe, Adler and Mrs. F. Dellefield. Services Tuesday, April 21. Interment at Waldheim.

LICHTENSTADT—David Lichtenstadt, at his son's residence, 1646 Oakley boulevard, April 19, aged 87 years, husband of the late Rosa Lichtenstadt, father of Charles. Funeral Tuesday, April 21, at 2 p. m., from Beth-El temple, Crystal street and N. Hoyne avenue, to Free Sons' cemetery, Waldheim.

HERMAN—Charles J. Herman, April 19, 8:30 a. m., age 32, husband of Beatrix J., son of Mr. and Mrs. Louis Herman, son-in-law of Mr. and Mrs. I. Jones, brother of Bee, Rose L., Sam, Maxwell, Lillian, Sara and Ruth Herman. Funeral Tuesday, April 21, 2 p. m., from Weinstein's chapel, 3654 W. 12th street, to Waldheim.

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SIMON—Ricca Simon, age 74 years, at the Home for Aged Jews, 6140 Drexel avenue, April 16, 1914. Funeral from the home Sunday, April 19, 1914, 10:30 a. m., to Graceland.

BAER—Fannie Baer, nee Yondorf, aged 55 years, beloved wife of Solomon Baer, Tuesday morning, April 21. Funeral Thursday, April 23, at 2 p. m.

GELDER—Hannah Gelder, April 21, wife of the late Jonas Gelder and beloved mother of Dave, Louis, Sammie, Yettie, Issie, and Bonz, Sallie, and the late Maurice and Joseph. Funeral Thursday, April 23rd, 1 p. m., to Free Sons cemetery.

SWABACKER—Isidor W. Swabacker, husband of Serena Swabacker, father of Mrs. Edgar Born and Miss Louise Swabacker, in his 56th year. Funeral from his late residence, 3652 Michigan avenue, Thursday, April 23, at 10 a. m.

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Domestic News

The seventieth birthday of Jacob Furth of St. Louis will be observed in June. His manifold services to the Jewish people for nearly two generations, as well as to the community at large of St. Louis and Cleveland, are matters of record, and a recognition of them is in order.

* * *

Mr. M. A. Marks was re-elected president of the Cleveland Federation of Charities and Philanthropy. Under the leadership of Mr. Marks the organization has made rapid advancement in every direction, taking a prominent rank among similar organizations of the country. Mr. Marks is president of the temple, and is a director of the orphan asylum. Mr. Marks is one of the most prominent leaders in communal work in the city.

* * *

Miss Mary Moss, the talented story writer and essayist, a native of Philadelphia, died at Taormina, Sicily. She had been in ill health for some time and went to Sicily hoping that she would recover. She was a member of one of the oldest and one of the best known Philadelphia Jewish families.

Miss Moss was born September 24, 1864, in Philadelphia. She was the daughter of Dr. William Moss and Mary Noronha. Her grandmother's father was the well-known Hyman Levy, in whose fur store the original John Jacob Astor was an apprentice. Her father served in the Civil War, going out on the first call.

Miss Moss wrote "Julian Meldola," which appeared in Lippincott's, and "Judith Liebestraum," in Scribner's. She also wrote "A Sequence in Hearts" and "Fruits Out of Season," and "The Evolution of the Trained Nurse," an article on Thomas Hardy, "A Pompadour Angel," "Mr. Nicherson's Stay," "Marooned," "Shore Team," "Miss Atherton's Wanderjahre," "The Kangaroos," "Routed at Brandywine," "A Christmas Comedy." Most of these appeared in Scribner's, Lippincott's, The Reader, The Bookman and Everybody's, etc. Miss Moss has also written articles on the Italian theaters.

* * *

John Netter, a retired clothing merchant, died at his home in Philadelphia. He was 80 years old.

Born in Germany, Mr. Netter came to this country when but a youth. He obtained employment in a clothing house, and before many years had a business of his own. Eighteen years ago he retired. He was a member of the Adath Jesurun Congregation of Philadelphia, the Progress club and the Federation of Jewish Charities. He was an active worker in charitable organizations and a liberal contributor to the many branches of the federation.

* * *

Mr. Charles Weil, 73, ex-Confederate, banker, business man, member of the city council for 20 years, president of the Jewish Congregation, and one of the best known and wealthest citizens in Arkansas, died in Pine Bluff Friday, April 10th. Eight children survive.

During the Civil War Mr. Weil was the only baker in Southern Arkansas and supplied the soldiers with all their bread. Mr. Burton E. Weil, one of his sons, is in the real estate business in Memphis.

Two thousand people, including county and city officials, the Masons, dozens of plantation negroes and members of various organizations, bank presidents and directors and relatives and friends from Chicago, Little Rock, Memphis and other cities attended the funeral of Mr. Weil on Sunday afternoon, April 12th. The services were conducted at the temple by Rabbi Joseph Jasin and at the grave by the Masons.

* * *

Dr. Isaac Husik, lecturer in Philosophy at the University of Pennsylvania is to give a course of lectures on Jewish Philosophy at Columbia University during the coming summer session, July 6th to August 16th. Dr. Husik has in preparation a work on Jewish Philosophy for the Jewish Publication Society.

National Federation Temple Sisterhoods.

The following society has just joined the National Federation of Temple Sisterhoods:

Chicago, Ill.—Sinai Temple Sisterhood, affiliated with Sinai Congregation. Membership 216. Mrs. James Witkowsky, president; Mrs. Eugene Heller, vice president; Mrs. Robert Leon Mandel, treasurer; Miss Marion Wertheimer, corresponding secretary.

* * *

A large and enthusiastic meeting of the Keneseth Israel Sisterhood, Philadelphia, was held on April 6th, in the assembly hall of the Alumni Building. Mrs. Felix N. Gerson presiding. There were over 500 members present. This was the annual meeting and the report of the president showed the splendid results of the activities of the sisterhood during the past year. Mrs. Gerson said in part:

"In addition to various entertainments, we raised over $2,500 from personal sacrifices for the furnishing of the Alumni Building. We aided in dedicating the new building and helped to make the alumni a success. Through the kindness of a few of our members we furnished the stage with curtains, pulpit, chairs, flower boxes and ornaments. Through the Social Service Committee we made the Hanucca and Purim of many poor children very happy with toys and wearing apparel. We helped materially our Sabbath school with Hanucca entertainments and we have largely increased the attendance at divine service. We have decorated the pulpit. We have welcomed the stranger and we have sewed for charity. We have consoled the bereaved and sent flowers to the sick and we have rejoiced with the fortunate ones."

In conclusion, Mrs. Gerson thanked all who had participated in the literary and musical programs of the year, and said a special word of thanks to the officers and members of the various committees, who

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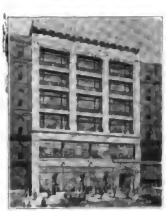
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had assisted her so materially in all the undertakings of the sisterhood.

Reports were read by Mrs. Moe Geis, chairman of the House Committee; Mrs. David E. Simon, chairman of the Visiting Committee; Mrs. Theresa S. Coons, chairman of the Sewing Circle, who stated that 950 garments were finished and sent to the United Hebrew Charities and Young Women's Union; Mrs. H. J. Tickner, chairman of the Property Committee; Mrs. E. Wilson, chairman of the Membership Committee, who reported a membership of over eleven hundred; Mrs. Morris L. Gay, chairman of the Music Committee; Mrs. Henry Rosenthal, chairman of the Religious Committee, who spoke of the work being done among the students at colleges and visitors to the city; Miss Carrie Mendelsohn, chairman of the Alumni Committee; Mrs. Louis Sulka, chairman of the Sociability Committee; Mrs. Simon Weil, chairman of the Floral Committee; Mrs. Sim Simon, chairman of the Religious School Committee; Mrs. Mone R. Isaacs, chairman of the Current Topics Class, and Mrs. Max Greenbaum, chairman of the Social Service Committee, all of whom reviewed the work done by their committees during the year.

The treasurer's report showed that receipts during the year were $1,824.38 and expenditures $1,531.20, leaving a balance in the treasury of $293.18. By unanimous vote $200 was given to the Alumni Association for use in furnishing the new building. The gift was made in appreciation of the privilege granted the Sisterhood of holding meetings in the auditorium.

Before the election of officers, Mrs. Ferdinand Dilsheimer recited an original poem in appreciation of the work of the president and other officers in the past two years, and a beautiful box of growing plants was presented to Mrs. Gerson, the outgoing president, by the board of directors.

The following officers were then elected: Honorary president, Mrs. Felix H. Gerson; president, Mrs. Max Greenbaum; first vice president, Mrs. Ferd Dilsheimer; second vice president, Mrs. Edwin M. Goldsmith; treasurer, Mrs. Mone R. Isaacs; recording secretary, Mrs. Sim J. Simon; corresponding secretary, Mrs. Samuel Jacobs. New directors: Mrs. Max Berg, Mrs. E. Eschner, Mrs. A. Fellheimer, Mrs. Harry S. Weider, Mrs. Stanley Goldsmith, Mrs. Nathan Berg.

Rabbi Isaac Landman delivered a brief appreciative address installing the newly-elected officers.

In accepting the office of president, Mrs. Greenbaum voiced her sense of the honor conferred upon her and promised to devote her energies to further the sisterhood's purposes. Mrs. Henry Brouner read a paper on "Jewish Ceremonialism," in which she urged the observance of the Sabbath and festivals, and advocated restoring our traditional forms and ceremonies to the home and the synagog, as far as practicable.

The musical numbers were given by Mrs. Max Stuller, who sang delightfully, and Mr. Theodore Cella, who played several harp solos.

* * *

A Young People's Guild was organized recently at Temple Adath Israel, under

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the auspices of Adath Israel Sisterhood, Louisville, Ky. The new organization was called into existence at the suggestion of Mrs. Leon Goodman, president of the sisterhood. Its work for the present will be to co-operate with the sisterhood in general and with the Religious School Committee in particular to help enrry on the work of the Saturday afternoon religious classes which are conducted in the temple, with the co-operation of the sisterhood, for a large number of children of immigrants. Visits will be paid by the young girls, accompanied by chaperons, in the homes of the children to encourage friendly relations and to hold them loyal to the school. The new society already has a membership of thirty. The dues are fifty cents a year.

The regular monthly meeting of the sisterhood was held on April 6th. The principal feature of the program was an address by Rabbi George Zepin of Cincinnati, executive secretary of the National Federation of Temple Sisterhoods, on "The National Federation of Temple Sisterhoods in Relation to Local Sisterhoods."

On March 25th, Dr. Stephen S. Wise, of the Free Synagogue in New York City, delivered a lecture in the temple under the auspices of the sisterhood on "What's Wrong With the Jew."

Foreign News

From Theodosia, in the Crimea, the death is announced of M. Kizilstein, who bequeathed two hundred thousand rubles for a hospital and home for the aged.

* * *

David Sassoon has been re-elected to the Turkish Parliament from Bagdad. There are now three Jews in Parliament, the other two being Nessim Mazliah and Emanuel Karasso.

* * *

The death is announced of Professor Dr. Klein, the chief rabbi of Sweden.

* * *

The Congress of Bacteriologists which was planned for meeting in Charkow has been abandoned. Charkow is outside the Pale and the government will not allow Jewish physicians to attend. The projectors of the Congress, after protesting to the government, disbanded.

* * *

In the last two years of war the former lively building activity has entered into a state of stagnation. Now that times begin to be more quiet, a new spirit of enterprise makes itself felt. The French Government is going to erect a new building for the French consul-general at an expense of 425,000 francs. The Italians intend to build a new hospital with a beautiful church. The Greeks have started building school houses and renovating their monastery near the Church of the Holy Sepulchre and the palace of their patriarch. The railway societies have also begun to build new lines. The railway line which is to connect the Hedjas railway with Nablus the ancient Sheshem) and with Jerusalem is expected to be finished next year.

* * *

The orange growers of Palestine have reason enough to be satisfied with the present year. Whereas the winter in Europe was rather damp, the winter in Palestine was dry and fine, and the lack of heavy storms was very favorable for the orange cultivation. The prices on the world's market are better than in former years, and a good profit is expected. The export of Jaffa oranges has gradually increased; over two millions of boxes containing 120 or 150 pieces each are exported to Liverpool, also to Egypt, Constantinople, Australia and recently even to Germany. Whereas the sale of the oranges was formerly managed by a few individuals, two Jewish and a German orange exporting society have now been founded, which are said to do very good work. The German society means in the first place to sell its products to Germany, which will not be difficult, as the Jaffa orange is better and more preservable than the Italian or Spanish orange. Young orange trees yield very large savourous fruits; many boxes of these are sent each January to the German Emperor.

* * *

A Trachoma conference was held in Jerusalem on March 31 by the physicians of Palestine. This conforaece was proposed by Dr. Elias Auerbach of Haifa, and organized by the Society of Jewish Physicians of Jaffa, and is the first of its kind. Its object is to gain the doctors for the fight against endemic trachoma, to collect and classify the existing statistical material and to bring about concerted action in a number of questions, such as uniform statistics, diagnoses, therapeutic treatment, education of the population, etc.

* * *

The head gardener of the Archduke Joseph was recently in need of an assistant. He asked his employer whether he had any objection to the engagement of a highly competent young man who had obtained a diploma at the School of Gardening notwithstanding the fact that he was a Jew. The Archduke replied: "Engage the young man at once. My conscience does not trouble itself about the religion of the man who tends my flowers. Trees and flowers are every liberal, and I am not less so. Moreover, I cannot too highly approve of opportunities being given to Jews to show their ability as agriculturists and horticulturists."

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In response to representations made by the Hnham Bashi of Turkey, the Sublime Porte has agreed to remit all customs dues on merchaudise which is being brought into Turkey by Jews who are emigrating from Macedonia. As a consequence of this concession a large number of the Jewish merchants in Salonika, who consider the Greek domination to be unbearable, have decided to settle in Turkey. The Haham Bashi has also asked for the exemption of those Jews from military service for a number of years. The Grand Vizier has promised to give the request his sympathetic consideration.

* * *

Father Pranaites, who have evidence in support of the allegation of ritual mnrder in the Beilis trial, was decorated April 19 with the Order of St. Stanislaus, second class.

* * *

As the Hospital Sedaka and Marpe, at Aleppo, which contains only fourteen beds, has become too small to meet the demands of the poor Jewish population, the Board of Msnagement has acquired a spacious and eminently suitable site in order to build a new hospital, which is to contain at least fifty beds. The cost will reach 100,000 francs. The community has readily contribnted far beyond its means, but it has not been able to pay more than the cost of the land. Baroness Edmond de Rothschild of Paris, and Baron Max de Goldschmidt Rothschild of Frankfort, have contributed large sums, and Mr. Joseph Abraham Hamwee of Manchester (a native of Aleppo) has given £50 to endow a room in memory of his late father, Mr. Abraham Hamwee. As the sum of 80,000 francs is still urgently needed, the Bonrd of Management entertain the hope that other benefactors will follow Mr. Hamwee's example, and assist in relieving the numerons poor patients of the Aleppo community.

* * *

The King of Italy has received Professor Colombo, Dr. A. Sacerdoti and Signor Alatri as delegates of the Congress of Italian Jewry. The King questioned them on the Congress nad on the condition of the Jewish communities in Italy. He displayed great interest in the state of the Russian Jews, whose position, he remarked, he knew was bad. The King expressed his regret at the fact that many civilized countries had closed their universities to the Russian Jews who were compelled to leave their country, and he assured the delegates that Italy would not follow their example, bnt that it would continue to show hospitality to Russo-Jewish students. Speaking of the Jews in Tripoli, the King regretted the recent assaults on them and stated that he recognized the good qualities of the Jews, and that he was anxious to protect his new Jewish subjects in Africa, and ensure for them the same measure of liberty and equality as was enjoyed by the Jows in Italy.

* * *

Special wires from Bucharest to the Retch (of St. Potersburg) and to the Russko, Slovo (of Moscow) state that owing to the disappointment felt in Jewish circles at the failure of the Rumanian Government to ameliorate the condition of the Jews, a few hundred Jewish exsoldiers, with sticks in their hands and bags on shoulders and with the decorations (won by them dnriag the last war) on their breasts, have lined up in military order and have started on the marcb to the Austro-Hungarian frontier, with the intention of leaving their native country. Many more Jewish ex-soldiers and poor Jews intend to follow the pioneers on foot. The wealthier Jews are also emigrating in large numbers, but they utilise the railways for the purpose.

* * *

The conversion of twelve lads, inmates of the French Missonary School at Cairo, has created n sensation in this country, writes a correspondent of the London Jewish Chronicle from Alexandria, Egypt. It is hoped that this deplorable event will induce Jewish parents to refrain from sending their children to Jesuit and Freres Schools. Many attempts in this direction have been made by the Chief Rabbi and by members of our community, but so far we eannot boast that our Jewish and lay schools have been invaded by our young coreligionists as ought to have been the case if their parents had shown more consideration for them. The desire of these parents that their children shonld be educated in missionary schools must be attributed to nothing else than snobbishness.

Our coreligionists cannot complain of the lack of secondary instruction in our schools, nor can they accuse our teachers of being unable to prepare candidates for the "Baccnlaureat" examination, which is the trade mark of Egyptian education. The Jewish authorities have frequently promised to open secondary departments in their institutions if a snfficient number of students were forthcoming. These could easily be withdrawn from the colleges of the Jesuits and the Freres if only the parents were willing. Moreover, are there not in Egypt French Lycees? Why are they not frequented by childres who now occupy the forms of the missionary schools to the detrimont of their Judaism?

When the International Jewish School opened its doors n few years ago, priests were seen knocking at Jewish doors, and, with smooth tongues and flattery, they succeeded in depriving the institntion of many pupils who would have contributed to its success.

Those parents who send their childreu to the local Scotch and the American mission schools have a strong nrgument in their favor, namely, the absence of a lay or Jewish English school. The fees at the Victoria College are not within the reach of many. As n knowledge of the English language has become of the utmost necessity in Egypt, parents having regard to the material welfnre of their children in the future have not refrained, in spite of their Jewish feelings, from sending their children to missionary schools where English is the medium of instruction. But there is no excuse for some mothers who permit their daughters to attend certain gatherings at the Scotch Mission School for the purpose of alleviating the misery of the Christian poor. These young ladies, whose ages range from

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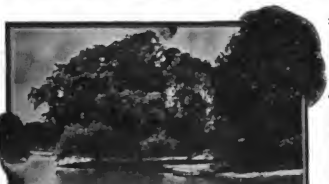
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twelve to sixteen, spend two afternoons a week in the Scotch School Hall sewing clothes for the poor. This sounds very charitable, but unfortunately the girls are practically forced to attend services, which are frequently followed by sermons. Those Jewish girls of my acquaintance who assist in this charitable work regard the matter very lightly, but little do they know how in the course of time their religious feelings, which are already weakening, will be converted into sympathy with, and a firm belief in, the teachings of Christianity.

The efforts to convert Egyptian Jews are not limited to the local mission. A year ago the proprietor (a Jew) of the local cafe was visited by priests of the St. Pierre Zion Institution in Jerusalem. They prevailed on him to allow them to undertake the education of his children free of charge for a period of seven years, and they caused him to sign a contract to this effect. He heard nothing from them for eleven months, in spite of his numerous letters to the headmaster, which remained unanswered. As a last resource he appealed to the local French Consul, and this time his efforts met with success. He received a letter from his children, who are aged respectively ten and eleven, imploring the Almighty God to preserve him, and asking him in most affectionate terms to grant them "fatherly" permission to embrace the religion of their "masters." M. Elie Antebi, Director of the Mesnace School here, has been authorized by the French Consul to write to his brother (M. Albert Antebi) in Jerusalem to withdraw the two children from the institute.

* * *

Berlin, April 17.—Herman Ahlwardt, once celebrated as a German Jew-baiter, is dead at the age of 67, from the effects of a street accident in Leipsic last week.

Ahlwardt, who once attempted to make a barn-storming anti-Semitic lecture tour of the United States, died a disappointed man, as animosity toward the Jews, which he devoted most of his life to fanning into a political force, has become less instead of greater since the days of his crusade. When Jew-baiting began to wane in popularity, Ahlwardt turned his hate to the Junker-Agrarians and Jesuits; but, although he harangued the entire country and other parts of Europe, he never made much impression.

He was elected to the Reichstag in 1892, after having spent five months in prison for slandering the famous firm of Ludwig Loewe & Co., manufacturers of the Mauser rifle. The Loewes, who are among the pioneers of German industry, were accused by Ahlwardt of selling inferior rifles to the German Army at the behest of the Alliance Israelite.

The anti-Semitic party as a political organization has dwindled almost into non-existence and utter powerlessness, though anti-Jew prejudice as a social factor is of course still widely prevalent in Germany.

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GENIUS AND CHARACTERISTICS OF THE HEBREWS AND THEIR CONTRIBUTION TO CIVILIZATION.

By Rabbi Adolph Guttmacher, Ph. D.

A people's contribution to civilization furnishes a true index to its genius and characteristics. The contribution of the Hebrews to civilization discloses their peculiar genius and the inwardness of their religious and moral life. Civilization is a temple in process of construction. Each generation supplies material which, according to its value, is being utilized to carry the structure to completion. The best and most enduring of the material is used in building up the foundation, for upon it must rest the ever-increasing weight of the superstructure. Examining the foundation upon which civilization rests one discerns that the greater part of the basic material was furnished by those who lived in ancient Judea, in Greece, and in Rome. Of all the nations of antiquity there are practically only three, the Hebrews, the Greeks, and the Romans, who have left an abiding impress upon the destinies and fate of mankind. If the teaching of the philosophy of history is correct, that a people is entitled to the rank of a historic nation, in so far as they have contributed permanent elements to the culture and civilization of the world, then the Hebrews, Greeks and Romans can claim a position in the front rank of the favored few. God chose the Hebrew race to teach the world a knowledge of religion and to that end bestowed upon the race a genius for religion. God chose the Greeks to teach the world a knowledge of beauty, and endowed them with a feeling for proportion, and with the love of symmetry, in short, with a highly developed artistic sense that fitted them to become the apostles of beauty for all humanity. Similarly, God chose the Romans to teach the world the rudiments of the science of government, and to that end gave to the Roman people a genius for law and administration. Modern civilization and culture with its roots strikes down deeply into the soil of these three history-making peoples. Of the three, the smallest, the Hebrews, is the greatest, in so far as their influence upon the shaping and moulding of the higher life of mankind is concerned.

For the religious feeling is the most powerful and most expressive instinct implanted in the heart of man. The Hebrew spirit is essentially religious and moral, for the Hebrews have been dowered with a genius for religion and faith. Their genius, therefore, has expressed itself, not in the building up of an empire, not in the elaboration of political institutions, not in the perfection of mechanical devices, not in the production of works of art, but in the search after God and in the attempt to found a social order based upon the will of God. It follows, then, that the typical productions of the Hebrew spirit are not conquerors, or inventors, or artists, but prophets—men whose special gift it was to see into the heart of things and to enunciate moral laws based upon the spiritual truth revealed to their superior insight. The prophet became man's pathfinder in his search after truth, after the knowledge of God. It is in this sphere, in the sphere of the spiritual that Israel claims to have made imperishable contributions to the civilization of the world. The most important of these contributions is the conception of the Oneness of God. The logical consequence of this Monotheistic conception is the unity of the human family. But, the distinctive part of this contribution is the investing of God with ethical attributes which separated Him gradually from the deities in which other nations believed, and eventually brought about His triumphant survival in the great crash which befell the ancient world and swept away the faiths of Egypt, Babylonia, Phoenicia, Greece, and Rome. The conception of God among the Hebrews is not the result of reasoning. The Hebrews accepted the existence of God as a matter of course. God is not the object of speculative or dogmatic conflict, but the Inspirer of human conscience, the Being to whom every knee must bend in awe and reverential worship. Judaism, in all stages of its development, was marked by its practical character rather than the theoretical development of a doctrinal theology.

The Monotheistic interpretation of life encloses the highest and noblest that the human soul may rise to. It is the parent of all true progress. It is the impelling force of humanely vital ambitions. It is the hope that carries love into loveless lives; it is the one influence which binds men into a fraternity; it is that peculiar phenomenon of our humanity which we call conscience. It is a conception above all others which detects purpose in the mechanism of the thoughtless world and spells duty and moral obligation.

However tribal or exclusive the idea of the God of Israel may have been originally, it is the everlasting glory of Judaism that it alone rose from the tribal conception of the Divine Protector of the children of Israel to that of the Divine Father of all. "Have we not all one father, hath not one God created us, why do we deal treacherously, every man against his brother?" (Mal. 2:10). Judaism boldly assumes that its God was the God of mankind from the very beginning, the Creator of Heaven and Earth, of the Ruler of the world from eternity to eternity, who punished Cain for slaying his brother Abel, and brought the flood upon the wicked generation of men, and who established the earth in righteousness and justice. God is not mere blind force, or Intellect, nor is He a far off, soulless Being, who stands aloof from the universe and is shut up in a remote heaven without thought or feeling for mankind. The God of Judaism is a personal God, who is in close contact with the world He has made and is near to all who call upon Him in truth. He is filled with loving solicitude for its inhabitants. According to the idea of the Jewish sages, God creates the world anew every day. He is the One and Supreme

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God to assert the inexorable moral law. He is the God of holiness who bids his children to strive toward perfection. "Be ye holy, for I, the Lord, your God, am holy." (Lev. 19:2.) The idea of holiness may be regarded the sign-manual of the ethics of Judaism. For the sanctification of life, in other words, the perfect moralization of human society is the sole aim of the divine law. Within Judaism, the essence of morality has never been considered other than a divine emanation, the expression of a divine law, the fulfilment of a divine command. The conception of right and wrong, as embodied in the literature of the Hebrews, shines out with wonderful brilliancy as compared with the moral ideals of other peoples, not excepting the classical peoples of Greece and Rome. In Judea, where the theocratic idea of the state is carried to its highest theoretical perfection, the religion naturally gives color to the ethics, and the high ideal reached by ethics among ancient Hebrews is a notable instance of the capabilities of religion of this respect. Here, the ethical transformation of the conception regarding the Deity produced the ethical ideals of the Hebrew prophets and through them influences the trend and tendency of the ethical thoughts of the modern world.

"The whole history of the world to this day," says Matthew Arnold, "is in truth a continually establishing of the Old Testament revelation—'O ye that love the Eternal, see that ye hate the thing that is evil.'" All that is best in the ethics of the modern world is, according to Huxley, the direct development of the ethics of old Israel. And Lyman Abbott states that the ethical ideal of this peculiar people was summed up in the two commandments: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might;" and "Thou shalt love thy neighbor as thy self."

The Bible, the most original book in the world, in all its parts bears an ethical impress. It is the monumental work of the Hebrew genius. As Zangwill has expressed it so epigrammatically, "The Jews created the Bible before the Bible created Judaism." The legal books of the Bible contain explicit and definite laws for the regulation of man's conduct; the historical books present examples attractive and repellent, as the case may be, of deeds good and just, generous and stimulating, or unjust and iniquitous; the poetic, philosophic and proverbial writings inculcate and extol virtue, adduce noble views and noble conduct as exemplars and make their opposites appear low and despicable. The Hebrew race, in the opinion of a great modern sage, has furnished the revelation needed to breathe emotion into the laws of morality and make morality religious. This revelation is a capital fact of the Old Testament and the source of its grandeur and power.

As the oldest and most faithful guardian of ethical Monotheism, as the acknowledged source of Christianity and Mohammedanism, Israel stands forth as the people chosen by God in the education of the human race. It is only in this sense, and in no other, that the pre-eminence claimed by the Jew must be understood. Israel was chosen in the best and highest sense to be the priest-people of humanity. As a kingdom of priests, Israel is to receive the Law in trust for all other nations, for the whole of mankind. As a priest, he is in duty bound to devote his life to the service of the community. The world mission of Judaism is thus consciously altruistic.

The Jewish ethical system, being universal in spirit, naturally recognizes the function of equality of all men. It is based upon the solidarity of the whole race, the responsibility of one for all others. Thus we read in the Talmud: "The righteous of all nations will inherit a portion of the world to come." Judaism becomes thus a religion of humanity, fully defined as a service of God in the service of man, which breathes in the divine command, "Behold I have made of one blood all the nations of the earth." The precepts concerning love of neighbor, the condemnation of slavery, the obligation to aid the poor, humane treatment of the stranger, sympathy and compassion with every living being, all these lofty injunctions ensue as inevitable consequences from the principle of equality. No ancient constitution accorded to the stranger such a position as he enjoyed under the Mosaic Code. Oppression and exploitation of the stranger was forbidden on moral grounds. With the ancient Hebrews the rights of the aliens are placed on a clear religious basis—the fatherhood of God involving the brotherhood of man. "Ye shall have one manner of law as well for the stranger as for one of your own country, for I am the Lord your God," (Lev. 24:22). That God loves the stranger is expressly stated in Deuteronomy, where we read: "God loveth the stranger and gives him food and raiment." Whereas, in heathendom was deified and the oppressed, the slave, and the stranger found no protection in religion, the declaration is everywhere made throughout Scriptures that injustice committed by man against man provokes the world's Ruler and Judge, and that righteousness and compassionate love are demanded for the oppressed, the slave, the poor, the fatherless and the homeless, the stranger, and for the criminal, as having a claim upon the sympathy and upon the sense of justice of his fellowman. Even for the dumb creature compassion is required.

Thus, it was the Jewish law that made charity a human obligation. It was the genius of the Hebrews that invested benevolence with a sense of duty to render it a divine command. Nowhere is more

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intense sympathy shown with the wrongs of the poor and the oppressed than in the writings of Israel's prophets, the true tribunes of the people. While charity is not an exclusive Jewish virtue, yet it was the genius of the Hebrewa that endowed it with that deep sense of mutual responsibility which "weaves its golden threads of loving sympathy around individuals and communities, reoderiog the weal of the one and the woe of the other, the woof and the warp in the loom of the social fabric whose foundation stones taken from God's throne are justice and righteousness." The practice of charity has remained a basic principle of Jewish life, and forms a prominent feature of every communal organization. The relief of the poor, the sick and the stranger, and provisions for widows and orphans have always received the aid of the individual and the zealous care of the community from the earliest time. The lofty place accorded to charity in the Jewish scale of etical virtues is best attested by its Hebrew equivalent, "Zedakah," which means justice. The following illustrates the floe spirit of charity as practiced among the Jews: The Berlio Jewish community has supported a society for the aid of mouroers for 150 years. Its object is to furnish assistance to poor families exposed to want through the death of a member, in view of the fact that the religious law eojoins the cessation of work during the days of mourning. Out of deference to the sensibilities of the recipients, the following arrangements have been made: Two locked boxes are sent to the house of mourning alike of the rich and the poor. Box No. 1 contains a sum intended for the needy. It is accompanied by its key in a sealed package and by a letter requesting the recipient to open the box and empty it. In proportion to his need, he may retain the whole or part of its contents. If he requires no assistance, he is directed to put the whole sum into Box No. 2. Besides, the well-to-do are requested to add to the contents of Box No. 2 a contribution over and above the amount transferred to it from Box No. 1. Compliance with this request enables the association to accomplish its object. Box No. 2 remains unopened for some time during its passage from family to family, so that no one, not even the directors of the society, can be aware of the identity of the givers and takers.

It was Renan who said that the Hebrews introduced the idea of justice into the world, that they taught the principles of stable government. Our whole sense of law abidingness and justice is essentially Jewish in origin. "As long as the world lasts all who waot to make progress in righteousness"—I am quoting from Matthew Arnold—"will come to Israel for inspiration, as to the people who have had the sense of righteousness most glowing and strongest." The fundamental constitution of the Hebrew commoowealth was summed up in the Ten Commandments, the most compact and effective ethical code that has ever been written, a code which has coe down to us through the ages and still is regarded today as an ideal of human life. It is the Magno Charta of humanity. Reverence for God and for parents, respect for persons, for property, for purity, for reputatioo, these were wrought into the very foundatioo on which the whole fabric of Israelitish society was built.

(To be continued.)

ISRAEL ZANGWILL AS A STORY WRITER.

By Louis Lipsky.

Mr. Zangwill is one of the most versatile writers in the English world of letters. He is a practitioner in all forms of literary art. As a dramatist he has expressed with great eloquence moving ideas regarding the peace of the world and the progress of religion. He is a remarkably skillful poet. As an essayist he is erudite, graceful, original, decorating his ideas with historic allusion and the wisdom of the past, and with great assuraoce dealing with the pseudo-wisdom of the day. He is, as an essayist, bold, poetic, ingenious and epigramatic. As a writer of addresses, he has written passages of surpassing eloquence. Whatever he has done he has inspired with the audacity of his restless spirit. He is a scholar, using with surprising skill the knowledge of science, but he is also a splendid forensic writer, which enables him to drive home ideas that otherwise would remain dead letters io books.

It is as a story-writer, however, that Mr. Zangwill is at his best. His work reveals a mind that deals with visions, pictures of life, with ideas as they are mirrored io character. The dramatic attracts him, for the things in life that involve movement and conflict interest him most. This restless quest of the dramatic in real life may affect the quality of his work, for excess or heat is repugnant to art; but what he loses in technical perfection Mr. Zangwill certainly makes up for the moving power of his ideas, his idealism and enthusiasm.

Mr. Zangwill has been the most prominent and the oldest English writer deal-

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ing with Jewish life for the past quarter of a century. He is the pioneer in that Jewish fiction which gave form and meaning to the first contact with the Anglo-Saxon world of Jews hailing from Russia. It was as a satirist that Mr. Zangwill began his literary career. He ridiculed the incongruities of the Ghetto, then the attempts of the Ghetto Jew to move into the alien environment. He saw with a keen eye the loss of dignity in Jewish life due to the enforced transition to another habit of life which did not fit well. His acid pen bit into the hard skin of the Jewish middle-class aping the culture of the land, for from the very start he felt that something was wrong in the state of Jewry. He developed from being a satirist into a story-writer, revealing, with sympathy for the old, the tragedies and comedies of the transition of the Jews in England.

There was nothing of special interest to Jews in the English literature of the pre-Zangwillian days. Daniel Deronda and the perfervid romances of Disraeli gave us the only glimpse of a Jewish life that was a blood-relative of our own life. We felt then that the Jew was indeed a stranger at the gate, for no one in literature was concerned with his being, his hopes, or his present discomforts. Mr. Zangwill was the first to see the life we are specially interested in with the eyes of an insider. He was one of the children of the Ghetto. Preceding him were the exhumers of the dead past, gathering the remains of a scattered Jewish history in England. They did their work well, but they spoke no living word. Zangwill, the realist, found his inspiration in the present of the Jews, and he later fantastically colored it with his vision of their future.

The Children of the Ghetto is not a novel in a technical sense. It is a collection of sketches, descriptions, character drawings, anecdotes, through which the nimble wit and eloquence of Mr. Zangwill move with entertaining results; in which his remarkable powers of observation are at their height. It owes its success to the fact that it gave us in good, idiomatic English, illuminated by wit and humor and eloquence, a picture of the Jewish life minus all prenchments, written for no other reason than to portray Jewish life as it really was. But above all, the Children of the Ghetto for the first time revealed to us, the first or second generation of the Russian immigration, an adequate picture of how we, our parents and grandparents, appeared in the sight of the world. Most of us had seen English and American life in the novels of Dickens, Thackeray, Reade, Hawthorne, George Eliot. Zangwill, following the methods of Dickens, placed beside the renowned characters of English fiction the eccentric, the romantic characters of our own people, and gave us an inkling of our position in the world about us.

Zangwill revealed the English Ghetto to the English and to us. He sought to explain the Reb Shemuels, the Melchizedek Pinchases, the Ansells, the Dreamers of the Ghetto, to the world at large. Probably if he were writing only for us, he would have omitted much of what he wrote. He would doubtless have written from a different angle. But at that time it was a useful social service to explain to the Anglo-Saxon world exactly the quality of the migration that had settled on its territory.

It helped us to know ourselves. It was written with the freedom of the relative who criticizes us with absolute disregard for our feelings. It exaggerated Jewish life here, and distorted it there, but the intention was to give a series of pictures that would tell the story convincingly.

Since the Children of the Ghetto was written, Mr. Zangwill has written of various sides of Jewish life. In all his work one discerns the reformer, the propagandist, the man who is not satisfied with what is. That explains, probably, the constant intrusion of his own views, the use of invective and of eulogy, with which his work is dotted. He is not content with telling a story, but insists upon giving us the benefit of his wisdom and wit, of his critical talent, even when he is in the throes of creation. He always salts his fiction with the nimbleness and shrewdness of his wit. The humor is good, but it often spoils the good story.

They That Walk in Darkness, Dreamers of the Ghetto, Ghetto Tragedies, Ghetto Comedies,—these are the titles of his vision. In the midst of his humor and satire he cannot forbear a fling at his works, and they indicate the scope of Jewish problem, an attempt to understand it, a desire to solve it. The welt-schmerz of the Jew finds expression in his analysis of eccentric genius. He finds nothing commendable in contemporaneous Jewish life; he paints the past with loving hands; he treats the present with ridicule and tender repugnance; but for a long time the future is blank. He is the wandering Jew, wandering in doubt and helplessness, until he reaches the Zionist Congress, until he meets Theodor Herzl.

Read the despair of the skeptic, who ponders the Jewish problem on Passover eve. That is Zangwill himself. His pessimism is expressed in his satire; his bitter analysis of Jewish character as revealed in The Children of the Ghetto, his contempt for The Grandchildren of the Ghetto. Practically, as a creator of fiction Zangwill was exhausted when Zionism loomed before his vision.

A change is observable in the quality of his work since that event in his life. You see him more concerned with the future than with the past. The incongruities of the past, the readjustment of transition, in his eyes become a tragedy. It is the tragedy of the Jew always to be moving from one environment into another. It was a tragedy which the Jews of England enacted when they slowly adjusted themselves to the conditions of their environment. When he wrote The Children of the Ghetto he called it a fantasy. To-day he would probably say that it was another performance of the same old tragedy Jews had enacted in the centuries that preceded the English date.

As a result of the intrusion of the Zionist ideal into his life, Mr. Zangwill's art was seriously affected. At first he wrote the splendid They That Walk in Darkness, Dreamers of the Ghetto, short stories that are the best examples of his genius. In these his satire disappeared, his desire to point out incongruities, to touch the hopelessness of Jewish life, was succeeded by a lofty idealism, a stirring eloquence, which made him in reality one of the finest optimistic spirits in the Jewish world. His philosophy was complete and not critical merely. He saw a future for the people who were the subjects of his vision. He became, in addition to being a literat, also a man of affairs, burning with zeal to create Jewish conditions that would reduce the incongruities and the tragedy

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into the first acts of a splendid drama. The propagandist, in effect, freed himself of the burden of the artist.

It is not my duty to treat of Mr. Zangwill's political ideas. I merely desire to point out that with the acquisition of a Jewish enthusiasm Mr. Zangwill became, as an artist, potentially capable of being of even greater service to the Jewish cause.

Whatever Mr. Zangwill has written of Jewish life in fiction suffers to a large extent from the fact that it was being written for a non-Jewish public. There was no Jewish public for whom The Children of the Ghetto could have been written, although it was published by the Jewish Publication Society. It was intended as an apology for our people, an explanation, an attempt to enlist sympathy and good-will. Necessarily, a work of art intended for foreign consumption must be so conceived that the aliens will understand and appreciate it. This necessitates a straining of one's imagination, a reluctance to express the whole truth lest it be misunderstood, which results in explanations, definitions, and a general confusion of purpose. A story by Perez is the revelation of a Jewish soul to a brother. It may be naive and crude in form, but it is direct, and the beginning of real art. A story by Zangwill becomes the revelation of a Jewish soul to a stepbrother. You have in the one a sureness of touch, a sense of dependence upon the intuition of the brother. In the other, you feel that every term must be clarified, every twist of the idiom must be explained, every ideal cannot be set forth simply, but must be given with all the details of its historical past. The result is, in the early Zangwill, a mass of explanatory matter, the intrusion of the personality of the author, which detracts from the artistic effect.

This is not true of the Zangwill who followed. The Zangwill who wrote They That Walk in Darkness felt closer to his own brethren and had not yet become a propagandist. He had spoken to them in person and knew the psychology of their appreciations. Theretofore he knew only their personal psychology. He knew that there was, or was to be, a Jewish people, and to that people he spoke. His genius became more positive and constructive. His criticism had point.

And what affected him in his writing as a Jewish author also affected him in the writing of other works. The Melting Pot, technically faulty and filled with what turns out to be bombast, at the same time reveals the mind struggling with constructive ideas. The War God, bad as a play, as a tract in favor of world-peace is filled with trenchant and eloquent ideas. The Next Religion reveals Zangwill as a thinker on religion, and although he excoriates the ancient religion, he now speaks confidently of a new religion to replace the decayed and decaying old beliefs.

Compare these later plays with his earlier works in the same field. Read The Master, or The Mantle of Elijah, and you see Mr. Zangwill as an imitator of the successful novel of the day dealing with the little-tattle of art and of politics. Read his still earlier works, The Bachelor's Club, The Big Bow Mystery, Merely Mary Ann; and you see a man of great talent rallying with forms of life, with ideas, that have no serious meaning to him. And there he is a second-rate writer, as in his later Jewish works he is certainly a writer of undoubted genius.

Since his disappointment with the Zionist movement, Mr. Zangwill has emerged as a Jewish statesman with all the paraphernalia of office: correspondence, addresses, reports, policies, etc. He has ceased to write fiction. His Ghetto Comedies are merely remnants of old work, or fragments of sketches that mean nothing. He has devoted himself to the questions treated in his plays, and practically is more of a playwright than a novelist. He is now wholly an enthusiast and a propagandist. This necessarily affects his work. His is too intense a nature to enable him to separate the artist from the public man. He merges the two with disastrous results to both.

But this is only Mr. Zangwill's transition period. He is moving into another period of his career. He has attained his fiftieth year, and is in the prime of life, alert, acquisitive, hopeful, susceptible, and it is not to be thought that he has reached the end of his creative powers. A man of such fertility of ideas, a writer of such vast experience and ability, who is daily coming more and more in contact with the facts of life, and mingling with them, is bound to have another period of creativeness.

We greet him on his half-century run, which has been a splendid one; and we hope for an even finer run in the half century which he is now entering. —The American Hebrew.

AN ORIENTAL VIEW OF MISSIONS.

By Prof. M. Anesaki, Ph. D.,
University of Tokio.

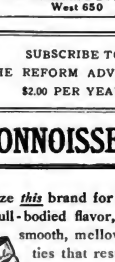
I wish to state at the outset the fundamental idea underlying all my statements, —that the real success of missionary work does not consist in proselyting, but in inspiring. Missionary spirit means the zeal to give others what is good and excellent in one's own faith, and to make others participate in its vital principle and fruits. When Christianity and its missionaries are confronted with peoples of decidedly lower culture, missionary work can be carried on only by evangelizing or proselyting. But when it faces a highly developed religion and a people of deeply rooted inheritances, the practical problem assumes quite a different aspect. The work can here be done not by destroying, but by fulfilling—not by supplanting, but by elevating—the original tradition. Herein lies, as I think, the cardinal point in the questions concerning missionary activities among the people of the Far East, who are rich in their inheritance of religious faith and moral ideals, and who are rising anew to a high tide of self-consciousness and self-reliance.

I shall not discuss here the questions, how much Christianity is superior to Ori-

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ental religions and whether the latter have anything to offer to the West, but I proceed on the tacit assumption that the Oriental religions, in spite of their richness in ideas, are now in a condition far less effective in moulding the social and moral life of the people than Christianity is in the West. Moreover, the work done by Christian missionaries for the introduction of Western science and education into the countries of the Far East, especially before the awakening of those nations, can never be overestimated. The works of charity and movements against various social evils should also fully be recognized. Yet the questions remain to be considered as regards the proper adjustment of the relations between Christian missions and the self-consciousness of the Asiatic nations, together with their religious ideas, social heredity, and other characteristics which are not to be abandoned so easily. We can perhaps formulate these problems in the following manner:—

(1) Have the religions and the moral ideals of Eastern peoples any fundamental basis which is common with Christianity, or at least something not incompatible with Christian ideals?

(2) If there is any such basis or similarity, what kind of relation or connection should be established between the two, —a total suppression of the old and a thorough-going proselytism, or a certain kind of concord between Christianity and the religious inheritance of Eastern peoples?

(3) If the latter course is preferable, which points of Christian teaching may work to elevate and purify the people, and which are to be adjusted to the best traditions of the Oriental life?

Regarding the first point, it seems to be to be almost self-evident that the real success of missionary work depends upon a right understanding of the indigenous religions on the part of the missionaries. To understand and appreciate the best thoughts and highest aspirations of the people among whom the gospel is preached, is not a matter of mere expediency, but it is the demand of justice. This justice is to be done not only for the sake of the Oriental religions, but for that of Christianity. A "Christian" emperor spoke once to his soldiers going to the East, "Everything, however good or beautiful it may be, should be exterminated if it is not Christian." A thought or a deed like this is merely a blunder against Christian principles, a revival of the old time bigotry. The universality of the Christian gospel does not and should not exclude excellence existing among non-Christian peoples. Furthermore, the real appreciation of the highest thought of a people is the best clue to find the way to the inner conscience, to which, in the end, all appeals must be made.

Viewed in this way, it is evident that one of the primary requisites for a missionary in the Far East is the right understanding of the Buddhist religion and the Confucian ethics, especially in an age when the people are being reawakened to their own precious inheritance. What has been done in this direction? I fully appreciate the efforts of Christian missionaries in their study of the social ideas, religious beliefs, and similar subjects concerning the Oriental peoples. There are many publications on these subjects written by missionaries, and some of them are surely of great merit in the interpretation of Oriental thought. But I dare say there are indeed few of such works which may enlighten the thoughtful Orientals themselves and make them convinced of their own defects and errors. We must here take into account the prejudices and obstinacy on the part of the Orientals; but, at the same time, we must notice how much the prejudice and the lack of real appreciation on the part of missionaries made a sincere understanding difficult. I can cite many instances of those judgments passed upon the religious ideas and the moral life of the Orientals which, through lack of real understanding, amount to nothing but faultfinding. A mere faultfinding, without going into the depth of the matter, ends in vain criticism, and serves only to arouse the animosity of the people criticised. I cannot but think that the proselyting spirit is chiefly responsible for the imperfect understanding of the people's spirit on the part of missionaries. Let me cite just one illustration of the case. The martial relation and the frequency of divorce in Japan have always been severely criticised by Christian missionaries, and surely there are evils in this matter to be criticised. But the missionary critics mostly miss the close connection of marriage with the family system of the East, and accordingly also miss seeing its light side, to the exclusive emphasis of the dark side. One of the critics in this matter has gone so far as to conclude that the wife is regarded there as a kind of property to be bought and sold. Here he has confounded the remains of the marriage customs in the exogamic stage with the real idea, and he was not able to see that no one who regards his wife as a thing of barter would celebrate the wedding ceremony in front of the sanctuary dedicated to his ancestors' spirit.

Even if one recognizes the contributions made by missionaries to the knowledge of the East, there remains much to be desired. Let me point out another thing, that many of those missionaries have not been wise in the choice of materials and also of the associates or assistants in their study. To take one illustration: a Protestant missionary who stayed in Japan over twenty years and knew very well the language and the life of the people, told me quite recently that his reading of Suzuki's "Outlines of the Mahayana Buddhism" gave him a new revelation. This is very just, but the statements contained in Suzuki's book are beliefs and ideals of nearly every educated Buddhist, and the book was published in America seven years ago. Is it not rather strange that the said missionary, who is sincere and open-minded, did not realize the existence of those beliefs among the people whom he was teaching until he read that book? I wonder how many other missionaries there are who do not know the existence of those ideals and of that book even today.

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The bad choice of associates and assistants is another sad aspect in the matter of spiritual understanding. The assistants used by missionaries in their study of Oriental religions and ethics are mostly converted native Christians, and, as a rule, they are sadly destitute of the knowledge of their ancestral religious faith and ethical ideals. They may be sure of the letter, but know the spirit even perhaps less than the missionaries themselves. I could cite many instances of the misinterpretation caused by the meagre knowledge of those assistants. The same may be said of the associates. Many missionaries go to Buddhist priests, and are puzzled by their sophisticating dialectics, which are used

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by them in confronting the proselyting missionaries. Having been puzzled in this way the missionaries take refuge in books, for study of which, however, they have the assistants as above stated. The result is not difficult to see.

In this connection I might be allowed to speak a little about the Association Concordia, of which I am one of the standing secretaries. It aims, among other objects, to facilitate studies and mutual understanding among the followers of different religious and ethical systems through free discussion in the spirit of candor. Prof. Sydney L. Gulick is a member of the Association, and he wrote recently to Dr. Barton, of the American Board, the following words:—

"I regard as a great privilege the Association made possible for me by membership in this society with leaders of Japanese thought, for it gives me unrivalled opportunities for learning the best that Japan has to give to the world, for looking at Christianity through the eyes of able and educated Japanese, and also for contributing what I may toward a better understanding of the Christian life of the West by this important group of thinkers. My membership in this society may indeed modify my views in important respects in regard to Japan and her historic religions, in so far as these views have been based on insufficient knowledge; it may also cause me to modify my views as to Christianity and the way in which it is to enter into the life of Japan" (p. 92, First Report of the Association Concordia).

I think, if open-minded missionaries can meet in this way in sincere discussion with thoughtful Orientals, mutual understanding among them will bring best fruits for the purification of religion and for the elevation of the moral life in the East. After all, the essential condition for Christian missionary work is a right knowledge and good understanding of the religious faith, the precious heredity, of the peoples among whom missionaries are working. I know well enough, on the other hand, that theory and practice among whom missionaries are working, I know well enough, on the other hand, that theory and practice among modern Buddhists or Confucianists are widely separated, and that the attention of the missionaries is attracted rather by corruption in practice than by theoretical excellence. Here is enough room for the justification of the attitude of Christian missionaries towards Oriental ideas. But it is evident that now, when the life of the Buddhists is undergoing a remarkable change and they are awakening to a fresh interest of their own religion, the attitude of the missionaries must undergo a parallel change. I do not mean here that Christian missionaries should abandon their position, but simply wish to emphasize the evident fact that, unless they understand Oriental religions well, their mission cannot bear good fruits, and their criticism will never convince the followers of the old religions. I add here that Japanese Buddhism has its young men who are eagerly studying Christianity, its history and social workings, and that some of the Christian missionaries in the East seem to these Buddhists not to be adequate interpreters of the Christian religion.

I have not entered upon a closer examination of the first question I raised at the outset, but I trust that to you. What I have to say is: First comes study, then understanding follows; any judgment is possible only after a thorough understanding.

Similarly, as to the second question, I can only state the answer in outline. My point here amounts to this: that the nations of the East are facing now the urgent question as to the opposition between religious idealism and materialistic individualism. This seems to us to be of a far greater importance than the questions of Christianity versus Buddhism or Confucianism. It may be said that only Christianity is efficient enough to combat the materialistic tendency of modern civilization, and that the old religions of the East are altogether inefficient for such a task. But we Eastern peoples must ask: Is not the materialistic tendency itself a product of Western civilization? In commercial rivalry, in colonial aggression, in the display of racial prejudice, and in the extreme forms of individualism, verging on anarchism, we Easterners are more recipient, while Westerners are the active agents. You say that Christianity is the sole religion which can solve the social and moral problems of modern times; but are all these really solved in the West, and does nothing remain to be solved? We appreciate and admire to full measure the social works of Christian leaders, but we cannot accept in simple faith what the missionaries offer us as the only truth. This is the reason why I say that there is lying before us a grander and broader question than the difference between Christianity and the Oriental religions.

We are often told, by the mouth and pen of missionaries that the acceptance of Christianity is the primary condition of progress, and that all the fruits of civilization will follow as its consequence. But the Orientals are outgrowing the stage of a simple faith in that gospel. No one in Japan, not even Christians, would think in such a simple way of the problems of civilization; in China, perhaps only the ignorant masses would accept it. Moreover, the influx of anti-Christian thought from the West to the East is rapidly streaming in, and there are many young men in Japan and China who would ridicule both Christianity and the religious faith of their ancestors, finding weapons in the publications of the Fabian Society or of the Rationalist Press. Many of them are beginning to advocate St. Simonism instead of Confucianism, or are joining Nietzsche in the utmost contempt of the "Sklavenmoral" of Buddha, as well as of Christ. On the other side, however, there are thoughtful men who are seriously thinking over the problems of morals and ideals, seeking the solution in a harmony to be established between their precious heritage and the new social conditions. Is it still a question for Christian missionaries, on which side to stand in this conflict? I am much afraid that, while these evangelists are wasting their time in combat against the so-called heathen religions and ethics, their radical brothers in the West will have succeeded in converting the youth of the Far East to their creeds of materialism, individualism, scepticism, anarchism, and whatever may please these young hearts.

I repeat: the question of "Religion versus anti-religion," is more urgent than that of Christianity versus Buddhism or Confucianism." Those who realize this situation in the East will achieve their missionary work better than any one else, and they will find more comrades and friends among the thoughtful Buddhists or Confucianists than among the foes of religion in the Christian countries.

These considerations lead me to advise the Christian workers in the East never to think of supplanting the "heathen" religions of the East, but always to try to

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elevate and purify them through what they deem to be the best of Christian ideals. There are many defects in Oriental religions, especially in their present status and in their relations with modern civilization. Here Christianity has much to offer to them. But workers in the missionary fields must be convinced that their offer can be accepted by the Eastern peoples not as a destructive force imposed from outside, but only as a purifying and vivifying influence poured into the heart. The Orientals, especially those who are anxious for the moral life of their people, are open-minded enough to see and comprehend the excellence of Christianity in many respects,—in the vitality of its universal ideals, in the social constructive power of its followers, in the influence of the religion upon the character and life, etc. Christian missionaries would be welcomed as friends and advisers among these Orientals if these missionaries were only candid enough to recognize the profound foundation and the best fruits of Oriental religions and ethics, and to cooperate with the leaders of the East in facing the tidal waves of destructive thought and materialistic practice.

Another point I should like to add in conclusion is concerned with the national consciousness, both on the part of the Orientals and of the missionaries. There was a time in which the missionaries were respected because of their nationality, American or European. But this has passed away in Japan, and is passing in other Asiatic countries. Not only that, but the national consciousness and its manifestations on the part of the missionaries are now causing animosity, giving shocks to the national consciousness of the Asiatics. About twenty years ago two German missionaries were murdered in China, and Germany demanded of China to cede a part and establish a "Christian" church in Peking; and the missionaries seemed to be gratified. There were many voices in Japan (I do not know how it was in China) saying: "What has the concession of a port to do with the crime against two missionaries? Let all these missionaries go back to their own country and preach to their own un-Christian brothers." Recently some missionaries in Korea tried to interfere with the politics of that country, and they appealed to their brothers in America for help in the relief of the Koreans. And now Chauvinists in Japan cry aloud: "What are those American missionaries doing in Korea? Better that they go back to America, and preach to their brothers in California, and instruct them in the gospel of true humanity." In citing these instances I do not intend to be a judge and to pass a sentence as to which is right. What I wish to present to you is that any meddling of missions with politics means a danger, and that Chauvinism is everywhere and on either side the cause of malicious misinterpretation of the other, and of lamentable conflicts. National consciousness must be respected on the part of any one, so far as it does not transgress its due boundaries, and so far as it does not lead one to misunderstand the excellence of others.—The Christian Register.

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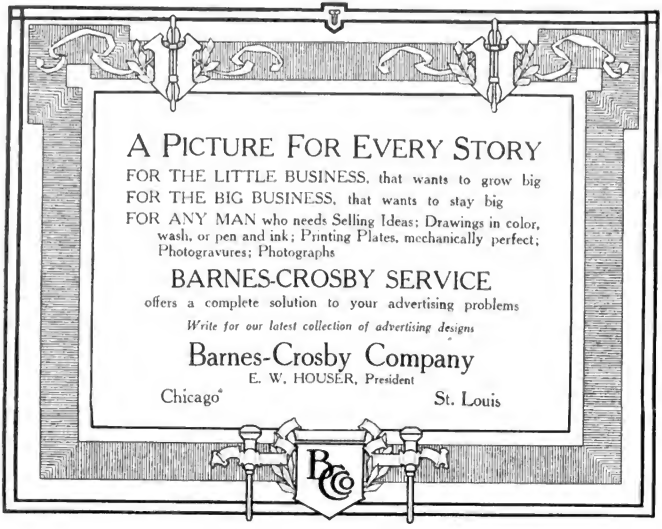
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The Jews of Illinois Number of The Reform Advocate



EMIL G. HIRSCH
EDITOR OF THE REFORM ADVOCATE
RABBI OF CHICAGO SINAI CONGREGATION

Special Issue Commemorating The Dedication of The New Bnai Sholom Temple Israel.

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THE REFORM ADVOCATE.

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BNAI SHOLOM TEMPLE ISRAEL

Its History and Progress

Congregation B'nai Sholom Temple Israel, the Dedication Exercises of whose New Temple and Community House are given in detail in this Special Issue of the Reform Advocate, is nominally one of the younger congregations of Chicago, but through one of the organizations that entered into the making of the present body, it reaches back to the early days of Chicago Jewry. B'nai Sholom was organized in May 1852, and was therefore the second to be called into being of the Jewish religious organizations of Chicago. Its membership was recruited largely from the Jews who began coming to Chicago about 1850 from the Prussian province of Posen. Up until that time the Jewish immigrants had hailed from the Palatinate or South Germany. Between the later arrivals, the so-called "Herzogthuemer," and the South Germans, there was little co-operation in religious or charitable endeavors. And thus in 1852 the "Posners" organized their own congregation. The first service of the congregation was held in a room over the store of Solomon Harris, one of the most active of the members and the first President, on Clark street near Washington, with the Rev. Alexander officiating. In the list of the early members are to be found David Witkowski, Charles Kozminski, Charles Cohn, Jacob Peiser, C. Summerfield, Jonas Moore, S. Marks, Solomon Harris, J. Gelder, the Hefter brothers, Isaac Glogosky, Jacob Frost and E. Henoch. Until Congregation Anshe Maarab passed a resolution prohibiting any of its members from joinjoining any other congregation, in 1855, Mr. Henry Greenebaum was the Secretary of B'nai Sholom. From 1855 to 1864, the congregation had no permanent place of worship. For a time services were held over Kendall's bakery at the corner of Dearborn and Washington, and later on at the corner of Clark and Jackson. In 1864, seventy-five feet of ground were purchased on Harrison street near Fourth avenue, and on this ground a splendid building, at a cost of twenty thousand dollars, was erected. The congregation was privileged to use this building for a short time only, for the fire of 1871 completely destroyed the structure, and together with the structure, the records. Membership lists or definite dates are therefore beyond reach. After the destruction of the House of Worship, services were held for a time in a church at Harmon Court and Wabash Avenue. Then the Congregation succeeded in exchanging its ground holding on Fourth Avenue for seventy-five feet on Michigan Avenue between Fourteenth and Fifteenth Streets, where, through the untiring devotion and efforts of Joseph Peiser, then the President, a new Synagogue was built at a cost of twenty-three thousand dollars. In 1886, owing to the removal of the members further south, the Temple was found to be out of location and was accordingly sold to a Russian Jewish Congregation—Beth Hammidrash Hagadol Ubnai Jacob, organized in 1867—and B'nai Sholom purchased the K. A. M. Temple building at Twenty-sixth and Indiana Avenue. In May, 1902, B'nai Sholom celebrated its golden jubilee with appropriate festivities. In 1906 B'nai Sholom joined forces with Temple Israel, sold its Temple at Twenty-sixth and Indiana avenue and held services in the Temple at Forty-fourth street and St. Lawrence avenue. The united congregations started out with one hundred and fifty members.

Organized originally as an orthodox Congregation, B'nai Sholom could not resist the powers that were making for the reform of the liturgy and practice. The congregation declared for Minhag-Polen—one form of the orthodox liturgy—at the time of the organization, but before long, Minhag-America displaced the Minhag-Polen. Almost at the same time a mixed choir and family pews were introduced. When B'nai Sholom joined with Temple Israel, the Einhorn ritual was adopted and has been maintained.

Seven years after the establishment of B'nai Sholom,

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the ladies of the Congregation organized, under the presidency of Mrs. Charles Cohen, the B'nai Sholom Ladies' Social Society.

The Rabbis of B'nai Sholom since its foundation have been M. Loeventhal, S. Kohn, N. Havre, A. J. Messing, Henry Gersoni, Kauffman, and, again, A. J. Messing.



TEMPLE B'NAI SHOLOM.
1886-1906

Temple Israel, the younger element of Congregation B'nai Sholom Temple Israel, was organized as a People's Synagogue in 1896 on the Sunday after the Yom Kippur services that under the ministration of Dr. Isaac S. Moses had been held in Oakland Music Hall. The meeting elected its officers—H. Kahn, President; H. Hart, Vice President; George Werthan, Secretary; A. L. Weil, Treasurer, and a Board of fifteen directors, including the officers, adopted a constitution and by-laws and applied for a charter, which was granted in September, 1896. The first meeting of the Congregation elected Dr. Moses, Rabbi, and arranged for the holding of services in the Oakland Music Hall on Friday evenings and Saturday mornings. From August 1st, 1897, to October, 1898, services were held in the Baptist Memorial Church. In the latter year the Congregation bought ground at Forty-fourth Street and St. Lawrence Avenue, on which, in the same year and before the Holy Days the Congregation erected a place of worship. This was dedicated on the Friday before Rosh Hashonoh. The Presidents of the congregation have been H. Kahn, H. Salomon, Samuel Schweitzer, S. Wise, L. Lewinson, and again S. Schweitzer. Dr. Moses resigned from the pulpit of congregation in 1900 and was followed by Edward F. Baker, who held the office till he was called to Cleveland, in 1902. From 1902 until 1906 Dr. Emil G. Hirsch preached before the congregation on Friday



TEMPLE ISRAEL.
1898-1913

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evenings and the Rev. S. Frey took care of the Sunday school and preached on Saturday mornings. In February, 1906, the congregation extended a call to Dr. Gerson B. Levi, then in charge of Temple Beth El of Helena, Arkansas.

In April of 1906, and after many preparatory meetings, B'nai Sholom and Temple Israel voted to combine. Mr. Richter was then President of B'nai Sholom and Mr. Schweitzer was President of Temple Israel. The older congregation brought to the new organization a membership of ninety and the younger one added sixty. Dr. Messing, the Rabbi of B'nai Sholom, was retired on a pension and Dr. Gerson B. Levi was elected the Rabbi of the united congregation for a term of three years. With the union, the Einhorn prayer book was adopted and services were held at Forty-fourth Street and St. Lawrence Avenue. In 1908 Dr. Levi was re-elected for a term of three years, and in 1910 for a term of five years from the expiration of the second term of three years.

After a few years it was found that the Temple was out of location again, even though the membership had grown. With the larger membership, too, it was found that the accommodations for the religious school were entirely inadequate. Accordingly in 1911 a piece of ground 100 feet by 161 feet was bought at the southeast corner of Michigan Boulevard and Fifty-third Street. Plans were prepared by Alfred S. Alschuler, and in 1913 ground was broken for the new building. The Community House was completed and furnished early in February of 1914, and has been used by the congregation for religious school sessions and for Sunday evening and Saturday morning services. The Temple building has just been completed. The old Temple had in the meanwhile been sold to an orthodox Jewish congregation. From July, 1913, to February, 1914, services were held in Sinai Temple on Saturday mornings and during the Holy Days at the First Presbyterian Church, Forty-first and Grand Boulevard.

The congregation now has a membership of three hundred and has as auxiliary a Ladies' Society with over 350 members. The Ladies' Society has been particularly active and has through its various activities been able to raise funds to pay for the furnishings of the Community house. The congregation has, besides, a Junior Assembly made up of the children of the members of the congregation. The Religious School has 250 children enrolled.

The present officers of the congregation are: President, Simon Richter; Vice-President, Isaac H. Cohn; Treasurer, Charles I. Loeb; Recording Secretary, P. A. Grossman; Financial Secretary, Isaac M. Solomon; Trustees, Samuel Schweitzer, Samuel Schreiber, Sig F. Hirseh, Joel M. Kline, L. Livingston, Max Hershkowitz, Joseph Oppenheimer, Harry C. Levinson, Joseph Kahn, and Morris Mayer. Dr. Gerson B. Levi is an honorary member of the Board. The chairman of the Building Committee is Isaac M. Solomon.



GERSON B. LEVI,
Rabbi B'nai Sholom Temple Israel.

After a few years it was found that the Temple was out of location again, even though the membership had grown. With the larger membership, too, it was found that the accommodations for the religious school were entirely inadequate. Accordingly in 1911 a piece of ground 100 feet by 161 feet was bought at the southeast corner of Michigan Boulevard and Fifty-third Street. Plans were prepared by Alfred S. Alschuler, and in 1913 ground was broken for the new building. The Community House was completed and furnished early in February of 1914, and has been used by the congregation for religious school sessions and for Sunday evening and Saturday morning services. The Temple building has just been completed. The old Temple had in the meanwhile been sold to an orthodox Jewish congregation. From July, 1913, to February, 1914, services were held in Sinai Temple on Saturday

The Constitution and By-Laws have recently been revised, and as they now stand it is obligatory for a member of the congregation to be also a seat-owner.

With the consolidation of the congregations, the control of the cemeteries owned by the separate congregations passed into the hands of B'nai Sholom Temple Israel. In 1853 B'nai Sholom bought an acre of ground from the Hebrew Benevolent Society for the sum of $400, in Graceland. This is still used as a cemetery. Temple Israel purchased five acres of ground at Dunning for cemetery purposes. On this cemetery B'nai Sholom Temple Israel, at an expense of five thousand dollars, built a chapel and waiting room, provided proper drainage and laid a train platform.

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In 1909 B'nai Sholom Temple Israel joined the Union of American Hebrew Congregations.

Dr. A. J. Messing, Rabbi Emeritus of Congregation B'nai Sholom Temple Israel, was born in 1840 at Argenau, the son of Rabbi Joseph Messing. He studied under Ettlinger and Zunz, and had his first charge with the congregation of Militch, Schlesien. After a ministry of three years with this congregation he was chosen Rabbi of Mecklenburg, Schwerin. He was, at the recommendation of Dr. Zunz, elected to the Christy Street Synagogue in New York; with this congregation he remained a year and returned to Europe. He then came to Chicago as the Rabbi of B'nai Sholom, a position he filled for three years, went on to San Francisco (1870-1873), again with B'nai Sholom (1873-1876), then to Peoria and again to San Francisco in 1877, and then to Chicago once more with B'nai Sholom. In 1906 at the amalgamation of B'nai Sholom and Temple Israel, Dr. Messing was elected Rabbi Emeritus.

Gerson B. Levi, the present Rabbi of B'nai Sholom Temple Israel (A. B. and Ph. D. University of Pennsylvania), studied for the ministry privately under Dr. Sabato Morais and entered the Jewish Theological Seminary in 1902, from which he graduated in 1904. His first charge was in Helena, Arkansas, 1904-1906. In the latter year he came to Chicago on a call from his present congregation.

With the occupancy of the new Temple and Community House, B'nai Sholom Temple Israel hopes to develope many new activities. Since February of 1914 the membership has been greatly increased, and with the increase in membership there will come also a greater sense of responsibility in the work of the general community.



RABBI A. J. MESSING.

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THE NEW HOME OF CONGREGATION BNAI SHOLOM TEMPLE ISRAEL

At the Southeast Corner of Michigan Ave. and Fifty-third St., Chicago.

By ALFRED S. ALSCHULER, Architect.

The new buildings just completed for Congregation B'nai Sholom Temple Israel are designed in accordance with the present-day requirements of the Jewish community and afford an opportunity for development along social as well as religious lines.

In the treatment of the exterior the architect has endeavored to give expression to, and to indicate as far as possible the functions for which the buildings are designed. In the Temple, the walls surrounding the auditorium naturally assume a more or less distinctive mass and it has been the aim to let this mass predominate, unweakened by meaningless superfluity of decoration which at best would only detract from the dignity of the structure. In the arrangement of the horizontal stone bands, in the cornice and in the vertical stone columns, as well as in the form of the building, the purpose and functions of its interor are marked. The projecting pylons with their long, narrow windows enclose the stairs to the upper portion; the broad, horizontal course of stone indicates the level of the auditorium floor, and the vertical lines of the classic columns rising above indicate the uplifting purpose of the House of Worship. They are crowned with a classic cornice with arched windows at the front to correspond with the interior treatment. The entrances are prominent in themselves and yet subdued in conformity with the mass of the building.

The buildings are faced with a soft grey vitrified brick, quite rough, laid with unusually wide joints and bonded in such a manner as to relieve the broad surface and give a pleasing texture. The Community House on 53rd street has been kept more informal in character in conformity with its purpose and in contrast to the more severe lines of the main building. It is constructed of the same materials, and the two buildings are strongly tied together with bands of stone and brick and are harmonious in appearance.

While the limitations of space prevented a detachment of the buildings, they are, nevertheless, entirely separated by solid masonry with only such connections as are required for comfort and convenience.



ALFRED S. ALSCHULER.

The Temple has a seating capacity of 1,020 on the main floor and 320 on the balcony; comfortable opera chairs being provided throughout. The building is entered through three wide doors on Michigan avenue, opening on to a broad lobby extending across the entire front of the building. From this lobby four tunnel stairways give direct access to the body of the building and two additional stairways provide access to the balcony and the rear portion of the main floor, which can, however, also be reached from the tunnel stairways. There is an additional entrance at the side of the building adjoining the Community House, and three additional exits, so that in case of an emergency the entire house may be emptied in very short time.

Sufficient slope has been provided in the auditorium floor, so that the speaker can be seen easily from

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every point, and there are no columns or obstructions of any kind to interfere with the vision. The auditorium is laid out on the amphitheatre plan and all seats are easily within range of the speaker's voice, which can be heard without any effort, thus making even the farthest seats desirable.

The interior of the Temple is finished along classical lines to harmonize with the exterior, with nine large memorial windows throwing a soft amber light over the entire auditorium. In addition to this a large skylight is provided, so that during the daylight hours no artificial illumination is required. At night the building will be illuminated entirely with concealed lighting by reflectors hidden back of the main cornice, diffusing the light over the entire ceiling and thus downward over the auditorium.

The only woodwork visible in the Temple is the large screen or organ front at the back of the platform. This is constructed of selected quarter-sawed white oak with genuine fumed finish, giving a greyish brown color and adding warmth to the appearance of the Temple, which has been tinted in a soft grey color to harmonize. The choir balcony is placed immediately above and back of the speaker, and the entire effect of the organ front is simple and dignified and is designed to concentrate the attention to the ark and the pulpit in front of it. At one side adjoining the platform is the Rabbi's study which also connects with the Community House.

The organ is located back of the platform and occupies a space of 17 ft. by 20 ft. and is 30 ft. high. This organ was originally in the old Sinai Temple at 21st street and Indiana avenue, where it was favorably known for its brilliance and richness of tone quality. It has been at considerable expense entirely rebuilt with added stops and couplers. The old tracker action has been replaced by pneumatic tubular action. Many of the latest mechanical accessories have been installed, making the organ as now completed one of the very finest organs in the city. On account of the seasoned materials in the pipes the organ should produce unusually fine tones.

The Community House contains three floors and a basement under a portion of the building. On the first floor of the building, across the entire front are placed three connecting rooms—a large reception room, library and a ladies' retiring room. Across the corridor is a large assembly hall which has a seating capacity of 430 and is intended for meetings of ladies' organizations, Sabbath school assemblies, and public meetings or lectures of any description. A stage has been provided for entertainment purposes with dressing-rooms adjoining. In connection with this assembly hall is a large kitchen and pantry with all necessary equipment for rapid service. The second and third floors of this building are devoted entirely to school rooms—thirteen in number—with a superintendent's and directors' room. Caretaker's quarters are also provided on the top floor.

In the Community House as well as the Temple, ample means are provided for exits in case of emergency. The school rooms are provided with two stairways at opposite ends of the building, also a fire escape, while on the first floor three exits are provided.

Both buildings are equipped with complete ventilating systems throughout. The main inlet fans of the Temple ventilating system are located in the basement and all air, when first introduced, is washed through a water-spray, then passed through heating coils, and forced by means of fans to the various portions of the buildings. In the Temple the air is admitted through individual outlets known as mushrooms, placed under the seats in such a manner as to be inconspicuous. The air is introduced at a low velocity and is not appreciable; therefore there are no drafts occasioned and fresh air is supplied direct. In the Temple there will be 25 cubic feet of fresh washed air per person supplied each minute. The ventilating system throughout the Community House is equally complete and provides for a complete air change every fifteen minutes. The ducts in both buildings are concealed throughout.

The lighting system in both buildings has been very carefully considered and developed so as to produce a soft uniformly distributed illumination without any eye-strain, and attractive lighting fixtures have been provided in harmony with the design of the interior.

The equipment includes a complete telephone system. All the class rooms are connected with the Superintendent's office and with the Rabbi's study by signal buzzers. In addition thereto all minor details have been carefully considered in order to provide the maximum comfort and convenience and to make the buildings as complete as possible from every standpoint.

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DEDICATION SERVICES—BNAI SHOLOM TEMPLE ISRAEL.

Michigan Avenue at Fifty-Third Street.

FRIDAY, APRIL TWENTY-FOURTH, SATURDAY, APRIL TWENTY-FIFTH, SUNDAY, APRIL TWENTY-SIXTH, NINETEEN HUNDRED AND FOURTEEN.

Friday Evening April Twenty-fourth.

Organ—March Religeuse.....Guilmant

The participants in the exercises of the evening and the members of the Dedication Committee, with the officers of the congregation, gathered in the Assembly Room of the Community House and formed the dedication procession. At the appointed time the procession moved, by the south entrance, to the lobby of the Temple itself. At the head of the Tunnel stairs Dr. Levi read the Mah Tovu, which the choir sang, while the procession moved towards the pulpit; scrolls were deposited in the Ark with the usual forms of the liturgy.

Ma Tovu .....Spicker
Choir

Seu Sheorim .....Lewandowsky
Choir

PRESENTATION OF KEY, Alfred S. Alschuler, Architect.

MR. ALFRED S. ALSCHULER: In Biblical times the work of constructing a Temple required many years, frequently the entire lifetime of the architect and the builders. Very slowly the building took form, for the work had to be done entirely by manual labor, and fortunate indeed were the builders did they live to see the completion of their work. In those days as there were but a limited number of monumental buildings to serve as precedent, each new structure followed the general lines of its predecessors, and a gradual development took place.

As the buildings became larger, they necessarity took greater time to construct, yet when finished they were usually simple, logical and direct, and clearly expressed their purposes. As the people of that day were simpe in their mode of life, so were their demands for their houses of worship. With the complex and rapidly changing conditions of today, the building requirements have likewise become more complicated. The building which formerly required 50 to 100 years to construct, is today expected to open its doors within one year after the first spade is turned. More modern methods at our disposal and greater sources of inspiration make the fulfillment of this task possible.

Although our religion is substantially that of our forefathers, our religious thoughts have gradualy been modified to meet the present day needs, and the Temple activities have increased in scope; thus the work of the architect to house adequately and logically the old religion with its added functions has presented new and interesting problems. It requires a broad vision to comprehend the religious thought life and to properly interpret its spirit into materials of brick and stone, so that the structure when completed may prove an inspiration for the work to be done within its walls.

If we have succeeded in this, it is in a large measure due to the uniform kindness and co-operation of your Rabbi and Buiding Committee. Serving with and for them has been indeed a peasure and has given much incentive and rea joy to those engaged in the construction of the buiding. I trust the resuts may be peasing to you, that my efforts have resulted in conformity with your wishes and that they may prove worthy of the work to be done herein. And now, in surrendering to you this key—emblematic of the completion of this work—I sincerely trust that it will prove but the foundation of a larger work which will benefit and be of value to all.

ACCEPTANCE AND TRANSFER OF KEY.....
.....ISAAC M. SOLOMON
(Chairman of Building Committee)

Mr. I. M. Solomon, chairman of the Building Committee, accepted the key from Mr. Alschuler in the following terms:

As Chairman of the Building Committee of Congregation B'nai Sholom-Temple Israel, I accept the key which tokens for us the completion of the task which we assumed with the highest hopes. This day has brought us the realization of our plans. Words of mine are not necessary, and indeed they would fail, to express adequately our sense of appreciation of the devotion and enthusiasm which you have brought to the fulfillment of the work entrusted to you by our congregation. The beauty and dignity of this House of Prayer, speak emphatically of your devotion.

And now, Mr. President, it is my privilege to transmit to you, the President of Congregation B'nai Sholom Temple Israel, the key of this sacred edifice. We rejoice with you that the work has been completed and that it is grantd to us to see the fruitage of our labors. May this key unlock for us the gates of prayer and of true devotion. May they who enter the Temple unlocked by it be filled with the enthusiasm that came to the builders and made this day possible. We are conscious that a new day has come to our Congregation, with its larger responsibilities because of its greater possibilities. May it be granted to us, in the fear of the Lord and in the consecrated service to man to fulfill our duties as they come to us.

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PRESIDENT'S RESPONSE.....SIMON RICHTER

In accepting the key from Mr. Solomon, Mr. Simon Richter, President of the Congregation said:

With great pleasure do I accept this key, and at the very first opportunity do I claim the privilege of expressing to you Mr. Chairman, to your Building Committee and to the Architect the thanks of the Congregation for your faithful, earnest and untiring devotion. You have succeeded in making this building token forth the artistic purposes and the faithful performance of your trust.

This is indeed the day which the Lord hath made. "Zeh Hayom Osoh Ado noi Nogiloh venismechoh Bo." For many years we have been planning for this day, and despite many difficulties and disappointments, we have succeeded in providing for the congregation a fitting house of worship and a Community House adequate to its needs.

Our members worked faithfully; little or much the gift, the giving was always willing. Our hearts go out in gratitude to those not of our membership, but who nevertheless came to the aid of the Congregation. Their help went far to make this day one of gladness. It is a splendid sign of the solidarity of a community when men will recognize that the cause of Israel transcends congregational lines and will think of a congregation as entitled to recognition and support inasfar as it is an agent of the common good. Gladder is this day since it tells that Congregations are not competitors but co-workers.

The Congregation is, since its new start in life, but eight years old. It is without boasting when we say that we have made the eight years tell in actual work performed. Two congregations have been molded into one. The harmony is so complete that they of the younger section take pride in the older section, recognizing the experience that comes with long congregational tradition, and the older section recognizes the younger as having brought strength and enthusiasm to the cause.

At this moment, too, we think of one who has given of the best that is in him to the cause—our Rabbi. He has been in this more than the spiritual adviser of the congregation. It is his enthusiasm that has spread into the congregation. There was no detail of arrangement that he passed unnoticed. We are glad that to him has come the reward of his labor.

Congregation B'nai Sholom Temple Israel, one of the oldest as well as one of the youngest of the Congregations of Chicago, feels the great responsibility that has at this hour been placed upon it. I know I speak for the Board and the members when I say that we shall not be found wanting in energy or faithfulness to the task. Another home has been added for Israel's God and Israel's faith. Let us hope that the message here delivered shall always carry onward Israel's teaching—may come to learn and to do, to hear and to observe. The Temple itself seems to speak to the heart of man by the inscription it carries—"Somachti beomerim li bes adonoi nelech." I rejoiced when they said to me, Let us go to the house of the Lord. Let the message be heeded and this day glad and proud, as it is will be the prophet of days gladder still because of duties assumed, prouder still because of work faithfuly done.

Upon the official acceptance of the building, by Mr. Richter, Dr. Levi invoked divine benediction.

DEDICATION PRAYER.

DR. LEVI: Let us rise and invoke the blessing of Almighty God on this place and occasion.

Thrilled with deep emotion at the coming of this glad hour, thankful hearts would speak Thy praises. O, Eternal, Our labors have by Thee been abundantly blessed; our plans have in Thy favor been permitted to grow into realization. A place for Thine habitation have we set for Thee upon earth in the kingdom of men. Children of a passing hour have been privileged to make for the dweller of eternity a place of abiding. But we know how small our efforts must be. The Heavens cannot contain Thee, nor can the whole earth mark the limits of Thy presence and power. In all the universe art Thou enthroned and through the eternities God alone art Thou. And still do we know that Thou art with us; that wherever we invoke Thy name, Thy glory is with us and Thy divine presence rests. So be Thou with us now in this our home as we invoke Thy name. Hearts are filled with the thought of Thee, souls are touched with the knowledge that Thou art near. Let, then, Thy presence bless what we, in joy and still in humility, have reared to Thy service and to the glory of Thy name, that in the midst of Israel and in the heart of the peoples Thy name be exalted. Lecho Adonoi Hageduloh. Unto Thee, O God, is power and glory. Be Thou exalted, supreme over all.

As we pray that Thou mayst ever be with us, we seek a greater boon still. May we be instructed to know that deepest of all blessings and greatest of needs is the knowledge that we must ever be with Thee. In our planning and lining of life's designs, may the thought inspire and chasten us, that in our work Thou art glorified, by the testimony of lives built true to duty Thou art established and enthroned, by the work of man, even though he be but the child of a moment, Thou Father of all art made known. Let the very presence of this, Thy house, in the midst of the habitations of Thy children, in the midst of the striving and the endeavors of life, remind all that in the daily toil, in the things material, they must still feel themselves ever before Thy throne. In this thought, may men order their lives that they become and remain fitting companions and co-workers in spiritual fellowship.

May it be Thy will that Thy children find here the spiritual strength and guidance that they seek. May the welcome to Thy house, which even the walls speak of, fill with gladness those who may enter. Burden-laden and wearied some may be who here seek strength. Let them here learn that they who bear the burden are uplifted in the bearing as were Thy priests of old; with the wings of hope may they be uplifted; with the strength born of new courage may they be held true to the task. Let not the accents of joy be absent, either. Staff and stay of life Thou art, but let this holy habitation remind us to think of Thee when we are only too prone to think of the power of our own hand and of the might and success of our own striving. What we have is of Thy word and what we are is of Thee.

May they who come here to seek and to find Thee carry Thy presence into the ways of men. May the souls here touched by the spirit of Thy truth be inspired and inspire others to do Thy work among the children of men. May they be reminded of the stewardship that has been granted them. May the conviction speak to all of us that when we

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plan for ourselves alone we never plan well or nobly. May we learn to use aright that stewardship, whether it be the trust of love or of wealth, of power, of intellect or of friendship's consecration. From this, Thy home, may there come the spirit of greater devotion to the duties of fellowship, of communal labor, of the exaltation of the sense of justice and of right. May they, who finding joy and strength here, carry Thee and Thy message into the lives of the uncheered, to the homes of the despairing, to bring them new hope and new strength.

In all of the striving of life, may this home and Thy presence in it speak to us of the things that are really worth while. May we learn to put the lasting above the temporary, the spiritual above the merely material. May we learn that the things for which we slave so frequently are of naught; so may we be led to read more and more of the abiding work of the good and the true and the noble in our lives.

We ask Thy blessing, our Heavenly Father, for this congregation. Lifted by the joy of accomplishment, may it be supported aloft by the recognition of duty and responsibility. May what we have accomplished be sign and inspiration that they who work for Thy glory and in Thy name can accomplish much. Having accomplished, having reached a higher level of vision, may we be rejoiced to find that the horizon of duty has expanded. As we see further, may our hearts, too, be strengthened and our devotion become deeper still to labor for Thee and for the sake of proclaiming Thy unity and making Thy purposes regnant.

Be with the men and women who have entrusted to their keeping the guidance of this our institution. May they be inspired to labor unselfishly and with pious devotion to Thee. Grant unto them in fullest measure the happy realization of this hour, which has come to them, wish Thy blessing in return for the days and years of united effort.

Grant Thy blessing unto him whose plans in this Thy House have been carried into stone and brick and wood and mortar—a vision realized. Unmarred by strife was the process of realization, undarkened by loss or suffering by injury, but hallowed by honest toil and faithful endeavor. Grant Thy blessing to all who in work or time, in labor, or word of encouragement, or in gift made this hour in Thy presence possible. Be with the men who will bring Thy message unto the congregations here assembled. May their words help us to realize more and more of Thy truth and call to our hearts the needs of Thy people.

In this hour of spiritual peace and realized vision, we think of the larger fraternity of the land. More than Israel's God art Thou. More than Israel's prophets are they who spoke in Thy name of old. May their words of compelling and convincing call reach beyond the domains of Israel's spiritual boundaries and summon all to the service that Thou hast directed. Bring freedom to all who are bound, be they by shackles that others have welded upon limbs or by fetters that they have put upon themselves. Soon may come the glad day when all the world united in the worship of Thee, the God of holiness, shall acknowledge Thee God and Ruler over all. Thus may peace be the result of all our striving, justice the aim of all our effort and happiness the blessing of all our endeavor.

Blessed art Thou, O Eternal, our God, Lord of the Universe, who hast graciously granted us life and hast given us the power, and hast allowed us to reach this hour of gladness. Boruch attoh adonoi elohenu melech hoolom shehecheyonu vekiyemonu vehigionu lazzeman hazzeh. Amen.

Shehecheyonu ..... Traditional

Choir

Borechu ..... Zollner
Sch'ma ..... Zollner
Eternal Truth ..... Faure-Shelley
Michomocho ..... Spicker
Veshom'ru ..... Traditional
May the Words ..... Attenhofer
Anthem—God Is My Strong Salvation ..... Gilchrist
Address ..... Mr. Moses E. Greenebaum

MR. M. E. GREENEBAUM: I thank you for the privilege accorded me of extending to you the message of greetings from your sister Congregations.

I know that I voice the sentiments of each and every Congregation in which the true Jewish spirit prevails, in offering to you sincerest congratulations upon the achievement of the great work of building this beautiful Temple and Community House. Beset by difficulties which made it seem well nigh impossible of accomplishment, you were undaunted in your determination to secure a new home, befitting the needs and the hopes of your thriving organization. That you have succeeded is due to the earnestness and the zeal of your able teacher and leader, the persistent efforts of your excellent Building Committee, and to your willing members.



MOSES E. GREENEBAUM.

Your sister Congregations extend to all of your members, who through their co-operation have made the consummation of your ambition a reality, their congratulations upon a service well performed.

The building of this Temple is but another evidence that our Judaism is a living and vital force which appeals to the intelligence and the earnestness of men and women who realize that "man cannot live by bread alone."

Imbued with the spirit of progress and development, you have entered heart and soul into the work, giving cheerfully of your time and your means to establish a

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home in which your ambitions can find opportunity and full sway. And that same spirit will find for you a place among the first Congregations of the land, not alone in point of numbers, but in usefulness and widespread influence. Your teacher is one who speaks words of wisdom and whose sincerity is such as to attract and hold the interest and the attention of all whom his message reaches.

Our Judaism requires no defense but demands a reasonable and rational interpretation of the lessons of our Bible and a proper understanding of the moral and ethical values of all of the writings of our great teachers. In this manner is brought home to us the true appreciation of our duties and our obligations to our fellowmen and through this understanding there is created the spirit of helpfulness and service to others. This has been the teaching and the preaching of our own great Doctor Hirsch, greater than whom there is no one who has the power of imparting knowledge. And as Doctor Hirsch so does Doctor Levi lead you into the fuller realization of your own responsibilities and create that unity of harmonious action which makes B'nai Sholom Temple Israel an ever increasing factor for good in the Community.

I wish here to make public recognition in behalf of Sinai Congregation, for the uniformly courteous and willing manner in which Dr. Levi has always responded to our demand upon his services and to thank him for the able discourses delivered in our pulpit.

With continued harmony, such as has thus far attended your progress, your friends, the sister Congregations, look forward with keen interest to your ever increasing strength and power.

In B'nai Sholom Temple Israel, Sinai recognizes its "little sister" and as such you are assured of all of the co-operation that it is in the power of your "big sister" to offer. And as does Sinai, so do all Congregations, rejoice with you in celebrating this your dedication and welcome you anew to the bond of religious fellowship. And in this spirit we all join in the hope that your progress may develop and your influence may grow in ever greater measure and that harmony and peace may ever be with you. May this beautiful House of Worship be a house of learning and an inspiration to many who still find in our religion the comfort and the consolation which comes with right thinking and right living.

ADDRESS.....MR. HARRY C. LEVINSON

To the officers, fellow members of the Board, Members of the Congregation and visiting friends:

And they say that dreams never come true. I have heard this remark made so many times that I had almost come to believe that it was a fact, particularly so because my own personal experience with the subject of dreams has demonstrated the truthfulness of this saying. However, this magnificent spectacle tonight, the sight of this beautiful building suitably decorated, the splendid audience present, the inspiring music, both vocal and instrumental, the well-chosen remarks of the previous speakers, made me realize that what four years ago was looked upon by all of us as a dream—something to be looked forward to but never to be realized, —something that the bright future had in store for us but that we would never take hold of in a tangible form, has actually and really transpired and happened.

I will not attempt at this time to refresh the memory of some of those who were the most pessimistic about the realization of this so-called dream, nor to reap any satisfaction from saying: "I told you so" to those who were in such serious doubts, because I myself,



THE NEW B'NAI SHOLOM TEMPLE ISRAEL.
Michigan Avenue and 53rd Street.

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until a short time ago, seriously doubted whether we would be able to consummate our plans, carry out our ideas and dedicate the Temple. Even those of us who were the most optimistic at times, frequently felt pessimistic. The task was Herculean and monstrous in its nature, but is fully and amply rewarded by the ceremonies of this evening.

When I was first asked to speak on this occasion, the President was so unkind as to inform me that my time would be limited. He did this not because he wanted to hurt my feelings, but because he felt it would be for the good of the cause and I am inclined to agree with him.

This is an unusual thing for me in that it is my first offense in speaking from the pulpit. I am more accustomed to speaking before a bar, or rather before a bench, and heretofore have always been talked *to* from the pulpit rather than to be talking *from* one. Why this duty, or rather honor of addressing you tonight was given to me, I do not know. I think, however, that it is because I am the youngest member of the Board.

The building is practically completed, although there is still considerable work to be done. I make this last reservation so that the act of dedication and my remarks tonight will not be construed by the architect and some of the contractors who have done work on the building, as an acceptance in the legal sense, of the building by the Board, because the Board has not authorized me to accept the same. There is still considerable work to be done before the building is finally accepted and I do not want to legally estop the Congregation from availing themselves of any of their rights in respect thereto.

It is not, and will not be my purpose to speak to you on the subject of religion, because I am somewhat unfamiliar with that subject and furthermore there are a number of gentlemen of the cloth here tonight who can and probably will enlighten you on that subject. In connection with the ceremonies tonight it might be well to relate a little story. A young boy was asked the following question: "What must we do before our sins can be forgiven?" and the boy's answer was "Why, that's easy—we must sin." I don't suppose there are any of us here this evening who can claim any exemption under this clause so that we are all here on an equal basis, at least in a general way, and beyond that it is merely a matter of degree. We all have done something for which we should ask forgiveness. And one of the principal things that most of those present this evening have done, or have failed to do, for which we should ask forgiveness, is our failure to give proper attention to our duties and responsibilities as Jews and members of this community. Most of us have been perfectly willing to go along from day to day, month to month and year to year and let the other fellow do the worrying and the struggling for the Congregation and for the uplifting of Judaism.

But tonight we find this dedication ceremony patronized by the members of this community who have for many years felt the necessity of an institution of this kind being established and who, by their attendance here this evening, clearly demonstrate that it is their intention to co-operate with this little band of members and Directors who have caused this magnificent edifice to be placed here, and this co-operation must be regarded in the light of a tribute to the energy, ambition, zeal and effort of those who have so faithfully and so diligently worked in order to bring about the erection of this building and these dedication ceremonies. This gathering and this building conclusively prove that Judaism is not on the wane but rather is merely beginning to show its strength.

I am not going into any history of when the Congregation was originally organized, who was its first Rabbi, the different places where it met, etc. Those are matters of history that you will have to work out for yourselves. The paramount issue tonight is—Have we, in our humble way, done something which the future will demonstrate was an urgent necessity—something for which there was a crying need—something for which mankind in general and the people in this direct neighborhood in particular, have necessity for and will appreciate. That can only be determined by the future and if the coming years will cause the membership of this Congregation to substantially increase in number, the Sunday Schools to be well patronized, religious instruction given to those desiring it, the building maintained in a befitting manner,—we will all feel as if we have done something that time has indicated was proper, necessary and advisable.

Your co-operation is needed to attend religious service in this building; to send your children to the Sunday School; to become members of the organization in order to help defray the expense of maintaining the same. With it we can make this Congregation one of the largest Congregations in the country. We can make its influences felt throughout the City of Chicago and the surrounding cities. We can give it a name which is justly deserves but which it has not had before in religious communities.

Up to the present time we have given you all that we could from every possible and conceivable standpoint and speaking on behalf of the Congregation and of the members of the Board, I think we have a right to expect from you, the residents of this community, that you give us your entire and willing support in all our undertakings at all times.

It is very unfortunate indeed that Rabbi Messing who was the Rabbi of B'nai Sholom Temple and who is the Rabbi Emeritus, cannot be present with us this evening. I can readily appreciate how he would feel to see this realization of his hopes. How happy he must be wherever he may be tonight, to think that before the grim reaper of Death has taken him away, he can see the child of his brain grown up into full bloom with every detail for worship, convenience, etc., executed in such manner as is thoroughly in keeping with his views and ambitions.

This would never have been accomplished without the assistance of charitably and generous inclined men who were not members of the Temple who have given us their financial as well as their moral support, and on behalf of the Congregation I take this opportunity of thanking them for their co-operation and support.

It seems that in these days when everybody is busy minding his own business and has no time for anybody else's and particularly the business of Congregations, that being a matter that is usually left to the few that are willing to look after it, it is gratifying and refreshing to find that in this busy 20th Century when most everything is measured by a commercial standard, that there are men who are willing to forget their own interests and their own pleasures and give up their time, day and night, week day, Sunday and holiday, in order to advance the cause of Judaism.

This Temple is very fortunate in having for its officers men of whom you can truthfully say have sacrificed their business and have given their time and attention to the cause of raising the necessary funds to build and equip this building, and it might not be amiss at this time to say that we are extremely fortunate in having for a Rabbi a man who is not only in every sense of the word a thorough man, a capable, kind-hearted,

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patient and learned Rabbi, but who also possesses enough of the commercial spirit and commercial ability to work out such a proposition as he has worked out in the financing of this institution.

I have encroached upon the time of some of the other speakers and I must bring my remarks to a close. Before doing so, however, I will not overlook the fact that too much praise cannot be given to the Ladies' Auxiliary for their faithful devotion to our cause, their eagerness and willingness to assist us at all times, their generous financial contributions and their excellent suggestions that have been given from time to time since we have undertaken to build this building. Let us hope that their interest in our work will continue and that they will always be as willing to assist as they have been and that we will always be able to show our sincere appreciation of their loyal efforts.

On behalf of the members of the Board and the Congregation I welcome you one and all to this building. I thank you for your attendance here this evening. I hope we will have the pleasure of seeing all of you and the members of your family here often; that you will participate with us in the instruction and ceremonies that will be given here; that we will all profit thereby; that the wishes of each and every one of you for the success and welfare of the Congregation will be realized; that the members of the Congregation and the members of the Board will always have reason to feel proud of their accomplishment; that God will shower his blessings upon all the members of the Congregation and their families and will instill into the minds of the Board such thoughts and ideas as will best conduce to the perpetuation of this building as a house of worship and the house of God for all nations.

Organ—"Elevation" ..... Rosseau

SERMON.....DR. KAUFMAN KOHLER

Sermon preached at the Dedication services of the new Temple of Congregation B'nai Sholom Temple Israel, Chicago, April 24, 1914, by Dr. K. Kohler.

I have gladly come in response to your invitation to participate in your dedication festivity and to invoke God's grace and blessing upon the magnificent new sanctuary which you in your laudable zeal and devotion have erected here in His honor and for the glorification of Israel's sublime truth. I recall with pleasure the holyday seasons which I as preacher spent with you when your congregation was still small, receiving the spiritual nurture in the shape of Friday evening lectures of the peerless pulpit orator, Dr. Hirsch, who ever since remained a loving father to you. And I have followed with warm interest the growth and progress of Temple Israel under the efficient leadership of your beloved Rabbi and its substantial increase by its amalgamation with the B'nai Sholom Congregation. Behold, like the stones at Beth-El, under the head of the patriarch which became, we are told, one, so did the various elements in your midst coalesce and blend into one large harmonious unit, and as the fruitage of this successful union there has now arisen this noble edifice, which is but another testimony of the ever-growing power of progressive Judaism in Chicago. So let me congratulate you upon the felicitous consummation of your fondly cherished plan to build at the south end of this metropolis of the West another monument of Jewish loyalty and liberalism worthy of the community, realizing the seer's words, "Enlarge the place of thy tent, spread to the right and to the left and let many people be won for thy heritage."

To give some solemn expression to the sentiments and views that permeate heart and mind at this sacred hour, I take for my text the peculiar ordinance given at the erection of the Tabernacle in the wilderness with reference to the holy Ark: "The staves are to remain in the rings of the Ark; they shall never be taken out."



DR. KAUFMAN KOHLER.

Thus reads the ordinance which commanded that the staves with which the Levites carried the Ark on their shoulders from place to place during the wanderings of the people should invariably remain in the rings; also when the ark was stationed in the Holy of Holies as symbol of God's presence. Now, if I interpret the significance of this ordinance aright, it means to offer the people first of all the lesson concerning Israel's singular destiny to move from place to place, from land to land, like Abraham, its ancestor, in order to carry spiritual blessings to all the families of man; never to rest until the whole earth is full of the knowledge of God as the waters cover the sea. But there is another lesson implied, and that is that God Himself ever walks with the people from Tabernacle to Temple, from Temple to Synagogue, and from one stage of civilization to another and higher one, ever advancing before them as the highest ideal of perfection and holiness, and in consequence of this, that Israel's religion, with its tenets of faith and its forms of worship, is continually progressing, developing and expanding, never to remain stationary and become spotified. And finally there is a third lesson suggested: As Israel's destiny becomes more and more entwined with that of humanity and Israel's God becomes more manifestly the God of humanity, religion itself grows to be an ever more potent motive power for human progress, for the elevation of man in all his aims and aspirations, ever beckoning him to rise until the very goal of history is nigh when all

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PULPIT AND ORGAN IN NEW B'NAI SHOLOM TEMPLE ISRAEL.

the nations and religions have become of one accord with Judaism's ideal and heaven and earth, God and man, meet in a humanity full of divine truth, righteousness and holiness. To these three great ideas then, your new Temple is to be consecrated. First of all, it is dedicated, as its name Temple Israel betokens, to Israel and his God. The "Shema Yisroel," pealed forth in soul-stirring strains from organ and choir and echoed in the hearts and by the lips of a devout assembly, is to unite each worshipper ever anew with the hundred generations that walked before us and with the twelve millions of Jews that now inhabit the two hemispheres of the globe in the proclamation of the only one and holy God. Oh, what a wondrous tale does each new Synagogue or Temple, whether reared in the old or in the new world, tell of the Wandering Jew. Not a curse-laden Cain, as the Christian legend would have it, but a God-blessed herald of the immaculate monotheistic faith he marches, since the days of the patriarch, through the lands and the ages, the marvel of history.

Did one ever hear of seventy wolves pursuing one a little lamb, and yet the lamb roaming unscathed along the earth? Once a heathen asked a Jewish sage: "Yes, but think of the Shepherd that holds His protecting hand over the pursued lamb," was the answer given. And yet not that the martyr people survived oppression and oppressor, persecution and persecutor, ever anew is the real puzzle of the nations but that no sooner would freedom and opportunity be granted to him than he, the downtrodden and outlawed Jew, should rise to his full stature of manhoo to become a potent factor of life everywhere, the peer of the wisest and the best. Yet only allied to the God of Eternity has Israel become the people from eternity.

"As I, says the Lord, have not changed, so will you, house of Jacob, not die." What was said of the priests of old that instead of carrying the Ark of God across the swelling flood of the Jordan, the Ark carried them, is actually true of Israel, the priest people. Their faith, their loyalty to the Torah, kept them alive when the nations, one after the other, were swept away by the flood of time and destiny. Egypt, Babylon and Persia, Hellas and Rome, and all the medieval powers of Europe were but stations, milestones on the Jew's march over the earth, the staves of the Ark pointing forward to his higher goa, and upward to his higher God. Nor will he forsake his trust on freedom's blessed soil, neither will he lose his individuality in this great melting pot of the nations. Here he will, in spite of narrow-minded legislators in congress and senate, ever increase his commercial strength, unfold the wealth of his genius, the blessings of his spirit. Here his temples, his charitable and educational institutions, challenge those of any other land or sect in grandeur and efficiency. Here, if anywhere, loyalty to the ancient faith, allegiance to the Synagogue, is demanded of each son and daughter in Israel, lest in the great test of freedom and independence they be found wanting.

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So may this proud edifice, its divine service, its religious School and its Community House rally hundreds and thousands, young and old, men and women, ever anew around the Ark of God, to make all sing, as in the Song of the Red Sea: "This is my God; I will exalt Him, my father's God; I will extol Him."

But we also dedicate this house to be a potent factor and fortress of progressive reform Judaism. They misjudge us reformers who think that we are so much less Jews as we are less observant in regard to the ceremonies of traditional Judaism. As a matter of fact, Judaism has ever been a progressive religion. It has continually reformed itself. Like the Ark that was carried before Israel in the wilderness, so did the divine truth it embodied ever move on, progressing, expanding and undergoing changes at every turn of history. God Himself rose before the mind of lawgiver, seer and sage to ever loftier heights. He that spoke to Moses from between the two staves of the Ark soared up so high that the heaven's heavens could no longer encompass Him, and all the human qualities ascribed to Him in the Bible became but symbols of His infinitude, feeble efforts to unfathom the unfathomable. Since the whole Bible was more and more idealized rather than idolized, and our beliefs were never allowed to be hardened into iron creeds to shackle the mind, but made rather wings for the soul to soar up into ever higher realms of thought. Thus it came about that Judaism's greatest authorities in theology and law were also the boldest of thinkers.

And as the concepts of religion, so did also the ceremonies of Judaism ever change their forms in accordance with the customs and views of the environment. None of the rites practiced in Synagogue or the Jewish home remained the same through the centuries. Neither the festivals nor their symbols retained the original character or form. As life ever moves on, so must religion, in order to be an influence upon life, never allow itself to become fossilized. Judaism proved its vitality by its constant regeneration. When temple and state of ancient Israel fell into ruins and the nations cried out mockingly, "Where is your God?" Judaism created the greatest institution religion ever knew of—the Synagogue, the mother of church and mosque, a house of elevation and instruction for the people, in place of the old Temple, with its sacrificial cult, the domain of a proud hierarchy, a democratic home of religion, a transportable shrine that spread the seeds of the monotheistic truth throughout all parts of the world. We all underestimate the importance of this greatest of all religious innovations called forth by the needs of the people yearning for communion with their Father in Heaven. The whole intellectual, moral and spiritual progress, not merely of the Jew, but of the whoe civilized world, is the fruitage of this reform instituted during the Babylonian exile.

And now I ask you, what is our reform, even the most radical in our midst, but the application of the same principle of progress, of democracy in religion? God is in no need of your prayers nor of any of your ceremonial practices, as He was in no need of the hundreds of bullocks and rams offered by the priests of yore.

We need a consecrated spot where Heaven seems to open for us to allow our sighs and our joys to rise in prayer and thanksgiving to the throne of Life's Master.

We need, in this material go-ahead life impressive reminders of a higher world for which our innermost soul is yearning. And this is what Reform Judaism brought back to a generation that had become bewildered and lost amidst the downbreak of the old life. This is what the American Reform Temple did for the people. It regenerated the faith. It regenerated Judaism in our land. It brought God anew into the heart of the modern Jew and Jewess. It made young and old more devout, more proud of their heritage, more enthusiastic workers for the Jewish cause than are those of the old Synagogue in Europe. Well then, may this new Temple exert its regenerating powers upon every member of this congregation and the inspiring and instructive words that come forth from the able and eloquent occupant of this pulpit prove an ever-increasing source of strength and of blessing to the oldest and the youngest of you.

But, my friends, there is still a greater object in view of each Jewish Temple. "Holy to humanity and to humanity's God," must be inscribed on the walls of this grand edifice. Judaism neither begins nor ends with the Jewish race as the Zionist thinks. Our Book of Books opens with man as the son of God and the reunion of all the children of God with their Heavenly Father at the end of days is the goal to which all its prophecies, even the Holy Ark marching before Israel, points. There is a strange saying of the Rabbis: "He who reads on Sabbath eve the last words from the Creation chapter, 'And the heavens and the earth and all their hosts were finished,' will find himself to be a co-worker of the great Creator." To my mind this mysterious saying embodies a great truth. All things of creation were finished with the sixth day and they remained where the great Creator placed them. They have no history nor goal to pursue. Only man's life is a continual progress. He is to give the whole creation of God a new meaning and purpose. He is the co-worker of God. What, then, is the history of man, the striving and struggling of all the races, classes and sects, what the searching and seeking of all the workers and thinkers, the men of science, of art and industry of all the ages but the reaching out to the great goal of humanity possessed and conscious of the Divine powers that master the forces and heaven and earth, of matter and spirit, the great Sabbath millenium when all the ideals of man, religious, intellectual and social, will have been realized. This is the dream of Judaism, the vision of its seers and sages, the hope voiced on the great holy days, and each day of the year in the Jewish house of worship. Not the salvation of single souls, which implies the damnation of the many, but the bliss and perfection of the whole human race is the end and essence of Judaism. As humanity's servant Israel suffered and struggled through the ages. In order to bring the boon of freedom to mankind he had to undergo oppression a thousandfold. In order to make justice conquer the world, he had to suffer untold wrong. And now that humanity has become the watchword of the creeds, the classes and masses, and sympathy binds the nations and continents together more and more, shall the Jews' message to the world, enounced twenty-six centuries ago by his seer not resound with new force? "Thou hast been told, O man, what is good and what the Lord thy God requires of thee, but to practice justice, love, mercy and walk humbly with thy God?" Shall in a laud built as ours is on the foundations of liberty and justice, the Jew in pulpit and pew not make righteousness, social and individual justice the foremost demand of life in place of a love which has for the last nineteen hundred years engendered hatred? And not only to preach but to practice humanitarian ethics in its broadest sense must be made the scope of the modern Synagogue. Surely the American Jew excels his European brother in liberal heartedness as well as in broadmindedness. And each new reform Temple be-

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comes a new center of philanthropic work, a plantation of practical righteousness, the fruitage of which is Sholom—peace. So may your second name B'nai Sholom ever inspire you to seek peae and pursue peace between man and man, and to have especially your Community House wide open for the aid and elevation of struggling and suffering humanity, so that the God of peace, the Father of mankind, the Redeemer of Israel, may forever dwell here to bless you, each and all, in heart and home, and throughout the community and the country, with joy and peace. Amen.

Anthem—Hallelujah .....Lewandowsky

SERMON.....RABBI TOBIAS SCHANFARBER

Sermon at Dedication of B'nai Sholom Temple Israel Congregation, Friday evening, April 24, 1914. Tobias Schanfarber, Rabbi K. A. M. Temple.

"This is the day which the Lord has made, let us be glad and rejoice thereon." (Ps. cxvm, 24.) Well may you, the rabbi, well may you, the officers and members of Congregation B'nai Sholom Temple Israel, rejoice in this sacred and festal hour, when you dedicate this new and beautiful and well equipped temple to the service of God and the good of man. Well may you send up your prayers of thanks and your paeans of praise and gratitude to the Supreme Architect of the Universe who has prospered your handiwork, and has permitted you, after many months of watchful waiting, to look upon the successful fruition of your long cherished hopes. As you dedicate this temple, may you consecrate yourselves anew to the humanly divine and divinely human tasks which it imposes and to the spiritual duty and destiny which Israel's faith demands. For unless you give yourselves over wholcheartedly and wholesouledly to the high ideas and the lofty ideals for which this temple stands in vain, have your hands and hearts wrought this thing of beauty, in vain have the builders builded.

This night you reach another milestone in the history of your congregational life. After hard toil and much struggle and at great personal sacrifice you have succeeded in completing this task of gigantic proportions and of wide and far-reaching importance not only to your own congregation, but as a necessary corollary, to the cause of American Israel. Little could you have dreamt, when eighteen years ago, Dr. Isaac Moses through indefatigable zeal and energy organized Temple Israel, little could you have hoped when about eight years ago congregations B'nai Sholom and Temple Israel joined their forces that in so short a space of time you would rise to so commanding a position among the sister congregations of this great and growing western metropolis. But fired by an unquenchable love for your faith, and burning with an intense hope for its eternal perpetuation your painted glorious visions of a greater and better future yet to be and you would not desist, you did not desist, until these visions were fully realized. You have laid the foundations deep and strong. You have built the superstructure on the solid and adamantine Rock of the Eternal God of all the Universe. That Rock remains firm, unshaken and unshakeable amidst all the changes and mutations of time.

The dedication of this temple is naturally a matter of deeper significance to you than to those who are not affiliated with your congregation, and yet it must not be overlooked that it is an event in which the whole Jewish community is interested and takes pride. For after all "all Israel are brethern" and what reflects on the glory of one reflects on the glory of the other and what detracts from the glory of one, detracts from the glory of the other. Indeed the dedication of this temple profoundly concerns the larger household of Israel. Chicago Jewry rejoices with you, all Israel rejoices that your love for Judaism has awakened within you sufficient enthusiasm to bring sacrifices in its behalf, particularly if these sacrifices and your enthusiasm lie deeper than the mere external things, than the mere outward beauty and grandeur of this temple and penetrates into the very soul and center of what is vital in the life and development of the Judaistic cause.

But if others rejoice none rejoices as heartily and none as sincerely as the rabbi and members of Kehilath Anshe Mayriv, the mother of the Jewish congregations of Chicago. Her soul is filled with jubilation at the sight of the splendid growth of her numerous progeny, "a joyful mother of children, praising God." She it was who stood at the cradle of the Judiasm of this city and nursed it into life. Well nigh three score years and ten have sped their course since she first saw the light of day. This busy, thriving city with its teeming well nigh 2,500,000 inhabitants was then a mere hamlet of 12,000 people. With its growth, the growth of Judaism and its instiutions have kept pace.



RABBI TOBIAS SCHANFARBER.

The one congregation has grown into no less than 100. The mere minyan of Jews of that day has waxed abundantly and multiplied into more than 150,000. The one Hebrew Benevolent Society has developed into a net work of Charities, whose divine ministrations begin with life and end then only when the angel of death speeds his message. All these institutions has Anshe Mayriv seen called into life and all these joys has she witnessed and tonight this new joy is hers of seeing one of her youngest daughters dedicating a new temple, consecrating her hands to the service of God, giving over her heart and her mind to the propagation and promulgation of her time honored faith, sanctifying her soul and her very being to the furtherance of those great spiritual truths which are Israel's special heritage and which shall one day become the heritage of all humanity.

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One of these spiritual heritages, which is the gift of the Jews to the world is the Torah for the love of which our fathers were ready if need be to sacrifice their very lives, and for whose perpetuation and dissemination, I take it, you are building this House. The Midrash tells us, that when Moses charged Bezalel, the artificer and builder to construct the first sanctuary in the desert he did not begin with the sanctuary as would have been expected but he began immediately with the construction of the ark, for it was the repository of the Torah whose light shines in two worlds in this world and in the world to come. (Midr. Tauch. p, 123 b.) In this quaint way our sages wished to tell us of the importance which they attached to the Torah. Had it not been for the Torah, they furthermore say, the world would not have been created and the world continues to exist, only because of it. (Nedar. 32, a). For Bezalel, the ark was central, the Torah was pivotal. For our fathers, the ark was central, the Torah was pivotal. Everything merged out of it and everything converged back into it. It was the foundation of the sanctuary. It was the foundation of Judaism. In it Judaism lived and moved and had its being. Whether consciously or unconsciously the spirit of Bezalel seems to have taken possession of the architect of this temple and around the ark and with the ark as a center, he has evolved this magnificent sanctuary. Indeed the central ceremony of the dedicatory exercises of tonight revolved about the Torah Processional depositing them in the ark of the covenant, and the singing of the Seu Sheorim, when the portals were thrown wide open to admit the bearers of the sacred scrolls.

I am well aware of the fact that it is often said that the bible did not produce Judaism, but that Judaism produced the bible. But this is one of those subtle epigrammatic half truths which will not bear the test of close scrutiny and close examination. If the bible did not produce Judaism, neither did Judaism produce the bible. There were other forces and other factors, that entered into the life and composition of both. One thing, however, is certain and that none can deny and that none will deny that the bible was one of the factors, perhaps the foremost, in the production of Judaism, nor yet will anyone have the hardihood to gainsay that one of the agencies and the most important one in the creation of the bible was Judaism. Each was a factor in the creation of the other. Each supplemented and complimented the other.

Simon the Just in mentioning the forces on which the world rests for a foundation mentions first of all the Torah, coupled with "Torah" are "worship and good and charitable deeds." Like this world pictured by Simon the Just, Judaism represents a tripod with these three forces as pillars for a support. Remove the Torah, as some so-called broad-minded liberals would have us do and the tripod can not stand, it falls and totters to either side. Remove worship or kindly acts from the life of the world and again the tripod falls to either side. Each needs the support of the other if the structure is to abide. Remove all three of the pillars and the structure collapses and falls into utter ruin and decay. Judaism rests for its support upon Torah, worship and good and charitable acts. It is for the promotion and propagation of these forces that you have erected and dedicated this temple. Some would lay the emphasis on charity and philanthropy to the exclusion of Torah and worship. But charity would soon dry up at the roots and perish at its very source where religion and religious worship no longer had appeal. For if there is one thing which history has taught more clearly than another, it is that a nation can not lose its religion without losing also its virtue and integrity, and the fate of nation after nation in epoch after epoch has shown that ages of mental unbelief and disbelief are ages also of moral iniquity and obliquity.

Burn down your temples, destroy your bibles drag God down from His throne and see what will follow as a consequence. France tried it in the eighteenth century and a reign of blood and terror ensued. Even Voltaire, the archsceptic declared that though there were no God humanity would be under the necessity to create one believing as he must have that the idea of God acts as a restraining force for the large mass of humanity, as a deterrent to immoral conduct. There may be a few choice souls the virtuosi of the world who may be able to get along without the idea and support of an All-Over-Ruling Providence, but the vast majority of mankind, need that support and could not get along without it.

By building this temple you declare to the world that you believe that religion and more particularly that phase of it which you represent, Judaism, is still needed today. Indeed Judaism is needed. It is needed as a protest and profession. It is needed as a protest against the false and erroneous notions of the world touching its own thought and being and as a protest against the misreading and misinterpretation by others of the origin and destiny of man and the world. Judaism protests against the oft repeated declaration that it represents an arrested development, that something like nineteen hundred years ago a new dispensation was given to the world such as the world had never seen or heard of before and such as it is likely it will never see or hear of again. Judaism does not represent a crystalized legalism. It is not inflexible law, it is a living, growing life. No age has said the last word relative to its thought. The bible has not, the Talmud has not, the medieval philosophers have not, modern reform Judaism has not. The growth is unending. No age will be able to write the final finis to the story which it has to tell.

Judaism protests against the declaration so often made and but recently again repeated that in its synagogues racial feeling and racial prejudice is appealed to, that it is an anachronism being twenty centuries behind the times and sooner or later will lose itself in the larger ocean of the daughter faith. It is not true that Judaism appeals to race hatred and race prejudice in its synagog. At the dedication of the first temple at Jerusalem, Solomon prayed that God in his heavens height, might hearken unto the prayer of the stranger, not of his people Israel and give unto the stranger all that he asks for. In the spirit of the legend written as an ideal over so many temples. "My house shall be called a house of prayer, unto all nations," does the Jew feel and act. It was a Jew and not a non-Jew, who said: "the righteous of all nation shall share in the bliss of the future world." And today none is more eager for a rapprochment between the religions of the world than the Jew, It is not true that he appeals to race hatred in his temples. There is no warrant for saying that he will sooner or later be lost in the larger ocean of the dominant faith. The Jew was not born to die. He is the immortal of history. He is as eternal as the eternal Jehova Himself, who has vouchsafed through his prophet, "and I will betrothe thee unto me forever." (Hosea II, 21). Judaism protests against the statement that the Jew today worships a narrow, national, tribal God. The God of the Jew is the God of humanity. To support this declaration the Jew points to the universal character of God, as breathed forth in the book of Jonah, where Nineveh the heathen city is spared through the love and mercy of God, and he calls the world's attention to the glorious universalism as emphasized in the Book of

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Ruth which makes the promised Messiah spring from the loins of one not borne in the house of Israel.

Judaism protests against the oft repeated declaration that, the world had to wait for the coming of Christianity to learn something about love, service and sacrifice. Hundreds of years before Christianity saw the light of day the genius of Judaism declared "thou shalt love thy neighbor as thyself," nor did this refer merely to the Jewish neighbor, as some higher biblical critics would have us believe. Nor dare we overlook the illuminating moral pronouncements of the prophets, who were all aflame with demanding love, service and Sacrifice from their people. Judaism protests against the higher anti-Semitism of the so-called men of light and leading who declare that the peculiar contribution of the Jew to the civilization of mankind was the commercial, the capitalistic sense. It protests against the anti-Semitic racial theory, that the Semite represents an inferior stock, the great contribution of the Jew to the civilization of mankind was religion and not commerce and the people that can boast of the prophets, need have no fear when a comparison is instituted between themselves and other races and nations of the world. Indeed Chamberlain's theory drives him into the peculiar position of declaring that the founder of Christianity was not a Jew. Were he a Jew, this would of course, lay the axe at his theory that the Semite represents an inferior race, so he is forced to deny his real patrimony. Judaism protests against the church's teaching that the Jew was responsible for the crucifixion incident and calls upon the church to cease teaching this untruth to its children in the Sabbath school and preaching it to its adults in its churches.

Judaism protests against the doctrine that the world is under a burden and a curse from which it can only extricate itself by holding certain belief about atonement. The Jew believes in the dignity of man, in his rise and not his fall, believes that man was born in the image of God.

But Judaism must not only be a protest, it must stand for a postive faith. We must be Jews for some other reason than that we are not Christians. Judaism is a this world religion and not another world religion. It lays the emphasis on this present life. God and goodness are still the polestars that are central to its thought. True it is that Judaism has no universal creed to which all must subscribe. Every Jew has the right of private judgment and there is no ecclesiastical court that can prescribe for him what he is and what he is not to believe. And yet there are certain well defined principles which have crystalized themselves in the minds of its followers and which form the ground-work of its thought. No two rabbis may state these principles exactly the same way, nor are they fixed and perpetual. Indeed they are open to change and revision as time comes and goes. And yet it were well at an hour like this when a new temple is given over to the service of God to state what are some of the commonly accepted and the most important principles of Judaism and for which the synagog stands.

All Jews believe in one God and declare that there is no rational explanation for the existence of the universe without positing a belief in God. Unless the world is moral, unless there is righteousness and justice, loving kindness and mercy regnant in God, no one has the right to ask of me to lead a moral and a righteous life. "Holy shall ye be for I the Lord your God am holy." (Levit. xix, 2.)

The Jew has a rational hope in immortality based on the problem of life. He believes that the bible is the most sublime piece of religious literature the world has ever seen or is ever likely again to see though he does not believe it to be infallible. The Jew believes that man is a free will agent and as such is responsible for his actions to his conscience and through his conscience to his God. He believes in a Messianic period, not a person, that is that a time will come when all mankind will live together in peace and brotherly love and each man will seek the good of the other. He further believes in the special mission of Israel that through him all the families of the earth shall be blessed. The Jew is to bring to the world his purer conception of God and of man and their mutual relations one towards the other. These are, what I consider, the fundamental teachings of Judaism. These are the positive declarations to which, I believe, we should remain faithful.

Members of B'nai Sholom Temple Israel may you dedicate yourselves to the high and inspiring message which this new temple sends forth. Go out upon your mission of love. Spread the higher light and the nobler truth. Dedicated to the service of God, may you be consecrated to the service of man. May the Glory of this second temple outshine that of the first. May you go from strength to strength to the glory of God and the good of man. Amen.

Anthem—Psalm XXX ..... Costa
Choir.
Benediction ..... Dr. Emil G. Hirsch
Organ—March, Tannhauser ..... Wagner

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DEDICATION SERVICES—BNAI SHOLOM TEMPLE ISRAEL

Saturday Morning, April Twenty-fifth.

Organ—Chorus, G Minor ..... Hollins
Adon Olom ..... Sulzer
Choir.
Tov Lehodos ..... Spicker
Choir.
Borechu ..... Sulzer
Sch'ma ..... Sulzer
Eternal Truth ..... Beethoven
Michomocho ..... Beethoven
Kodosh ..... Spicker
Elohenu ..... Goldstein
May the Words ..... Goldstein
Seu Sheorim ..... Goldstein
Ki mitzion ..... Traditional
Sch'ma ..... Goldstein
L'echo Adonoi ..... Goldstein
Etz chayim ..... Traditional
Anthem—Trio, Praise the Lord ..... Giebel

SERMON ..... DR. ISAAC S. MOSES

Sermon delivered at Dedication services of new Temple of Congregation B'nai Sholom Temple Israel, Saturday, April 25, 1914, by Dr. Isaac S. Moses.

(Stenographically Reported)

Dear friends I have come to rejoice with you. I have come to share in your happiness, to participate in your great triumph. I have come here to visit once more the old places, to see once more the old friends. And yesterday when I visited this place for the first time and when I looked around and saw what, in the enduring form of stone and of pillar, has been created—and especially last evening, when I sat here and saw the mighty throng that filled this whole house, and heard the words of triumph and of song,—my emotions were like a vast ocean. I sat here with joy and with sadness mingled. There came to me memories of early struggles when, eighteen years ago, I went from house to house and from friend to friend, when I stepped out of one of the largest—at that time the most prominent congregation in the West, because of one of my most intimate enemies,—we could not sit together on the same platform —when I went with the help of dear friends and we started the Little Church Around the Corner, as Dr. Kohler yesterday spoke of it. I remembered all those struggles and then looked at the faces of the dear friends who had helped me. Then there came over me a wondrous sense, unutterable, inexplicable. We may put in words many things, but such feelings cannot be expressed. I confess to you it was not a pleasant state of mind throughout. I was like the woman of whom Isaiah of the captivity says: "And thou wilt look around and see all these many who have come to thee, thy children from afar; and thou wilt say, 'Who are these and who has borne me all these? They are strangers to me.'" And yet I had to conquer myself, and to say, "Triumph and rejoice and let not selfish sentiments swell up in thy heart, because you have not created all these things. 'Many messengers has God,' and one cannot do what another can do. This young messenger has accomplished what I, at the time dissatisfied, disgruntled, disappointed, could not have accomplished; therefore it is well." What I have succeeded in doing in New York, the place that I have occupied for the last thirteen and a half years, what I have established and acquired, the friends I have gained, the happiness I have created for others and myself, the future which I have built up upon a solid and enduring ground, this is the fruitage of the work done here. It is wonderful how God rewards us here. He takes away, and that is the reward. He giveth life and he taketh it away, and oftentimes in His taking away lies the greatest blessing and the greatest reward. When I had to go out from this home which I had created as I thought for life, it was for my happiness and the happiness of my children, and it was for the blessing of this Congregation, this community. Surely a man must be utterly selfish and callous not to be inspired by this sight. A man must be entirely given over to the odium rabbinicum or the odium theologicum, to the jealousies, narrowness and bickerings of ministers, and especially of rabbis, not to feel the inspiration of such a house, such a gathering, such accomplishments. And so I have come to rejoice with you, and I bless you old, dear friends, of whom I recognize here and there a dear face, and I bless and thank the new friends, the members of the other Congregation who have joined here. May God keep you together, and may He speed you on your great work. I am not a prophet, but I can see into the future: this House will become too small for you, in the very near future. With the increasing immigration, with the growth of this city, this place will become too narrow for you. This will be one of the greatest, one of the largest and one of the most effective Congregations in the West. I take away from this house the joy, the inspiration of this occasion. We have not the like of this Temple in New York. With all the millions that are at the disposal of the Congregations there, there is not one (there is a New Yorker here before me who will corroborate my statement) Temple in New York that can compare with this. They may have cost ten times as much as this Temple, but there is no home atmosphere, no inspiration, such as comes here from every nook and corner—from the design, from the entire accomplishment and completion. I take home this inspiration and I will go before the Board of my Congregation—they are intent upon moving and building—I shall say "That architect from Chicago has expressed a new idea, and I want New York to call him and invite him that he lay a plan before my people, that we shall have a copy of this Temple." And this imitation will be the greatest flattery to you.

No better or more fitting text for our occasion, could have been selected,—if by purpose we had arranged that this service of dedication and this sabbath should come together. On the ninth day, so scripture tells us, the ninth day of preparation for the dedication of the tabernacle in the dessert, Moses called the officiating priest, Aaron, consecrated him, called him and his sons to prepare themselves for the final act of dedication; for, he said: "For today God will appear to you." And again

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in the section it is said, "And the glory of the Lord appeared." This, now, all these little ceremonies that you heard your rabbi read from the scripture, this do, and the Lord will appear to you; and at the conclusion of the chapter it is again said: "And the glory of God appeared unto all the people." In what way? "A fire went out from the Lord and consumed the sacrifices. And the people, all the people, the wise and the unwise, the old and the young, they all saw and they rejoiced; they shouted, they worshipped.

There is a drift today toward religion. When forty years ago I entered into the American pulpit, the chief staff and stay of the themes in our pulpit was the complaint of the lack of religion. Now we complain no longer. On the contrary, especially with me on the seashore, there is rather too much of religion—of a certain kind of religion. There is almost, we might say, a religious reaction. Men are turning toward the churches and toward the synagogue. Even France, frivolous France, has become religious. They have crowned with a laurel wreath of immortality, Bergson the discoverer or rediscoverer of the soul. The great poets sing today of patriotism, of duty, rather than the frivolous songs of love and carnal pleasure. There is no doubt there is a drift toward religion, away from materialism; and in Israel we hail this movement with great joy. We have become satiated with mere philanthropy. We have seen that all the millions that have been pouring into the slums, New York slums, especially, say nothing of Chicago slums, I do not know them any more—all the millions of wealth that have gone down there, have not cleaned the slums, and we have hung our heads in shame. During the last two years when, every now and then there came a new revelation and disgrace Jewish names were paraded amongst them. We have found out that all the wealth that has been placed there has not made our people better; and now the men, who so generously contributed in Cincinnati and throughout the land, for religious purposes, for the Hebrew Union College and for synagog extension have recognized that healing must come from another source. Charity has been so overdone that in New York we have been charity mad. People lie awake hours and hours to think out a new society, something which has never been tried before, for the salvation of poor humanity. Morality is not created by philanthropy, by charity. Even if people are well fed and well clothed, they do not become better by that. The world feels today that in our great achievements in civilization it has not verified the promises and expectations. You remember, the elders in my presence, about forty or fifty years ago the enthusiasm for science. At that time we felt that science is the saviour. God did not create man science told us from a handfull of dust; no, he took a bundle of bones and flesh and blood. Nature built up



DR. ISAAC S. MOSES,

from that bundle of bones and flesh and sinews what today is man. Now, be not frightened if I say there is just as much glory to be ascended from a bundle of bones and flesh as to have come from a handfull of dust. Both are figurative language. Both only state that man is something wonderful, that man is not exhausted by any definition and that man's life is deeper than any characterization which religion or scripture or scientific research can give us. And it is this feeling of distrust against the accomplishments of science that turns man away now from all those contrivances which have been relied on as the panacea and salvation of mankind. Further remember this: with every great achievements, with every great triumph of civilization there has come an equivalent evil, a concomitant sin. With our automobile has come the automobile bandits; with the aeroplane will come the aeroplane robber and the aeroplane eloper. Man today, though he may be housed better, may be more smooth in outward appearance—they may even be moral, and I might use that oft decried expression "merely moral"—mere morality—is not better. We must go to

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another source to find the value of life, to find the measure of the true standard of civilization. The salvation of mankind must come from another source. Neither science nor philanthropy nor morality, as such, can lift up man to a plane where he can see the glory of God; where he can see that this world is something more than rocks and rivers; that this world and man in it stand in a direct relation to something beyond any comparison in earthly value. Man must go to his own soul for inquiry for the solution of this great problem. The soul is so deep that when man delves down and searches within, he will find hidden sources of inspiration, of information. You go out in your parks today, in a few days especially when the sun will become hotter,—you will see how the foliage is coming out. This is done by the sun's rays drawing up, pumping up water from below, and it has been calculated that a full grown tree requires about a ton of water in twenty-four hours. The rain and the dew will not suffice to produce that quantity. The soil and the subsoil stored up water will not explain, will not give a sufficient account of the energy and water thus pumped up every twenty-four hours. Whence does the tree get that nurture? Deep down those fine tendons go, down deeper and deeper, from unseen sources far beneath the soil, the subsoil and even the hard-pan, below there are currents, currents of water which to the naked eye are not visible, and from this the tree draws its nourishment and evaporates it into the air, into the atmosphere and we breathe in again the atmosphere, the air. So the soul. The soul goes down deep into itself, into the hidden sources and there it finds a measurement and finds a content of life. It is not mere sentimentality, unconscious dreaming, though a great professor has created the science of unconscious thought, and he has stated that man carries within him a fund of accumulated psychic force, and he draws therefrom. Yet even that is not sufficient. Deeper than that there is an everlasting fountain source of all soul life. As Heine said of his heart, so can it be said of the soul: "The soul is like the ocean deep and on its bottom there are these precious gems compared with which there is nothing on the earth." What image shall I use? What comparison can I give when I want to describe what the soul finds in its utmost depth? Language has created wondrous sounds and symbols. We can say "Tree" and we do not need to have a tree before our eyes. We say "Rolling thunder" and the ear almost hears the sound, and we say "Fragrant flower" and need have no flower before us. We can almost smell the fragrance. But what can we say when we wish to describe that which does not come from the kingdom of the earth and of the physical world, which belongs to an altogether different realm? What can we say—even a symbol, even the most fitting symbol is inadequate. Let us say life, let us say spirit. As religion says: "It is God." Even this tremendous word does not bring home to you, the inaccessible, the inexpressible power that the soul feels when it is in communion with that inward source, when it feels itself standing in the presence of absolute reality. And when the soul feels this how all the vanities fade and disappear. The false values and the glittering unrealities of the world, are swept away. How man trembles at the thought of degrading pleasures. How man rebels against the allurements of the false and mean, and tries to speak to his brother man of this inward spiritual life. Religion has created this great symbol. But when we repeat God, a dozen times and we say "God, God help us," it is a strange God and it is a "strange fire." There are other ways, indeed there must be other ways how to find the true relation of the soul with that inward, inmost, deepest of all realities for which we use the symbol God. Where lies the transition from the individual soul out into that broad ocean? Where lies the bridge from our own personal soul life out into the universe which is filled with that great element of divinity of reality? You know that between the earth and the sun and throughout the entire solar system there is a fine ether, and that ether is called "life;" that the slightest change in the sun's temperature is recorded here on earth. This is a near symbol of the universal life, energy, spirit of God that fills this great world, called the center or spirit. How can that individual soul get in touch with this universal soul? How can the people see and rejoice and worship? This is a great question. That bridge, dear friends, exists and that transition can be found. It lies in our own souls, and those who have never had the deep experience of their own soul life cannot know. They may repeat a thousand times what religion wishes to teach. They say religion is morality. And a man, usually a quibbler says, "I don't go to any temple or church. I think I can do the right"—yes, do the right. There are some who have experiences of a different kind. Yes, God sends us deep experiences and joy and sorrow, and we must understand that these are the vehicles, these are the organs, these are the trees' tendrils that go down into the spirit life and bring up to us the nurture. We must understand this and we cannot understand it by book, by learning, by theology, by diagram, by catechism. Have you never heard those deep, fine whisperings, those silent intimations of the soul when you stood before the problems of life and you found the only way of a solution is self-destruction? Have you never heard those inward whisperings, you young men and maidens, who have been favored by God with a sensitive and formative and appreciative heart—who have looked into each others' eyes, and you have felt: "from generation to generation, from all past time, we have known each other." There are some such favored individuals. Poets call this love. What was in your heart, when you stood trembling before the elect of your soul, when you were about to say something that was welling in your own soul. You could find no word; because that was a revelation from within. You felt the touch of divinity and the vulgar phrases would not express. You only felt, soul has found soul, and a marriage that has found expression through such a union is indeed made in heaven above. The world knows only part. And when a merchant found that he succeeded where others perhaps had failed, some will say "Yes, if I had had his opportunities, had been in his place I would have been just as successful;" and he knows in his heart it was not his opportunities or his luck; it was simply a voice within that said: "This you must do and this you must not do, and the glory of God will appear to you which he neglected." These are our experiences. Talk to such a merchant about religion, about reality and he will say you know nothing of what you are speaking. Or, you have stood where so many others have stood. You were bidden to say farewell to what was indeed a part of yourself. You looked upon the pallid face of a dear child, a brother, a sister, a wife, a husband, a father or mother, and you saw the outward frame carried away and you felt that your own life had been taken away from you. You rebelled. The mother would cry out "Why must this fine type of mankind be taken away from me? What sin has this child committed" and her husband would cry out in anguish. His life is darkened. Why should a germ, a change in the atmosphere, a stupid piece of lead be powerful enough to destroy the finished fabric in the shape of mankind. Yea, it is not so long ago that our sense of right rebelled, when we

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heard that on an ocean liner fine types of mankind went down in the performance of what they felt was a sense of honor and duty. "Is this the righteous government of this world?" we asked. But they who are deepest in their soul life hear intimations. They receive revelations from within, that this world is not a world of chance, and that it is not a stupid piece of lead or an iceberg, or the stupidity of an engineer; that it is in the interaction and inter-relation of a life the totality of which we do not understand, but we feel deep in our souls God as God is right and God is just and God is wise and God is living.

The other day I took part in a symposium of a few liberal minded ministers. It was the anniversary of the death of Robert Collyer. Chicago people must remember Robert Collyer. When I came to this country right after the Chicago fire, I visited this city, and the people told me to go over on the North Side and I would see a preacher standing on a box outside the burnt and crumbling walls of a fine edifice that had once been a church, and preaching to his people not to despair,—the church will rise again from its ashes. He said he could go out and work at his trade to which he was apprenticed in his youth, and they would build again. This man had a head like a lion, but a face like a child. These were the good, sweet, comforting words that he spoke. A man of the deepest spirituality was he. Of this man Dr. Holmes his successor, told us this story: "Do you know that Collyer lost his young wife early in life. He married again and late in life there came to him the deepest sorrow that any man can experience. His youngest doughter, had grown old with him, had become all in all that a human being could be to another. She was eyes to him, she was hands to him. She was the heart and soul of his ministration. She was taken sick and died. And there the old man stood, despairing, forlorn. He would accept no word of comfort from anyone; locked himself into his room. Not for hours, but for days and days, he sat alone in thought. The sun rose and the sun set and the sun rose again and sent its cheerful rays through his windows, and there the old man sat and thought, brooding and thinking "My God, my God, I have served thee, I have served thee so faithfully and this is my reward." After



INTERIOR VIEW SHOWING SEATING ARRANGEMENT IN NEW B'NAI SHOLOM TEMPLE ISRAEL.

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many days of such brooding when his soul touched the deepest springs of life, true life, God spoke to him. There was a communion of soul and he went out, cheerful as before, taking up his ministry, and he said "the world is not going to pieces because my lassie has left me." And he was broader and sweeter in his ministration than he had ever been before, because he knew what it was to have the experience and the discipline of sorrow. They do not know of what they are speaking when they come with glib tongues and easy speech and say "I am the life and resurrection, comfort ye; be ye consoled." They do not know unless they have themselves stood there and have experienced what the holiest souls have experienced. They can learn when they hear revelations of others; Moses of whom we have read today, so taught his brother. "By those that are near me I will be sanctified and those that serve me I will be honored." And the glorification was not by the victims, not by the sons who have died. God was to be glorified and sanctified and honored by Aaron, by him who had to go through the experience.

Yea, dear friends, I came to you with this message of deepest spirituality. This is what we need. We have too much mechanical religion. Up in the seashore, in New York and New England they are trying to bring about a deeper religiousness. How? Put a certain menu on the table and you will be more Jewish. I have always found the contrary. I was more sick than Jewish. You shall speak a different kind of tongue and you will be more Jewish. They want to introduce now a National tongue. I do not know what is meant by a National tongue. For six hundred years and more, during the Second Commonwealth the National tongue of the Jews was not Hebrew it was Aramaic—just like our National tongue is English. They mean perhaps the Jargon, the holy Jargon. Is the fine Yiddish language in which these gunmen speak among themselves the language that shall make us more Jewish? What is the reason for this terrible degradation that is going on—I don't want to say outside of ourselves, but among ourselves, as far as it is true— these persons don't know what it is to bow to the law and the Glory of God. There is a lack of religious spirit. They think by saying certain words or eating certain sorts of meats, by certain repetitions of prayers that religion is discovered. There is an observance of form but not the true spirit. They come to the Rabbi to bless their unions and the plea is "Doc, make it short, and the shorter it is the bigger the fee." No, my dear friends, we must have deep religious experiences. And if we have them not ourselves we must believe in the experiences of others. "The people believed in God and his servant Moses," they saw a soul's experience, Moses had done, and therefore, did God appear to them at the dedication and at later times. Moses had such a revelation. A man like Moses is not invented. Such a man the mind of man is too poor to invent. Such a genius! There are some gifted souls to whom God reveals Himself. So did God reveal himself to the prophets, not by some mechanical contrivance — a voice trumpeting to them through some mechanical contrivance, but through the inner life. They felt the reality of life in them. So God revealed Himself to all the great saints and seers and founders of religions. Let us be generous and just, even to him whose name has caused so much misery to us. Surely if his teachings have existed so long he must have been a man of great spirituality. So were all the great sages and saints of Israel. And do you know Israel itself is such a prophetic organ, such a prophetic vessel, such a prophetic messenger! God has hustified Israel through these terrible, national and individual experiences throughout the ages, that Israel shall feel that it is of the Lord. And when a Jew says "Shma Yisroel," when he repeats it at the conclusion of the Day of Atonement, or on his death bed, it is the sounding and awakening of all the latent, all the slumbering faculties of the soul life of all the people. This is the revelation of God, therefore we must build temples, not that God shall dwell there, but that we shall go there and find in our souls the revelation of God.

This is the message that I bring to you, and this is the work you have accomplished. Do we not feel God is here? Do we not feel in our souls we have seen God coming to us in our opportunities and in our triumphs? Do we not know we do not labor in vain. When the dearest and holiest things are taken from us by the shadows of death arising; when we feel in our own hearts that our days are numbered and when here and there, now and then, there will come forebodings of the end, we will feel the world may go to pieces but the soul of man lives on. The soul of man is older than science tells us the bundle of bones is, older than what the scripture says of the hand full of dust. The soul of man is part of God and God speaks in us; and therefore, even if the whole solar system is crushed in one large combustion the soul of man still is there; and what every one has accomplished in spirit life, in spiritual worth, whatever any soul has done, in emotion, in sacrifice, is a contribution to that larger life of humanity of which we are a part.

Now may God bless you. May I have the joy while I am still on earth to come here one day when a new temple will be dedicated. May the time not be so far away, because our days are numbered. There are some here of my colleagues who know that I do not speak in mere self-aggrandisement or self-complaisance. The days are numbered. We do not know how near the messenger may come, and say "I have finished. It is enough. Let others come and complete it." You will say "The house is too narrow, new joys have come, new messengers have been sent." This young man, your rabbi, will have grown older, and will have accomplished tenfold what I see before me. So take this parting benediction from me, this blessing, this assurance of my joy, my happiness in the work which he has accomplished, which I had only begun, and my reward is the tears and the anguish and the humiliation which I have experienced in those years. They deepened me, they have made me a better messenger of God's word to my people. I know whereof I speak when I comfort others, because I have sat in misery in that little pulpit in the Little Church Around the Corner when I saw that unworthy hands were stretched out to take it away from me—when I saw a good man, I see him before me now, with his gray hair and gray beard, taking out a large portfolio saying "Here, Doctor, take the first hundred dollars to pay off the pressing things; we will not let this little temple be sold and be turned into a Jewish club house" as was then the intention of some. Well, this is my reward, this is the spiritual inheritance, spiritual garnery, the spiritual reward for all I have accomplished on earth. My name may be forgotten, other names will also be forgotten; there is little left even of the wisest and most famous nowadays. But what we have accomplished, is in the hearts and souls of men. That will be carried forward in the teachings, in the very sinews and in the life and blood of coming generations. This is the divinest reward that can come to man.

People who see this rejoice, they glorify, for they see God in all this accomplishment. Amen.

Anthem—Send Out Thy Light.....Gounod

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SERMON .....DR. GERSON B. LEVI

Sermon preached at the Dedication services of the new Temple of Congregation B'nai Sholom Temple Israel, Saturday, April 25th, 1914, by Dr. Gerson B. Levi.

(Stenographically Reported)

Really, not in a sense of false modesty, but in the spirit of self-defense do I have to disclaim even the pleasant burdens that have been laid upon my shoulders. The speakers with us have been good enough and kind enough to give more than abundant praise to what your rabbi has done for and in, but largely with, this congregation. But your rabbi was not alone in the work. If this temple has risen it is because others who came before laid the foundations deep and true, whether it be in the one, the older Congregation B'nai Sholom or in the other, the younger Temple Israel. In the consideration of the foundations of the younger Congregation surely one has to acknowledge the debt of gratitude unto him who in the spirit, as you have heard of it and learned it this morning, called the Congregation to life, guided it, suffered with and for it and gave to it the inspiration of his personal example and of his personal vigor. All who rejoice with us to-day know how we are indebted to the one who came after the founder and gave to you so freely and cheerfully of the best that was in him, and there is none better, of the teaching that he had sharing with you the treasures of his intellect. For this Temple there are these spiritual foundations laid by these two men, and if word of praise come to me for completion of task it was really intended for them, and I share it with them, because I know in my heart of hearts theirs is the praise and not mine. In the other Congregation, a congregation of experience and length of time surely too, there are found those who laid some of the foundations; so with them too, must part of the praise be shared. We shall not fail to think of the man who is, if we may use the phrase in Judaism, the temporal head of this Congregation. With him we rejoice that he was privileged to see the glad hour of fulfillment. I come in for only a small part of the praise, and I am glad that the day has come to you and to me, and has bidden us to call to our side, to see and rejoice with us, those who made this place possible. In the house of God we bless them for their work, their faithfulness and their love.

May I be permitted, since the hour is already late to add just a few words to the inspiring message Dr. Moses has brought us. He remarked on the fact that it was a meaningful coincidence that on the day in which the temple was to be dedicated the reading from scriptures should furnish him with a text "for today God has appeared unto you." After all the striving, the struggle, and after all the difficulties overcome, "Today your God appears to you." Is it not also a remarkable coincidence that when we read the prophetic portion assigned for reading upon the Sabbath before the new moon we should come upon a phrase which gives the second element of our duties—Mahar Hodesh. "To-morrow is the new moon." Tomorrow there is something of new duty. Thou shalt not be missed. Yea the place of thy dwelling will be empty. Even though it be true that today God has appeared unto us, that today we have finished our labor, it is even more true that we show we have learned the meaning of the present and glad hour when we know that tasks fulfilled prepare for larger duty. To-morrow the new moon—another step, another development, labor of love and advance. Certainly this age has learned the truth of Mahar hodesh. Science, as we have been told before, has a long time been intent, with eye backward turned, to report the history of the race. Science was anxious to give unto us the portrayal of the things that were, to give us narrative of creative process. Science has ceased to be merely historian, Science has become (I mean real science and not pseudo science and mock religion) prophetic in tone and prophetic in touch, telling not merely of God's accomplishments, but of his purposes as well. It questions now. What shall be the event of all this unfolding? What shall the developing bud lead to? Where shall all these processes converge? Or is there convergence? Shall it be backwards or shall it be downwards? Science today has found the heart to invade another's domain and say that while we can not assure ourselves, still we assume that the process of the world's unfolding is to the better and nobler. To-morrow the new thing in science will be upward and onward. So we in science, prophecy that man shall be, in the ages to come, higher than he was when God first appeared to him. In the social world we have recognized duties through the recognition of the fact that unto us, as we have been told this day, there has come from within a revealment of the human powers that bind us to fellowman, which puts us in touch with the divine, eternal. True, and yet no one today is satisfied, but adds that this too is preparatory.

To-morrow there is still something new, some new duty; to-morrow some new demand. May we grow to it, to fulfill it. And religion itself of late has accepted the to-morrow. Religious thinkers to-day know that they rest only on unsure footing when they recount merely the past. What religion is there now active among thinking men that has really a universal love and outlook, that is not recasting its entire past in the thought of the insufficiencies that have so long held enchained in dogmas and creeds the heart of man. To-morrow is a new realm. Rauschenbusch of the Christian Church is anxious to throw ont eighteen centuries of Christian dogma because he is anxious to remove a detaining influence on Christian life of the very thought, that the religion was complete, and perfect. "We shall not be bound," is his argument, "by the thought that God then appeared, by the thought that to saint and priest in mediaeval period was vouchsafed complete vision." To-morrow is a new duty, to-morrow a new era is unfolding; and religion's power is increasing. Certainly for a Jew living in this age of reconstruction, this additional text of the prophetic portion should be welcome, and we shall emphasize it that Israel must not miss place and rank in the forefront of the advance. Tomorrow, the new thing, our Judaism in all its past always had at is command. We are sometimes apt to say that we have outgrown the past. I take it we have. We have lived beyond the days of Talmudic literature—and so we have, and yet the elementary concepts of the rabbis of those days were in sense and statement no different from the thought of this day on man and God and religion. We have heard that man was made of bones, or of a hand full of dust. The rabbis of old had that conception; and if I emphasize just this one thing it shall be to point out what we mean by Mahar hodesh. "Of what was man made?" asks one of the rabbis and he answers "Out of a hand full of dust." True, but whence the dust? The dust that had gathere round the throne of God himself, not unworthy dust, but dust that knew the divine presence. There it had communion with God. It was not defiled, it was not impure, it was not filthy, it was not sinful even. Though dust, it was dust from God's throne; and being dust from God's throne it knew, as God did the holiness of the world, the chances of the world. Man, made of that dust, the dust of the throne of

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God, is able to sense part of the great plan, intended to be fulfilled in good time. The greater hope of the world upwards and onwards is always present to Jewish minds. Prophets phrase it, "It shall come to pass in that day." The Liturgy emphasizes it in the alenu prayer. Jewish life in its sacrifices and heroisms has made the hope holy. Not to the past with its perfection, the Jew turns, but to the future with its promise; not to the past with its completed readings, but to the future with its only dimly legible letters. For Judaism the upward and onward march, the deeper insight, the more beautiful statement of the day unborn are fundamental.

ple, of the highest ideals—there may be outcroppings of a lower and more sensuous civilization. Yet have we not forfeited the right to emphasize the mission. Israel the am olom, as Dr. Kohler quoted, is an people old, with other peoples, still is ever young, with mission kept young.

But the third, "If thy place is lost." Israel may lose itself, not because it loses its mission but because it may so dilute its mission, it may so localize it, it may so narrow it as in very fact and deed to nullify it. If tomorrow is to be the new day for which we are striving, if Israel learn that tomorrow the law of life shall



COMMUNITY HOUSE.

Now the second thought of that prophetic portion venifkadta, thou shalt be missed. He is not missed who has no duty to perform and who performs it not. He is not missed who is of no value and never fulfills anything. One to be missed must have capacity, and, having capacity, must have given part payment for that capacity in part fulfilment. If we believe, as we do, in the completer things to be, in the better revelations to come, in the final humanity still to develop, then we shall accept without reservation the warning of the mission, "Thou shalt be missed," if with this capacity fulfilment is only partially paid. I know that some will think that we claim too much credit for ourselves when we say we have a mission and are in ourselves missionaries. Concrete examples of Jews who have failed to carry anything but discredit, cannot altogether discredit the mission of a people. Sometimes with a people —even a religious peo-

utter the holiness of God, Israel must now emphasize it. And not in one particular place, not in one narrow land, no matter how it appeals to us historically, shall religion's work be fulfilled and its fulfillment be conditioned by land. We all of us go through that historical fact and experience. What man is there, or woman, who has not thought of those things? Who does not place sanctity in the ancestral home? Characterless are they who dishonor the ancestral home. Characterless are they who in their history would be ashamed or forgetful of the past. We shall be taught and are taught by these reminiscences and these calls to us from a glorious past to a wider field. Judaism, and Reform Judaism in particular, would call to our attention the width of the field of religion's endeavor. If tomorrow is to be a new moon, let us not be missed, by saying that our home is to be narrowed, our sphere of influence is to be minimized,

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that Judaism cannot preserve itself except it possess one narrow strip of soil along the Mediterranean.

These three things, too, we shall emphasize in our Congregational life. A past worth while speaking of the Congregation has; we have gone through months and years of toil. After anxious gathering, anxious waiting, the day has come. The promise has been fulfilled. Ah, but in its coming it has given birth to another promise deeper, greater than before. Mahar hodesh. Tomorrow something new still; and if this Congregation is marching from strength to strength, then let this Congregation know that strength has its stewardship; that strength has responsibility always with it. For they who have strength and know not responsibility have no eventing into good. This Congregation then, must look forward and onward to deeper participation in the needs of the community. This was granted in the past in limited degree. But now we must not be missed. We shall not stand back whenever the call is for the good, and true, and noble; so shall this place, your Congregation, your home, not be missed in the midst of the work of Chicago Jewry or even of the larger community. If God has appeared unto you this day and hearts are glad, verify it, and make the gladness permanent. It is the only way in which you can verify it,—by applying unto yourselves and unto your Congregation the lesson that the prophetic lesson brings of the new day. Tomorrow the new day! Be careful not to be missed. If thy place is without thee, till then thy tents, gather in more workers for the cause of Israel. Learn of the past and its accomplishments, but be chastened and inspired to justify the many yesterdays if only by one tomorrow worth while. Learn the duties, learn to fulfill them. As we have accomplished so may we still accomplish. Our foundations are sure. Let the superstructure always be true, relying upon its past but reaching upwards, stretching its roof to give shelter to those in doubt's storms, giving strength to those who are weak, giving power to those who are discouraged. So in us shall be fulfilled God's purpose and through us God's will will be made regnant. Amen.

Anthem .....Choir
Benediction .....Dr. Kaufman Kohler
Organ—Concert Etude ..... Shelley



ASSEMBLY HALL IN COMMUNITY HOUSE.

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DEDICATION SERVICES—BNAI SHOLOM TEMPLE ISRAEL

Sunday Morning, April Twenty-sixth.

Organ—Scherzo from Fifth Sonata.....Guilmant
Anthem—I Will Lift Mine Eyes to the Hills....Baldwin
Borechu .....Sulzer
Sch'ma .....Sulzer
Eternal Truth .....Faure-Shelley
Michomocho .....Sulzer
Kodosh .....Spicker
Elohenu .....Goldstein
May the Words of My Mouth.....Goldstein
Hallel Service .....Dunachevsky
Choir.
Seu Sheorim .....Goldstein
Kimitzion .....Traditional
Sch'ma .....Goldstein
L'echo Adonoi .....Goldstein
Etz chayim .....Traditional
Anthem—The Lord Is My Light.....Parker

SERMON.....DR. EMIL G. HIRSCH

Sermon preached at the Dedication services of Congregation B'nai Sholom Temple Israel, on Sunday, April 26, 1914, by Dr. Emil G. Hirsch.

(Stenographically reported.)

Fellow members of B'nai Sholom Temple Israel Congregation:

The whole community rejoices with you! The Congregation whose teacher I have the honor to be extends felicitations to you. It is not an exaggeration to say that all Israel is glad with you, that a new house has been completed wherein the old Jewish truth shall be proclaimed and the old Jewish enthusiasm for righteousness and justice shall be fostered! But among the thousands that are in spirit rejoicing with you none can cherish deeper feelings of gratification in this hour than I, your fellow member of B'nai Sholom Temple Israel. You know that part of your triumph is also my own, that this hour brings the fruitage of the seed which you and I in days of graver doubt implanted. You recall, I dare say, the six happy years that it was my privilege to teach you from the pulpit of what we then called "The Little Synagogue Around the Corner." That I thank God for the real harvest sprung from the little seed then planted you will believe. I owe a debt of gratitude to our Congregation. The doctrine has been proclaimed that in order to be a good Jew in these modern times one need not observe the Sabbath or anything else personally. You can get the credit if you appoint another to observe Sabbath and festivals by proxy for you. In Germany the rabbis eat kosher for the whole Congregation. That is their function, so that they who have violated the dietary code may plead that rabbinical, rigorous observance as an equivalent for their own neglect. In American modern Reform Judaism, no Jew need observe the Sabbath of the Decalogue, as they call it, if he hires a rabbi and a sexton and a non-Jewish choir to come together at a certain hour on Sabbath morn and pretend—as the children pretend—that they are observing the Sabbath. Thanks to you, I, too, can plead hereafter that I observe the Sabbath. My Rabbi, my Congregation, is observing the Sabbath on the historical day. I am the most pious Jew in creation. I keep my establishment, from which I draw my living, closed on Sabbath morning. So I am under obligations to you for lifting me also to the high rank of a loyal and faithful Jew. I stand on the shoulders of your Rabbi, and if God should ever take me to account for not observing the Sabbath of the Decalogue I could tell him (if He does not know it) that my Rabbi observed the Sabbath for me, just as all the Rabbis in America, with my humble exception, observe the Sabbath of the Decalogue for their millionaire members and a few others that are the bosses in the congregation. But of this only by way of prelude.

It is an auspicious omen, or, if that is too superstitious an expression, it is of deep significance that this day coincides with Rosh Hodesh, the first day of the Hebrew month, hence, this morning we had authority, as we had invitation, for intoning the Hallel song. We heard the jubilant proclamation, "I am not dead, but I live and I proclaim the working of God in time and in eternity!" This exultant confession of a Jewish soul touched to this triumphant declaration by events in which he had a part, events which show that majorities do not count, proclaims that mighty monarchies are of no moment when God comes forth to battle and with Him and under his banner march a loyal band of devoted servants of Him. And so this hour, I dare say, by the symbolism of this house newly erected, underscores once more this undying confidence of Israel. Every synagogue challenges the world to prove its contention that Judaism is dead, dead because it has been superseded by another deeper and broader conception of the relations of man to God and of man to fellowman; and every Reform Congregation, while it accentuates the same defiance as do all others, lends to this declaration a new potency, by sounding in glad accord the hymn of Judaism's immortality: "We are not dead. We are the liberal construction of Israel's spiritual heritage." Let them who of late years in America have risen to the places of power, largely because we are indifferent and indolent, say what they will: Liberal Judaism is not dead. This house, as does Sinai's Temple in this city, if no other temple, are vocal with unshaken conviction that Judaism cannot die and that it is our, the liberal Jew's task, to lift this immortality of Judaism into a power for the good of all mankind! Our future is not bound up with the possibilities of a little Asiatic nation, a nation that, as expressed, is only a prototype of what Israel's sacred possessions imply, a nation that as now construed by those who have formulated the national program, will merely be a copy, an invitation of the depraved and degraded nations of half Asia. Is this to be the consummation of Israel's hope, that Jerusalem shall be a little Bucharest, and that while in Bucharest they chant in their cabarets the idler's song, the up-to-date establishments for the gilded youth of Jerusalem will have the dance song set to Hebrew melody and Hebrew words. Is that to be the consummation of our waiting and watching: that we shall speak a lan-

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guage which no one else understands. Ah, no! We are the liberal camp and this house underscores this tenacity of purpose. We of the liberal house of Israel have visions greater than any Zionist has even seen, in a small nation set aside, speaking a language that none understands except he be born within the Israel of that nation. But a nation—yes, a Nation! We are a nation scattered throughout all the other nations, to be an international influence, to be an international conscience, to be the international treasury for the safekeeping of justice and truth, to be the international monitor to all other dwellers on earth—that not the swords and not the lances, but the pruning hook and the ploughshare are the utensils

midst of them." Then Moses ventured to expostulate with God, in fear and in trembling. "What," said he, "the heavens of heavens cannot contain Thee, and thou askest of me that we shall erect a mishkan, a dwelling place for thee? If we were to take all the world and the heavens and the earth, and pile one upon the other, we should not succeed, for the worlds are like dust in the balance, and the oceans are but a mere drop before the eternities of God. How, then, can Israel erect a sanctuary unto the Almighty?" But then God said, "Oh, Moses, thou misunderstandest me. Not as thou thinkest was the purpose of my command. I am satisfied with a little tent. Here ten boards and there ten boards and



DR. EMIL G. HIRSCH.

in the new temple which God expects all humanity together to perfect. And this new house of God proclaims this truth.

The Rosh Hodesh in the interpretation of the old rabbis, announces the same verity. On the text which we heard read this morning from the Scroll, commanding Israel to observe to bring the offering and the bread Korbani lahmi, the rabbis tell us of an incident which they imagine to have taken place in the life of Moses. They tell us that three times Moses took fright at the command of God, that he in fact was overpowered by it. He could scarcely contain himself, for what God had asked of him seemed so utterly impossible that he, Moses, despaired of his or his people's power, never so loyal as they might have been, to do God's bidding. The first was that God said, "Let them make unto me a mishkan, a dwelling place, and I shall dwell in the

yonder another number of plain boards, and in this humble tent thou and I shall meet; it shall be an Ohel Moed, 'a tent for our trysting.'"

You see, the rabbis anticipated much of our modern cheap philosophizing on the impossibility of building a house unto God. Haven't we heard it? Are the voices silent among us, the voices of those highly cultured men and women who despise to take part in public worship, who refuse to help build a temple or a synagogue? Ask them why they are so terribly disinclined to do their share in the erecting and the maintaining of a synagogue and they will tell you; "My God, if I have one, is the God of the Universe. I worship God in star and stone, in plant and in planet. I worship my God when the warbler sings to the forest, touching my heart to response and when the sighing wind calls to sound the organ of the forest. That is worship and in that worship

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I take part; and you would have me come to a little house, be it even beautifully appointed and profoundly expressive or architecturally designed. Oh, no. My God is too great that I should be made to think of Him in a little house built by man's bungling hands." You see, the rabbis of old anticipated this squabble of the Jewish philosophers, college bred, most of them here in America. It is true if Moses, or the writer of the 66th chapter of Isaiah explains, "where is the house that ye men can build unto Me," that even he hath only a shadowy forevision of the concept of limitless power that has come to us children of this age through the service and the proclamation of science. Our peep into the laboratory of nature reaches further than could reach the eye of Moses. If he spoke of seven heavens, of the heavens and the heavens, we have learned to speak of seventy heavens and seventy heavens and seventy other heavens, as inadequate symbols and synonyms of the reach of life of which telescope and microscope have brought us stupendous, overwhelming knowledge. Science is much more of a Unitarian than ever was Moses. Science teaches us that the systems of stars, wheeling in space, not merely our little planetary system of which the sun is center and in which our little planet has its place, but system upon system in space, unmeasurable, unfathomable, illimitable are all spun on the same loom and woven of the same thread! One matter has taken various shapes and larger forms. All is one in this wonderful universe of ours. And so it would seem that the son of the modern day has good cause to say with Moses, "Can we build a house to contain that Power unamenable and yet all embracing, all directing, which we stammeringly denominate God and hesitatingly call Creator?"

And yet, though seemingly reasonable, this objection to houses of worship, to organized times for religious service, overlooks one great factor, the human factor in the equation. Just because the world has grown for us to such immense proportions, just because the dust has been touched with divinity almost in this conception of the affinity of all that is, and of the same identical material that enters into all that is, there is the great danger that man shall lose himself in this bottomless ocean of flooding, flushing, flower life. Because we know that worlds have no end, and stars die and are born in the spaces that are beyond us and around us every minute, we may come to feel the weight of the old query: "What is man that he should be considered and the son of dust that he should be given distinct power and significance?" Yea, we need to find ourselves all the more because the world is so vast that we cannot escape from the deep, persistent certainty we are nothing and less than nothing. Have you counted the pulse beats of even one little star? Every beat counts an eon. Our life at its full is three score years and ten. We are masters as we were never before. We have made of the air a speaking tube? We can send our command and forward our fear across space without intervention of as much as a wire! Talk of surgery! Was there ever greater surgery undertaken and carried out than that which just now has cut the umbillical cord that united the southern part of this hemisphere with our northern possessions? Where is there limit to our power? Is this not sufficient to offset this depressing feeling of which you speak, that just because we have that conception of a vastness of a world there must come to us the despair of our littleness, of our nothingness? Is that sense of power the counter-irritant, is it the antidote to this despair of the worth and the value of man? Are we masters of the ocean? He rises when he wills and hence our dominion! In one fatal moment when a man, weak man, made a miscalculation the ocean claimed as its prey thousands of lives that laughed a minute before, but are now lurched to death, martyrs to the presumption of man to be masters of nature's forces. Again and again is man threatened with the terrors of earthquakes and tornadoes. You may calculate so as to navigate the trackless wastes of the ocean, but calculate by whatever system you choose you will not be vouchsafed protection against the convulsions of the earth. Laughing San Francisco, frivolous Palermo and Messina! One rumble terrible and they have to fall kneeling on the rock and lap of mother earth, shouting into space the terror of their own impotency. And so all the triumphs of which you make so much of as the antidote to this feeling of human nothingness are not effective. When tested they show that they are deceptive. A broken reed, to use a biblical phrase, a rope of sand are they. Try and support yourself by it. You will fall. You will be disillusioned.

And here it is where the temple has its function; religion has its message. I know you generally hold religion is the announcement of man's weakness. That is the current opinion. You only need religion when you are weak. Good enough for the children; they are weak. Good enough for the women. They used to be weak,—of course, in these days they are so no longer. But for me, a strong man, what about religion? That is not the Jewish conception of religion. We have become infiltrated with many non-Jewish notions; and many a Congregation is absolutely Christianized, even if it does perform religious duties by proxy or has the Sabbath of the decalogue observed for it. It might as well have one of these modern contrivances and let the thing go round and round and the cylinder shout out Lecho Dodi and call that a celebration of the Sabbath, as what it has. And these Congregations are much more Christianized than your own, and I will say mine. Now why are they Christianized? Because they think religion is something that gives satisfaction in a peculiar kind of way, when you are weak; they have taught us much about the soul curing fact of religion, that it is very small wonder that thousands of Jews now look to religion also for the cure of their bodies. They have talked to them so often of what religion can do to still the ache within you that it is natural that now they ask that religion shall also still the stomach ache and toothache. So we have Christian Jewish Scientists as really the logical development of this religion, spiritual soul religion in the non-Jewish Methodist Christian Jewish pulpits. Now that is not the Jewish idea of religion. It is not the purpose of this house, that you come here when you are uncomfortable, when you don't know what you want. When you have a lawsuit and you know what you want you go to a lawyer, and when you are sick you send for a healer or a physician, and when you don't know what you want you come to a synagogue. That is not the destiny, that is not the function of this house; that is not the Jewish conception. God said to Moses, "A very simple house I want you to build that you and I shall meet there." Religion is to remind man of his strength, of the God in him, not of his weakness and of his impotence. Science reminds man of his weakness, religion of his strength and power. God and Moses met in that little temple face to face, and so the temple is intended that each one of us shall come here and meet his God face to face, leaving outside whatever is of a nature which will conflict with divine effusion, which will hinder the pouring out of the divine spirit from the heart of man toward God and from God down toward man. Said the rabbis, "You must not even come to a place where temple had been, where the temple is in ruins, with dusty clothes, with the sandals on your feet, with a pouch full of money in your pocket and the staff or burden on your shoulders." What does

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that mean? It means, if it means anything, you must not come to temple with desires that are secular, with the dust of your dirty dealings in life, the conflict and competition in which you are engaged every day of the week, with the money in your pocket thinking how you can become rich tomorrow and how you can extract tribute from your neighbor, how you can exploit it, or, coming in with the arrogance of money, "I am a rich man, what need I care; I have this temple to be my temple, because I am the rich contributor." You must not enter even a temple in ruins—with a pack on your shoulders, as they say in the sweet Methodist language that has come into our modern pulpits, "Come unto me all that are burdened and heavy laden." That is not a Jewish quotation, that is not a Jewish sentiment. The Jewish sentiment was, "Come all ye that hunger and eat here; all ye that thirst and drink." You eat that you may become strong and you drink that you may become healthful. That is the Jewish spirit. And so the synagogue is to bring into your consciousness and into your conscience the conviction that you are strong. You meet God here face to face. It is an ohel moed, a meeting house in another sense. "Oh, I do my praying by myself." That is as true a statement as is the other statement, "I give my charity myself." When you meet a man that tells you that he gives his charity himself, put it down that he never gives any charity, and if he tells you, "Oh, I do my praying alone," there is blamed little praying that he does alone. That is again an unJewish sentiment. He whom so many of my colleagues in modern times call "The Rabbi of Nazareth," (—though in His day that title was never given. That was much later than He is supposed to have lived. And they are so liberal with their title Rabbi that they have even made a rabbi of Hillel. They have made Moses a Rabbi)—was supposed to have said: "Enter into thy closet and shut thy door behind thee." What does Judah say? "You must pray with the Congregation." You may often have asked yourself, if you pay attention to the phraseology of the prayer, what is that eth razon? Will my prayer be acceptable? Let my prayer come before thee in an acceptable time, and the rabbis say the acceptable time is the time when the Congregation is there. And who was the wicked neighbor? One who would not join the Congregation at prayer? "Do not segregate thyself from the Congregation." That is the Jewish appeal, not the other, "Go and do thy praying by thyself." The synagogue standing for the togetherness of man and God is also symbolical of the togetherness (you may not find that word in the dictionary, but I will use it) togetherness of man and man, and especially the togetherness of Jew and Jew. Is our prayer book anything else but the setting in powerful rythm of the Jewish conscience? Is there begging for self? Is there bothering God with our own petty little desires? You have heard this morning the prayer, that being the motif, which records in every Jewish liturgy and at every Jewish service first, the wonders of creation—lights coming anew day after day and man reminded thereby that he is intended to live in this world of light and be, as Dr. Kohler reminded us a shutaf lakadosh baruch hu, a co-worker and a partner in the great unending work of creation, then gives a paragraph in which the history of Israel is unfolded. It is your history, my history, every Jew's history. And so the temple stands as an ohel moed, a house of togetherness, where you are reminded that God and you are at one, and that you are but a part of all humanity, that you are but a part of all Israel.



LADIES RECEPTION ROOM IN THE COMMUNITY HOUSE.

Life makes us little parts and parcels. None of us has a complete view of life. You read life by your own interests, by your own selfishness, by your own little experiences. You are merchants and life wears the countenance of a customer, of an occasion for trading. You read life's messages only as you read the messages that the telegraph office sends you, by a code that is your own.

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the code of the merchant, and so do the lawyers read by a different code life, only a partial code; and even we rabbis occasionally read life by a rabbinical code. But is that all there is of life? Out of all these little fragments life is composed, as out of the twelve stones at Bethel was composed finally the stone on which the wandering patriot rested his weary head, and then beheld the vision of God sending down and calling up his ministering angels. And so out of all our broken little ends we need to have the totality of life, that comes through religion, through communion in a house which is the house of togetherness, the house where you and God meet and you meet your fellow man and meet your fellow Jew. We have broken views of life. We belong to a class. We belong to a nation. We belong to a race. We have racial prejudice. We have class conceptions. We have national distrusts. Religion, the house where God dwells within us, the house where we meet God, which is an ohel moed, speaks of life not as the life of this race and not as the life of this nation, not as the life of this sect and clique and class,—speaks of life as embracing all life, because it is the outflowing from the all-sustaining and all-giving Life. And so it is, that you may become strong and increase in strength, that this house invites you to come at stated periods, bemoadom, which are the stated periods of God, which "you shall proclaim." You men shall proclaim God's times in this temple. You will have God's times when you seek them to be God's times, and here you will learn that you are strong, not weak.

But I must go to the second event in Moses' life when Moses became affrighted. It was when God said to him, "Tell the children of Israel that each one shall bring kopher naphsho, a ransom for his soul." And Moses said: "God, how can man bring thee a ransom for his soul, that is beyond all price, and has not the Psalmist already written: "Even if it is for a brother, no man is able to give ransom unto God? How can you ask of us to give ransom? We are impotent. We are incapable. We lack all the means to do this." And again God said, "Oh, Moses, thou misunderstandest, not as thou thinkest is the ransom" and God held up a coin made of fire, and he said "this is—this little coin is what I ask you to tell the children of Israel they shall bring as a kopher naphshom as a ransom for their souls." Here is an opportunity to learn of the radical divergence betweeen Christianity, or any other religion, and the Jewish religion. Oh, I know that the modern Jews, too, have come to think religion is a sort of barter. The heathens have that notion. You give and you get. And they try to give to their gods and expect to get something from their gods. Then came Christianity, and while the heathen gave out of fear of his god, whom he thought he had offended, or whom he wished to drive, the Christian doctrine says man is to give a ransom for his sins. It is indeed true, what Moses said, man cannot do that, and therefore, God has to provide the ransom. His son's death washes clean the sinful souls of man. And while we have not advanced far enough in our Christianizing of Jewish theology, we have gone pretty far in making it almost appear as though our religion, too, taught the doctrine that we are sinners. I have often gone to other synagogues and I have heard them among other things tell, every Saturday morning, with weeping eyes and trembling voices, "Have mercy upon us, poor sinners." On Sabbaths! Think of a good Jew weeping on Sabbaths like that. And so fasting and self-castigation are recommended to wash men clean of sin. Now, let's think a little. Suppose you do fast on Yom Kippur, is that an equivalent for wrong that you have done? That is very little to pay for all the indulgences, cruelties, and all the lovelessness in which we have indulged —just one dinner. Then comes the modern rabbi, claiming to be one of the most modern, who tells his Congregation that the rabbis or prophets that instituted fasting (he does not know that the prophets did not institute it, but were opposed to it) were good physiologists. They knew if you fast one day it is good for your digestive apparatus; therefore, on Yom Kippur you fast! That is the latest, most modern, scientific theology, published every Sunday, wherein the old Jewish commandment of bal tashhith is violated. Good paper and good ink are spoiled for the publication of these weekly lectures, and you can spell as you choose.

And God held up the "coin of fire." You are not merely to have the consciousness of strength, you must also have the enthusiasm of your strength. Enthusiasm we need. Other religions may talk about the separation of God and man and that religion comes to reunite God and man by the washing away of sin. Our religion says we were never separated from God. But what religion means, the matbea' shel esh is enthusiasm, which is in general the holy flame, olath tamid, that rises up toward heaven, toward God and burns away what is petty and mean and distils into our whole being a sense of God's nearness. Do you suppose the Jews could have lasted to the present day if they had not had this gift of fire, this flaming up from within towards their God, this consuming passion for justice, which enabled them to defy the whole world and to stand up against the whole world and tell the world, "Do your worst. You cannot kill me. My death will proclaim a mighty work which is God's work, the power that works in me." We need today again this enthusiasm. We are altogether too indifferent.

Oh, yes, I know they tell us we have the enthusiasm for humanity, it is social institutions we want, not religious temples. It is true we need these social institutions. We need the philanthropists. It is true we need the organized efforts to lift up the weary, the weak and to support and encourage the weary and tottering; but without the matbea' shel esh your charity work will fail, and has failed. It becomes routine. It is routine. Charity becomes a trick of trade, a profession, a vocation, not an avocation. You need your matbea' shel esh even for raising your money. Shut your temples, cease your teaching in the Sunday schools. Silence your rabbis, they sometimes speak strong words, not to your liking. Listen not to them. Let the lawyers hold forth in public meetings and let their opinions stand against never so many rabbis; for what do rabbis know any how? Bismarck used to say the journalists in Europe are men who are not fit for any other calling; and so the rabbis are men who have no competency for anything else. Now, who can listen to them. Go on that way and it will not be ten years before you find that your great people, the crown princesses of your, great mercantile establishments and bankers will say, "What is that to me; why should I have an interest in someone whom I do not know?" The secular charities have all failed. I am one of a Board of Charity Commissioners of the State of Illinois. I know what can be done by the State, and I have had a sad insight into what the State can never do and does not do. Civil service is unavailable, love is wanting, and wanting in all of your State institutions. It is all law and regulation and routine. What is missing? What has enabled Jane Addams and her associates to be what, God be thanked they have been for this community? Their religion. Not a religion, of course, of form and of doctrine and dogma; but if ever there was a woman touched by religious enthusiasm—ask her yourself—it is Jane Addams. Have you ever seen her where prayer was spoken? Have you

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watched her angelic face wrapt in reverent thought? I I have had the blessed pleasure of standing next to her when someone invoked God's blessing, and I know that a new light came into her eye and a new blush to her cheeks. She has religious spirit. She has the matbea' shel esh, and we need that in our civic life, in our social undertakings. This temple,—House of bringing together God and man, man and man, Jew and Jew, shall also kindle the holy flame, the fire which inspired you with the knowledge that you are strong, drives you to show your strength and to employ it to make your life broader and deeper and richer, and with it the life of all others, the life of the community.

Now finally and very briefly, the third occasion when God and Moses had a conversation of this order. God said to Moses, "Bring unto me every day the sacrifice." Moses again said, "How can they? If we took all the animals on Mount Lebanon it would only be just one little puff. How can we bring the sacrifices?" "Oh," said God, "Thou are mistaken. Not as thou thinkest, but as I think. I do not ask for much, just for a Tamid in the morning, another one in the evening." This is the day of the sacrifice. I know with a great many people religion is sacrifice: you have to give up something, and when you don't get anything in return you are disappointed. Men give up their dinner on Yom Kippur, and constantly watch how near the time is for them to break their fast. That is the uppermost concern on that day—"Are the stars out yet?" And even in our reformed Congregations if one dare to retain his largely non-fasting Congregation a little later than when the first stars were out, he would have to suffer the consequences throughout the whole year. That is what they call sacrifice. Others think they have sacrificed by giving their money towards the building of this House. No, that is not a sacrifice. You receive more than you give. Just as I tried to make you see, you are reminded of your strength here. The fire is kindled within you. You put yourselves into proper relation to this house. You brought no sacrifice. The Tamid every morning, the daily sacrifice was not the sacrifice of the individual. It was paid out of the common treasury, every day.

The idea that we ever shall again institute a temple where so many lambs are slaughtered and so much fat is burned is repugnant. We would not make of our temple a stockyard, even if we could. Our religion is no longer a religion of blood. The religion of the prophets never was this. You know many a passage in the Bible that says so and protests against the religion of fasting, religion of praying, religion of sacrifice. What does this mean, this request of God for the tamid? Religion must be something constant, not spasmodic and not intermittent. How much of our modern Judaism is any longer an olath tamid? It is a very rare thing. For many of us it is a matter when death has come. We have cemetery religion, and the Rabbi is really, if you want to know the sober truth, nothing but an attache for the undertaking establishment. That is all we have of our religion. You heard Dr. Moses tell you how they come when they want him to bless their union, "Doc, make it short and the shorter you make it the larger the fee." So that one is tempted to use the German word that sounds like Fee, characterizing the man that has the gumption to say it. Now that is religion, intermittent religion. Yes, we have certain days when we are attacked with chills and fever. We know when it comes. So it is with some religion. Such a religion cannot be in our understanding of it, something that draws up, lifts us. Such a religion is exceedingly depressing and exceedingly ineffective. Now, God asks that our religion shall be Olath Tamid morning and evening, therefore the whole day. Of course we cannot pray all day. We should not; but the modern religion and the modern Jewish synagogue has adverted to the old Jewish practice that our synagogue shall be open at all times, if not for prayer then for study, if not for study then for work, for work that stands for the togetherness of man. Blessed are you, my friends, in your women's organizations, which have illustrated how your religion can be made a constant religion, a religion of enthusiasm, a religion drawing you upward.

That is what this house tells you and me, co-members with me in this your Congregation. See to it that this afternoon you be not shamed by the joy you felt Friday night, yesterday and this morning. Feel not that it is a sacrifice. It is an investment. The Keren kayemeth, the capital will bring interest that will endure forever. The world to come—a more perfect world, shall come out of all of our efforts, that you and other congregations are making together to bring man and God together, to bring man and man together and to bring Jew and Jew together. Oh, see to it that this congregation shall become, for it may be and must be worthy of him who is your teacher, a house where God and you meet—a place where you learn how man shall be with man, and a sacred spot reminding you how Jews stood for humanity with fellow Jew, how today we Jews shall march forward together, tamid constantly—olath tamid—rising higher and higher, so that ultimately with us all mankind shall take their place on God's Mount. God will dwell in the heart, in the institutions, in the spirit of every man, of every nation, of every race, of every class. On that day that no one will have to say to his neighbor, "Know ye God?" But from the smallest to the largest they will know God and the world will be full of justice and the knowledge of God as the waters cover the abysses of the deep, so may the day speed in your midst, in the midst of Sinai, in the midst of Chicago Jewry, in the midst of all Jewry, in the midst of all nations. Amen.

Anthem—Hallelujah, Amen ..... Handel
Benediction ..... Dr. Gerson B. Levi
Organ—March ..... Meyerbeer

The participants in the program were guests at mid day meal on Saturday, April 25th of Dr. and Mrs. Gerson B. Levi. In the evening they were tendered a banquet by the members of the Board and officers of the Congregation and of the Ladies' Society.

Telegrams and letters of congratulation were received from Congregation B'nai Israel of Sacramento, Cal., Beth-El of Knoxville, Tenn., Emanuel of Denver, Col., Rabbi Joseph Rauch and Adath Israel of Louisville, Congregation B'nai Israel of Galveston, Emanuel of Chicago, Oheb Sholom of Baltimore, from Rabbi A. L. Weinstein and his Congregation of Davenport, Iowa, from Congregation Beth-El of Detroit, Congregation Beth Emeth of Albany, from Rabbi Weil and his Congregation, B'nai Jehoshua of Chicago. Mr. Edward M. Baker, who had been invited to participate in the exercises, wired, "I deeply regret that I cannot be in Chicago during the dedicatory exercises. Accept for yourself and Congregation my very cordial congratulations and profound good wishes."

Dr. A. J. Messing telegraphed: "Although not yet fully recovered, I nevertheless hasten to congratulate you and the President and officers on this joyous day of dedication of having accomplished your heavy and holy task. May Heaven's blessing be ever with you and the members of our beloved Congregation is my sincere prayer."

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A PEOPLE'S SYNAGOG.

Address Delivered at the First Services of Congregation Temple Israel, Chicago, September 4th, 1896.

By DR. I. S. MOSES.

Rabbi Ahawath Chesed Shaar Hashomayim, New York.

The work we have undertaken needs no defence, only a word of explanation. It was called into being by the need of the hour. It is a part of a larger plan I have outlined in a conference paper under the title: "Missionary Efforts in Judaism." If, with God's help, we shall succeed in this our undertaking, it will be to me the promise of a divine compensation for a life-long cherished hope, the blessed reward for many years of toil and tears, of struggle and disappointment. After nearly a quarter of a century of service in the Jewish pulpit in America, there has come to me the conviction that the Rabbi's position in American congregations is, with very few exceptions, anomalous, pitiable, and often ridiculous. The exceptions are traceable to the fact, that strong personality, backed by superior talents and training, will amidst all conditions rise to the summit of power and independence. But geniuses are rare; the great leaders of men are always few. An institution like the synagog should not depend for stability and success, for healthful and fruitful activity upon the appearance of stellar lights of exceptional brightness, or upon the presence of questionable qualities of diplomatic shrewdness or pastoral sweetness. What is the purpose of a Jewish congregation? Is it a stock company with a dividend drawing agent, called Rabbi, whose chief task it is to swell the ranks of contributing shareholders; or is it a club, maintained for the benefit of members, who demand the latest and the best in the line of amusement and opportunity for display? Or is it a modernized form of the old "Hebra Kadishah," praying for the sick and burying the dead? None of the leaders of American Judaism will consent to have his congregation classed under any one of these categories. They will resent the imputation that their temple is anything else but a spiritual home for those affiliated as members. Here we have a definition of the purpose of a congregation. The synagog shall be a religious home. The word home suggests more than a shelter. It awakens tender associations of birthplace and happy childhood, of loving parents and kind brothers and sisters; it is vocal with the melodies of youth's sunshine and joy, and the mellow strains of growing friendship, and hallowing love. The synagog must be the mother who looks with kindly affection upon all her children. She forgets none of her dear ones, however humble their worldly station be or however wayward or negligent they may have shown themselves in their behavior towards the venerable parent. This was the function of the synagog in the past. With the decay of the Jewish State the synagog became the centre of devotion and instruction, of charity and hospitality. From it diverged the rays of new learning and the fresher inspiration of the times. To the synagog fled all those whose souls were repelled by the pomp and formalism of the Temple, its purpled priesthood and surpliced choirs, the hollowness of professional piety and the emptiness of ritual and sacrifice. After the pattern of the synagog the church was molded. Meeting in an "upper room" the early Christians found compensation for the loss of nationality and State religion. The church still claims the function and duty, the privilege and prerogative of a mother.

Many of us still remember the powerful and sanctifying influence of the Synagog upon our early life. Every one felt that he is a member of the household of Israel, a child of the religion of his fathers. What is the position and influence of the Synagog to-day, especially in America? It is an indisputable fact that in our large cities where thousands upon thousands of Jewish families live, only a minority is identified with Synagogal life and interests; the vast majority drift away from all Jewish, and, we may add, all religious influence. At times, when the grim hand of death rudely shakes them out of their lethargy a rabbi is sent for to speak words of comfort to their aching hearts. This religious functionary is also engaged to officiate at a so-called Jewish marriage. The "job" done, he will not again set eyes on these customers until perchance he meets them at some funeral or wedding. Meanwhile what are the congregations doing? They build costly temples, engage expensive choirs and "hire" a rabbi whose reputation guarantees a large influx of new members who will help pay off the debt incurred and defray the rapidly increasing expenses. If this hope does not materialize the unfortunate incumbent of the pulpit is made to feel that he is not the man for the place, no matter what his learning, his ability or his reputation may be. He is no match against the rabbinical agent of a sister congregation in the same city or in the neighboring town. The best thing to do under the circumstances is a change of the occupant of the pulpit, no matter how great the expense to the congregation, or how great the injury to the unhappy victim of congregational disappointment. This degrading method prevails in most congregations. The position of the rabbi is never secure enough to enable the teacher of religion to devote his energy to anything else but the manufacture of sermons or lectures calculated to please the audience and to draw a crowd. And despite all these frantic efforts and feverish anxiety the list of membership is not increasing. Only a minority, as stated before, are affiliated as members or seat-holders with the congregations. A few statistical facts will suffice to convince anyone of the truth of this statement. There are over ten thousand Jewish voters on the South Side of this city. Grant that they represent only 4,000 families. Not more than one thousand can claim membership in any Jewish congregation. Where is the balance of that vast number? Why are they not within the spiritual household of Israel?

Shall we charge this great number of Jews with atheism, with irreligion or Jewish anti-Semitism? I harbor too great a faith in the character of my people

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to entertain such a charge. During the few months of preliminary work in organizing this congregation, I came across many people and gathered much valuable experience. Amongst the many Israelites that I accosted I found but few whose refusal to join the new movement was backed up by the argument that they had lost all faith and interest in the religion of Israel, that Judaism was to them a word without meaning. But I have heard the plea of financial inability very frequently made. It is a very expensive thing to join a Jewish congregation, they would tell me; and, for fear that under promise of but a small contribution they might be enticed to join a congregation and later on be subject to heavy assessment, they persistently refused to accept the invitation. There is something radically wrong in the system which underlies our congregational life. The fact is that the average contribution demanded in most of our congregations is of a size that must frighten away anyone who is not considerably blessed with worldly means. Let me illustrate: If a congregation numbers one hundred and fifty members and has an expenditure of nine thousand dollars, it will be seen by the simple method of division that the average membership due is $60.00 a year, which amount might seem very small to a millionaire, but to the vast majority of toilers it is a disproportionate sacrifice which few are able to bring. Or a congregation numbers two hundred members and has an expenditure of sixteen thousand dollars: It is easy to compute that the average contribution is eighty dollars a year. How many clerks, salesmen, small merchants or men of medium circumstances, can afford the luxury of a membership in a Jewish congregation? If they expend that in joining a so-called Jewish club, they do it under the pressure of social and business duty to themselves and their families. But even here the fact remains that only comparatively few are members of clubs, though considerably more than of congregations. Is it not clear now that the fault lies with the financial system of our congregations and not with the irreligion of our people?

What now is to be done? The elder congregations cannot and will not change their system. The members are accustomed to their burdens. They measure the intensity of their faith by the amount of their annual contribution; they know exactly what their Judaism is worth in dollars and cents. But those not so accustomed to burden-bearing are not so easily convinced that this equation is correct. The new time demands new methods, especially in these times of financial distress and industrial stagnation. Let a new system be put in operation. Let a congregation be built upon the basis of moderate contributions; let everyone claiming affiliation with the House of Israel be accorded membership however small his monetary contribution might be: let each one feel that he is a brother in the household of Israel; that he is not merely a patronized stranger, or worse than that, a tolerated beggar. But is such a system practical? Can a congregation work successfully on the basis of a minimum contribution? If I mistake not the spirit of our religion; if I judge correctly the nature of the Jewish people, I confidently and unhesitatingly answer in the affirmative. That my faith is not wholly unfounded has been proved by the ready response with which my call for this congregation has met. Over one hundred families have already responded and many more are willing to join hands with us as soon as the congregation shall be more firmly established. I wish to remind you also of the fact that an appeal to the generosity of the Jew will not necessarily result in a minimum contribution but that many will bring a willing sacrifice in the interest of a movement which promises to gather into the synagog and bring under the influence of our religion those who otherwise would drift away from the ancestral faith. I have solid reasons for entertaining this belief; I have been substantially encouraged by some of the best men of our Jewish community, and promises of financial aid have been given to me by men whose word is above the fluctuation of the gold or silver standard. Even now I can see my way clear before me. Thanks to the noble-heartedness of one of my friends, this new congregation has been put in control of a valuable piece of property wherein to lay to rest those who may go before us, for we are only human and we know not when the hour will strike that calls us hence. It is well therefore to think betimes of the silent home that we all shall occupy. I mention this sombre fact first, although it is the last in the order of events; because to some it may appear of greater importance than a house of worship. And plans are maturing that will secure for us a religious home in the fullest sense of the word; a large, commodious yet withal modest building, that will welcome all who desire to affiliate with us, that will offer brotherly sympathy and helpfulness to those that seek their brethren in sincerity and truth; a home that shall be the centre of instruction and sociability, a house wherein we shall gather as children of a common father.

It may seem presumptuous on my part to anticipate all these blessed results, implying a tacit accusation against all other congregations of this city. I am not here to boast of what I can do, nor to find fault with the short-comings of others. I have pointed out the evils of the prevailing systems and suggested the remedy. It is beyond the power of one man to accomplish such a task, to infuse new life into our old system; nor can one congregation succeed in such an undertaking. But what one man and one congregation cannot do, the united synagogs of Chicago can accomplish. Let it be understood that congregations are not rivals, not competitors, snatching away a customer from one another; that the interest of one is the interest of all; that there is something more at stake than the meeting of expenses, the engaging of choirs, the glory of the minister. The measure of a congregation's success must be the good it is doing for the cause of Israel, and not the splendor of its temple, the beauty of its services, the wealth of its members. While the few are feasting the many are spiritually starving. Let us learn something from our neighbors. In the church organization of almost every Christian denomination provision is made for the larger interest of the cause they represent; struggling churches are supported, mission schools and mission chapels are maintained; capable men are often sent at great sacrifice to smaller fields to strengthen the waning influence of a particular church. Literature is sent broadcast with a view of winning souls for the special form of Christian thought they teach. Families are looked after and children are invited to the Sunday school and church festivals. Memberships are transferred from one church to another on account of removal or disagreement. One church will not stand idly by and see a sister church in the same city go to ruin; least of all will she rejoice over and try to profit by the misfortune, or internal dissension of the other. Can we point to a similar practice amongst our congregations? Each of our congregations is so wrapt in its own material interest, that it entertains not the least concern

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for the fate of any other congregation. We send no missionaries to the heathen, no, not even to the Jewish heathen in our midst. "If he wants any religion let him pay for it, just as I do," is the business-like advice of our congregational advisers. "Why should we trouble ourselves about others?" But, friends, the fallacy of this self-complacent rule will be discovered when it shall be too late to correct the error. We cannot maintain our spiritual health if the majority of our brethren are suffering of the contagious maladies of religious decay and spiritual consumption. The old maxim is true today as when first uttered: All Israelites are responsible for one another.

The time is portent with evil. The long fought for and hardly gained position of religious liberty and political emancipation is again in jeopardy in the lands of highest civilization. The Jew is pointed out as a disturbing element in the economic constitution of modern nations. Even in this land of freedom the venom of race prejudice and religious bigotry is often directed against us. The individual Jew is a helpless victim to this prejudice; he cannot disarm the host of those who array themselves against us. Joined with the organized community of Israel he can fight the battle of honor, and find fellow combatants that will come to his rescue in the hour of danger. The religionless Jew is a menace both to his fellow Jews as well as to the social system under which we live, a system rooted in the principles of religious and moral guidance. It is not immaterial whether human society be governed in its conduct by the high ideals of religious discipline, or whether each man be allowed to pursue a path of pleasure or gain, caring for nothing but for his own profit, fearing nothing, hoping nothing, the past a worthless blank, the future an empty imagination. They who live by such views are a menace to our social and moral structure. And must not those Jews, who keep aloof from all religious discipline, gradually sink to the depth of gross materialism and coarse selfishness? This is exactly the charge that is raised against the majority of Jews, that very majority which is not to be found within the walls of the synagog.

A united Jewish community, a union of Jewish congregations of one city can find means of inducing every born Israelite to join hands with his brethren in the religious and educational tasks of his people, in the communal charities, in the defense of the honor of the Jewish name, and the still higher duty of winning the hearts of men for the glorious faith of Israel.

This congregation shall be guided by these high principles of communal co-operation and universal religion. It stands for freedom of thought, for equality of membership, for the dignity and independence of the pulpit. In this congregation the minister shall not be the mouthpiece of a few men of power, but he shall speak and teach at all times without fear and without favor the word of God as he understands it. His position will be guarded against the whim of the mighty or the cruel and stupid weapon of a skillfully maneuvered majority vote. This example will not fail to bring greater freedom to many a teacher in Israel, who now sighs in congregational bondage.

To you, friends, who first followed my call, I give my heart's sincerest thanks. Your action is more than a sign of friendly sympathy. You lay the foundation to a work that will abound with blessing to thousands of Jewish souls. To those who still watch this movement with friendly interest I appeal in the name of our common cause, to give us their active help now, when we are yet few in number and weak in resources. And to those who can see in this movement nothing but the fancy of an impractical idealist and secretly predict a speedy end, I give the firm assurance that honesty of purpose, a fearless will and moral energy are a sufficient guaranty of success. God helps him who, trusting in the power of truth, goes forth to fight the battle of life valiantly and fearlessly. Yea, the favor of the Lord our God will be with us, and the work of our hand, he will establish it. Amen.

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LADIES' SOCIETY BNAI SHOLOM TEMPLE ISRAEL

By Nannie A. Reis.

"A woman that feareth the Lord, she shall be praised."

Many are the implications of the diversity of praise meted out to the virtuous woman by the writer of the thirty-first chapter of Proverbs. To the careful reader the most striking is the ring of modernity that can be found in its full-sounding phrases. When we once have conquered the metaphorical orientalism and reduced each telling sentence to facts plainly stated, there is not one activity of the modern woman that is not touched upon; household economics, education, culture, social service, philanthropy, business, aye even politics and religion, or to be more exact since religion is scarcely a concrete performance as much as an abstract conception, an emphasis on religious expression.

This emphasis, then, on the need of a distinct participation of the Jewish woman in the religious life of her people has evidently always been a factor to be reckoned with as far as the conditions of the environment in which the Jew found himself permitted, and it is no matter of revolutionary innovation that with the greater freedom of synagogal expansion the wives of the members of Jewish congregations organized into societies auxiliary to the congregation.

Such organization of the women of the congregation has become the rule rather than the exception in this country and the B'nai Sholom Temple Israel does not belong to the exceptions. Its Ladies' Society is well established and closely allied in its aims and purposes to the brother organization.

It came into existence simultaneously with the congregation and in the same way: when the amalgamation of the two congregations B'nai Sholom and Temple Israel took place, the "Ladies' Social" of the former and the "Ladies' Society" of the latter also joined forces, and the result has been a thoroughly up-to-date, flourishing Woman's club, which is constantly growing and improving. With more than three hundred members, it may without undue conceit consider itself a worthy sister organization of the congregation which has recently added its new Temple to the monuments of Jewish steadfastness and Jewish generosity, and more than that, of Jewish idealism in this practical city and in these materialistic times.

The objects of the organization is avowedly twofold, firstly, to assist the congregation materially, by rendering of personal service and by providing financial help, secondly to foster the social spirit in the congregational relationships. A third factor has entered into its life in late years which was not reckoned with when organizations of this nature were planned, but which has become an essential feature of their existence; and that is the adequate representation of the group of Jewish families comprised by the congregation to the rest of the Jewish community as well as to other bodies of civic and philanthropic stamp.

It is quite easily understood how this comes about. In the economy of modern life in America, the number of men is extremely limited who can find it possible to give more than money, to sacrifice time and consideration and energy to the attempts made to solve social problems or to remedy and neutralize the many defects of our so-called civilization. It has fallen to the lot of woman as having the leisure for studying these questions as well as for carrying out the results of such studies.

Quite logically as this is true of individuals, it applies with as much truth to collective organizations. As the man in the family with rare exceptions has time for anything else than a great deal of work and a small portion of recreation and not nearly enough rest and cannot seek any opportunity for public affairs, so has a congregation of men quite enough to do to attend to its own needs and adjust its own difficulties. Therefore, as it is left to the woman in each family to bring this family into contact with the higher purposes of communal experience, it becomes also the duty of the women's organizations to undertake the representation of congregational interest in the affairs of the larger community.

This the Ladies' Society B'nai Sholom has endeavored to do though quite naturally its scope was limited here by the calls on it through the other two demands of its temple affiliation. The society has been a constituent body of the League of Cook County Club for years and has thereby been in close touch with the civic questions in which the women of the city were interested and it has been a member of the Conference of Jewish Women's Organizations since the inception of this quasi federation.

In this affiliation the Society found the point of contact with all civic and philanthropic questions of either distinct Jewish import or of general interest but here to be judged from a Jewish viewpoint. The Ladies' Society B'nai Sholom Temple Israel can well be proud of its record in the Conference since the second president of the Conference, the present incumbent was one of the delegates of the Ladies' Society. Appreciative of this distinction the Society has always responded to calls for co-operation of any kind that the Conference sent to it as well as to various opportunities for support or courtesies to its sister organizations in the Conference.

Its main activity has, of course, been devoted to the Congregation. The budget of the Sabbath school expense has been its main care. This covers no indifferent expense as B'nai Sholom Temple Israel has an enviable record in the growth and conduct of its religious schools, there being none but experienced and salaried teachers with not only religious but also pedagogic experience. Then there is the social work, such as congregational suppers as long as accommodations were ample and interrupted only while the old Temple was altogether inadequate for such purposes and to be resumed in the larger and better quarters of the Community House. Children's entertainments, summer outings, hospitality to guests of the congregation and other similar duties devolved as in every household on the woman rather than the man.

That the needs of the congregation in planning and building its new home did not leave the woman's organization idle needs but be mentioned. Compared to the large cost of the Temple their share of contribution—given in addition to the regular share of the Sabbath School burden—does not seem overwhelming; but in

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view of the fact that they did not resort to the undesirable and antiquated methods of bazaars with the fictitious generosity of bull-dozed merchants who donate goods and the overtaxed salespeople frequently spending as much money in the effort of selling as they take in, nor that they preyed upon the gambling spirit of the larger community by raffles and card parties, the figures representing their subscription to the Building Fund have no mean aspect either.

The gathering of the Furnishing Fund with which the Community House was furnished by having each member earn a specific sum or more was in itself a communal labor of love infrequently equaled. Over and above that a goodly sum was given toward the purchase of the building lot and at several points toward the building expenses and that together with their regular and their running disbursements and their obligations to outside calls made the budget of the Ladies' Society B'nai Sholom Temple Israel a very well thought-out and formidable account.

What is true of the money is equally true of the personal service rendered by the organization and so the knitting together of one of the oldest temple auxiliary and one of the youngest at the time brought into one whole the elements of tradition and progressiveness in such a way as to make success inevitable.

The officers of the organization at present are: President, Mrs. Louis Livingston; honorary vice-president, Mrs. Charles Cohn; first vice-president, Mrs. Samuel Schweitzer; second vice-president, Mrs. Morris Mayer; treasurer, Mrs. Max Olff; recording secretary, Mrs. Milton Morris; corresponding secretary, Mrs. Gustave Lipman; financial secretary, Mrs. Louis Frank; directors, Mesdames, Julius Altman, Louis Benjamin, Isidor Cohn, Carrie Geil, Jacob Goodhart, Charles H. Hefter, Adolphe Jung, Charles I. Loeb, Barney Newman, Simon Richter, and ex-officio, Mesdames Gerson B. Levi, Ignace J. Reis and Herman Baer.

The history embodied in the history of the Ladies' Society B'nai Sholom is the history of the Jewish women's organizations in Chicago itself. For there were but very few organizations of Jewish women earlier and not one as a distinctly temple auxiliary. As the founder of it herself, Mrs. Charles Cohn tells us: "I had the honor of being the founder of the first temple auxiliary in Chicago in 1865. It was a necessity of the hour as Sabbath Schools were conducted in an indifferent manner and had only occasional moments of enthusism expiring as quickly as they were called into being." Mrs. Cohn was president of the "Social" for a number of years and a number of times, always taking the helm courageously when the course of the vessel brought danger, either leading against the rocks of opposition and stubborn resistance or into the shoals of indifference and neglect. It was she who represented the organization when the merger of the two societies took place and her experience, wisdom and enthusiasm smoothed any difficulties that might have arisen. Other presidents were Mrs. Neuman Levy, Mrs. Henry Cole, Mrs. S. Stern, Mrs. David Livingston, Mrs. Jacob Cline. The needs of the Sabbath School, Purim Plays, Minstrel Shows, Fairs and Whist Parties—that is the record of their successful career living up to the ideals and ideas of their times.

The younger organization was from the beginning laid out along similar lines. Its leadership rested on a number of efficient women who assisted the young congregation in its struggles and prepared well the way for the more expansive and intensive work to follow. The list comprises Mrs. Isaac S. Moses, Mrs. Walter Isaacs, Mrs. B. Zacharias, Mrs. Moses Cohn, and Mrs. Ignace J. Reis, who then became the first president of the combined organizations.

The Ladies' Society B'nai Sholom Temple Israel has made a splendid record, and its help to the congregation, its cultural work for its own members and its constructive aid to the aims of the Jewish community of Chicago have given to it the rank as one of the important Jewish woman's clubs in this city.

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THE JEWISH LIBERAL UNION.

By RABBI LOUIS-GERMAIN LEVY.

Rabbi of the Reform Congregation in Paris.

(Translated for the Reform Advocate by J. H.)

Tradition is clothed by eminent respectability in being the condensed expression of a long series of thought, adaptations, struggles and proofs. It is venerated for its teachings of human experience and Divine revelations.

We should, however, not lose sight of the fact, that tradition, such as is presented to us, did not always exist in the same form; it has succeeded and replaced earlier and cruder traditions. Abraham discarded the traditions of his idolatrous forefathers; the prophets of Israel were the reformers of their times, the Rabbis of the Talmud on their part instituted innovations.



RABBI LOUIS GERMAIN-LEVY.

Life itself and all human thought are in a continuous state of rejuvenescence. From this source tradition must draw new inspiration, must rekindle its lights from the newer conditions of life and deeper thoughts and convictions. Many of the older conceptions and customs must be dropped—not on account of any desire to rid ourselves of an inconvenience, but through the demands of honesty and sincerity—as they no longer conform to our present day sentiments and convictions.

On the one hand we are no longer restricted to the narrow limits of the ghetto and we live within the strife and turmoil of modern society, while on the other hand, science has materially modified the methods and the accepted convictions of human thought. None of the religious systems have escaped the shocks of the scientific attacks, and in all religious denominations attempts have been made, or are in contemplation, to reconcile the old doctrines and traditions with the newer scientific truths.

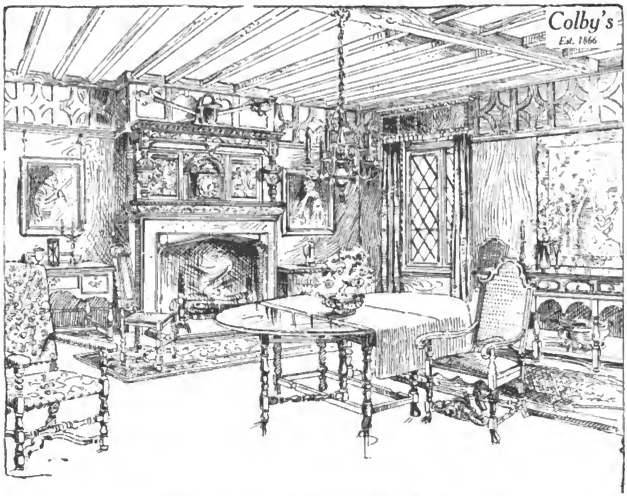
Judaism, no more than all other religions, could not escape the general agitation. Hence the appearance in its midst of a liberal or Reform movement.

Ever since the beginning of the nineteenth century there have been Jewish congregations organized in Germany along new lines. Their example was followed in the United States about 1850, and at the present time there are numerous large flourishing Reform congregations in the United States. In France, too, there had been loud demands made for a reform in the Synagogue, but nothing or at the best but little had been accomplished. The movement only took definite shape and found persistent adherents about the end of last century, although it did not succeed in actually establishing a Reform congregation until quite recently. The decisive steps were only possible after the legal separation of Church and State. Only then was it feasible to actually organize the "Union Liberale Israelite" that had been proposed and talked about during some twelve years preceding. This congregation dedicated its Temple in rue Copernic on the first day of December, 1907.

Reform Judaism lays equal stress upon the research of the truth and upon moral enthusiasm; it intends to join the light of knowledge to the emotions of the heart. It seeks the truth, the good and the beautiful, but does not adhere to cold, abstract ideas, and it demands actual living deeds inspired by all the power and spirit of the soul.

There is need, however, of a power that controls and regulates the ideas, the emotions, the aspirations and institutions. This duty is delegated to our sound reason

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and it alone must decide. We throw aside all error, extravagance, fanaticism, superstition and morbid mysticism.

Inspired by these principles we have undertaken the revision of the materials of an exceedingly rich tradition. Our innovations were intended to retain all the spiritual wealth of these traditions while casting aside the useless forms, which have lost all meaning and consecration.

There are many old beliefs, that we can no longer accept as basic truths, being in conflict with modern science. Among these are: the creation of the world as described in the book of Genesis, the Revelation on Mount Sinai, the wonders and the Divine authority of the Scriptures. To our view God is the eternal creator; He is the guiding spirit present in all of us but under different forms and degrees of intensity. There can be no change in the immutable laws of Nature, all of them being wonderful and displaying an inexhaustible creative activity. The Bible is a collection of human thoughts and experiences, clothed in the limited speech of ancient days, whence we can draw good moral teaching and need to discard but little.

In regard to the form of worship we must draw a line of differentiation between public and private worship. The latter can safely be left to the individual judgment as to how far it might be desirable to follow the old established customs and ceremonials. We are only interested in the shaping of the public worship, retaining therein the peculiar Jewish sentiments and at the same time adapting it to the demands of the present day.

Besides the customary Sabbath services, celebrated on Friday evening and on Saturday, we have instituted a Sunday morning service in order to enable those, who cannot attend public worship at other times, to gain some religious instruction and edification. This service lasts only about one hour. With the exception of the few characteristically Jewish sentiments the prayers are recited in French. Everything that might conflict with our modern conceptions has been eliminated from these prayers. We have tried to make the form of prayer devotional and universal rather than supplicatory, so that all, regardless of individual religious belief or affiliation, can feel at home in our Temple and join us in the recital of the prayers, be they of praise, remorse or hope.

We celebrate the Jewish holidays, but keep only one day instead of two. The festivals have the following meanings for us: The Sabbath represents the day of individual and social responsibility and duty; Pesach, the festival of spring and liberty; Schevuoth, the summer festival and the establishment of the moral law; Rosch Haschono, the day of remembrance and the searching of the conscience; Yom Kippur, the memorial day of the spiritual life; Sukkoth, the fall harvest festival and the time of rejoicing; Simchath Thora, the feast of wisdom and of universal brotherhood; Chanucca, the festival of manly strength and devotion to duty; Purim, the festival of feminine grace and virtue.

Courses in religious instruction are given on Thursday.* They embrace studies in Hebrew, the history, literature and teachings of the Jews. This course of instruction closes with the ceremony of Bar Mitzwa, that is the attainment of the age of moral and spiritual responsibility.

In these graduation services, held on Sunday, the children read some of the many beautiful passages of the Pentateuch, then they give the French translation thereof. Then follows the recital of the Schema, the declaration of the Unity and love of God. The ceremony terminates by a recital of the decalogue and a declaration of adherence to the Jewish tenets of belief. Once every year, on Schevuoth, the entire class of children, having reached the age of moral responsibility during the preceding twelve month, is assembled for a confirmation service.

Of the ancient Jewish religion we have retained its rational positive convictions as to the conception of God, the moral ideals and the Messianic destiny.

Judaism recognizes the Supreme Power of direction and therefore its principal declaration, the Schema, begins with: "HEAR" and does not demand: "BELIEVE." It addresses our sense of understanding and knowledge and does not ask for blind faith and belief. Jewish doctrine is at all times in full accord with sound sense. We find in Deuteronomy IV-6: "Keep therefore and do my statutes; for this is your wisdom and understanding in the sight of the nations." This doctrine does not contain anything supernatural. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say: Who shall go up for us to heaven, and bring it unto us, that we may hear and do it? Neither is it beyond the sea, that thou shouldst say: Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deut. XXX-11-14.)

It is always the reason, the knowledge, that is being appealed to and nowhere a demand to follow or adhere blindly to any prescribed religious dogma or ceremony.

Our conception of God is that of the Deity itself. The absolute power placing Himself in an unconditional position: "I AM THAT I AM." (Exodus III-14.) The God, who does not ask for service or adoration through fear or for reward, but for love: "And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might." (Deut. VI-5.) In the Zohar, the principal book of the Cabbala, can be found the passage: "Rabbi Simon said: I shall not answer like one of the prophets, O, Lord: (Habakkuk III.-2). I have heard thy speech and I was afraid. It is now no longer the time for fear but the time for love."

The Jewish moral law imposes the greatest dignity as well as responsibility and duty, both personal and social. All men are the sons of the same Father, all created in the image of God. Leviticus XIX-18 says: "Thou shalt love thy neighbor as thyself. I am the Lord." This neighbor does not refer to the Jewish neighbor, but as expressly stated in verse 34 of the same chapter: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." The Jewish moral law is autonomous both in principle and purpose. If obedience to God is demanded it is not because God is all strength and power, but that God Himself is the living law of all goodness. The Holy Writ does not say: "Be Holy because I so demand," but it does say: "You shall be holy; for I the Lord your God am holy." (Leviticus XIX-2.) The moral law is the law of God as well as the law of man. It has no other ulterior purpose to accomplish. Our Rabbis say: "You must keep its precepts not to gain any personal benefit, but solely for the love of God." The sanction of the moral law can only secure still greater moral development, greater responsibility and the desire for doing still more. As Ben Azai says: "The reward for a virtuous deed is the opportunity for additional meritorious work and the punishment for a sin is another sin." The supreme virtue, the attainment of which all the efforts of the Jewish ethics aim at,

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is the Zedaka, a word that cannot be fully translated by any term of modern language. It means the harmonious blending of justice with love, the result being a thorough homogenity of these two qualities, which, when separated from one another might produce grievous consequences. The moral truth can only be obtained through justice tempered with charity and through charity enlightened by justice.

A last characteristic qualification of Judaism is its faith in a Messianic future, that means Judaism represents the greatest moral optimism. It believes in progress through the efforts and the work of Man. It maintains, in spite of and in the face of all opposition, that in the end justice and love will conquer and reign in the world. The Jewish prophets foresaw and preached the development of social and economic conditions wherein peace and good will would rule over a brotherhood of men in perfect harmony with the laws of nature and the researches of science. They looked forward to a time when all things were to reach such a state of perfection and equipoise of physical and moral health, that death itself would disappear. (See Isaiha XXV-6-8.) "And in this mountain shall the Lord of hosts make unto all people a feast of fat things. * * And He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. He will swallow up death in victory."

The aim of our work is the attainment of the Messianic era, the rule of liberty and justice of responsibility and concord. The UNION LIBERALE ISRAELITE opens its gates and its ranks to ALL, Jew or Non-Jew alike, it receives every man as a brother no matter whence he comes; it offers instruction in frank and clear reasoning in a living spirit with cordial tenderness and courageous activity, cheerfully and generously granted.

As Renan said at a meeting held on May 26, 1883: "Judaism, which has rendered such valuable services in the past, will continue to render similar valuable service to mankind in the future. It will serve the true cause, that of liberalism and of the modern scientific spirit * * * The originators of liberal doctrines in religion are the old Jewish prophets, Isaiha, the Sibyllins, the Jewish school in Alexandria, the first Christians who were the followers of the Jewish prophets. These are the true expounders of the spirit of justice in the world. In now adapting himself to the modern spirit, the Jew only continues to do the very work to which in the past he always has contributed the greatest share. I might add, that in his devotion to that task on behalf of all humanity the Jew has suffered untold misery. In more concise language I might claim, that the religion that will unite all humanity, which we hope for, will be nothing more than the realization of the religion preached by Isaiha, the ideal Jewish religion, freed from the barnacles that may have attached themselves to it."

The work we have undertaken is the realization of such a pure religion, that can become the sole religion for all human consciences. One of our prayers, inspiring the liturgy of the great holidays, says: "O, Eternal, impress upon all thy creatures the reverence for Thy Name, that all may bow before Thee. Might all men be of one accord before Thee, one soul in a common enthusiasm for all the good and true, recognizing the sovereignty of Justice and Mercy. Grant honor, hope and courage to those who revere Thee and those who seek Thee, restore joy to those who weep, strength to the weak, light to them whose sight is failing. Give support to the spirit that swerves, the sense of duty to the heart that faileth. Then the just of all Nations and of all beliefs will shout with joy, all iniquity will be silenced, all injustice will vanish as the clouds are driven away by the winds and all evil will have disappeared from the earth. The star of peace will shine in splendor and unblemished virtue and brotherly harmony will reign over all the sons of man."

*Note of translator. In the French schools the weekly holiday is on Thursday, instead of Saturday, as is the case in American and English schools. Therefore the children are in position to receive religious instruction on Thursday, without interfering with other studies.

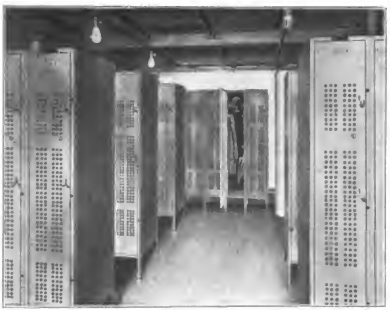
Firmly adhering to the fundamental principles of the Jewish religion, but fully convinced of the necessity of the shaping the outward forms and ceremonials as well as the spirit of religious instruction into complete harmony with the conditions of present day social life and modern thought, we have founded the "Union Liberale Israelite."

The society purposes to offer to all the opportunity of obtaining instruction in real and deep religious thought, thereby securing the inestimable treasure of moral strength. We aim to reach principally the younger generation, which is allowed to grow up without the idealism and firm principles which had been instilled into the older generations through the home life. We hope to offer the youths a solid and liberal religious training, removed both from narrow superstition and negative agnosticism.

Our work is not intended to be destructive or merely imitative, but to be a spiritual rejuvenescence, intended to enable Judaism to regain its early strength and vigor so as to better present its special claim of being the living religion of truth and morality.

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Written for The Reform Advocate.

THE OLDEST SYNAGOGUE IN THE UNITED STATES.

By Albert M. Friedenberg.

While the oldest existing synagogue corporation in this country is that known as the Spanish and Portuguese Congregation Shearith Israel in the City of New York, now occupying its fourth house of worship on Manhattan Island, the synagogue at Newport, R. I., "the summer capital of the United States," is the oldest edifice extant today which is still devoted to its original purpose of Jewish worship. Indeed, the synagogue stands as intact today as when it was built with the single exception that gas has been introduced as a means of interior lighting.

The ancient structure, now several months older than one hundred and fifty years, has its history and associations. But, before sketching these, an account of the building itself may be of interest. It stands on Touro Street, named after the notable philanthropic Touro family of Newport, the chief member of which was Judah Touro, that great benefactor of his race and of all mankind. Adjoining the lot on which the Newport synagogue stands is the ground occupied by the home of the Newport Historical Society, appropriately enough, while at the top of the little street is the "God's acre," the little Jewish cemetery of Newport, immortalized by Henry Wadsworth Longfellow and Emma Lazarus. Touro Street slopes down into Washington Square, the centre of Newport's municipal life, and the old synagogue is but a stone's throw from the ancient State House of Rhode Island at Newport.

Our synagogue is an excellent example of the colonial style of 1760. It was built of brick, on a foundation of free stone, and is some forty feet in length by thirty in width. A carved-stone cornice surmounts the whole. On the West side, as may be observed in our illustration, is a porch. The building is conceived on a rectangular plan and windows will be found on all four sides. The projecting wing, to the North, contains a vestibule and the only entrance to the woman's gallery. The latter runs along three sides of the interior wall and is supported by twelve Ionic columns and faced by a balustrade.

The ark is found on the East wall and the reading-desk stands in the centre of the building. On the North Side are raised seats for the Parnass and the adjunta, while none of the seats for the main body of worshippers is stationary. On the wall, too, is the marble and bronze tablet to Isaac Touro, and Abraham and Judah, his sons, and the Rev. Abraham Pereira Mendes, which was erected by the Sephardic congregation of New York and dedicated on September 7, 1908 with elaborate ceremonies. From the ceiling are suspended five lamps, several of which from the inscriptions thereon, plainly decipherable, were the gift of Aaron Lopez, Newport's "merchant prince" of the mid-eighteenth century. Besides having been a "pillar of the congregation," Lopez was an influential and important shipowner and oil-dealer some of whose books of accounts are still preserved and belong to the Newport Historical Society. The synagogue was designed by Peter Harrison, a well-known New York and Boston architect of his day and cost £1500 to erect. An oven, for baking Matzoth, was connected with the building. Our illustration depicts, moreover, the gate and wall-fence at the street limit of the plot, which were set up through the munificence of Abraham Touro. The place of course breathes, as it were memories of all the Touros; Judah Touro, whose counterfeit presentment we reproduce, provided a fitting means of enclosure for the cemetery where his body and the remains of the members of his family lie buried. Ezra Stiles, one of the early presidents of Yale, was present at the ceremonies of dedication of the synagogue and in his celebrated "Literary Diary" (edited by Dexter, 1901, volume i.), left a full description of the building as it then appeared and, mutatis mutandis in spite of the lapse of years, as it stands today.

We may now devote our attention to the history of the structure. Isaac Touro, the Chazan, arrived at Newport form Jamaica in about the year 1758, and from 1760 to the outbreak of the Revolutionary War he was the minister of the congregation. On June 13, 1759 the land on which the synagogue stands was bought from Ebenezer Allen by Jacob Rodrignes Rivera, Isaac Hart and Moses Levy on behalf of the congregation and, in 1762 when they numbered sixty or seventy members, work on the building was begun. It was completed late the following year and dedicated to its use on December 2, 1763, the first day of Chanukah. In 1775 the congregation is said to have included 1175 souls, while there were usually some three hundred attendants at service. Probably the German and the Polish element was represented here, just as it may be found in the records of the time relating to the Portuguese synagogue of New York. Be this as it may we have a German biographical novel by Moses Wasserman, entitled "Judah Touro," which gives a vivid picture of Newport conditions of those days.

For, the Newport of 1770 was a very prominent and important locality, commercially speaking, and contemporaries regarding it as bidding fair soon to outstrip New York in this respect. When Hayyim Isaac Carigal, the Palestinian Rabbi, came to America, then, it was to Newport that he wended his way. On May 28, 1773 he preached a sermon in Spanish, subsequently translated into English by Aaron Lopez, in this synagogue in the presence of his friend, President Stiles, among others. Stiles' account of Carigal, his dress and his views, must be familiar to the reading public. A copy of this early contribution to American Jewish homilectical literature, is in the possession of the American Jewish Historical Society.

The Revolutionary War put an end to Newport's budding greatness as a mart of trade and commerce, and the Jewish community there rapidly declined in numbers and influence. Yet, when President George Washington paid his famous visit to Rhode Island in 1790, Moses Seixas, president of the congregation, and cashier of the Bank of Rhode Island, corresponded with our immortal first Chief Magistrate on behalf of his Jewry. Seixas was at the time Grand Master of Masons for Rhode Island and addressed Washington in his capacity as a Mason, as well. The details of the correspondences have been duly preserved. After the succeeding year, 1791, services in the synagogue were held only intermittently, and in 1818 the only Jewish persons

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alive in Newport were Moses, Jacob and Samuel Lopez and their respective families. They caused their scrolls of the law to be entrusted to the custody of the Sephardic congregation in New York, and tightly closed the door of their synagogue. Thus it remained for considerably more than thirty years, although interments in the neighboring cemetery continued until 1855, Judah Touro himself having been buried there in January, 1854.

It was at this time (July 9, 1852) that Longfellow visited the remains of Jewry in Newport; the following lines of his chaste and beautiful poem on the subject refer to the synagogue:

"Closed are the portals of their Synagogue,
No Psalms of David now the silence break,
No Rabbi reads the ancient Decalogue
In the grand dialect the Prophets spake."

Through the death of Abraham Touro at Boston in 1822, whither he had removed in early life, a bequest of ten thousand dollars for the preservation and repair of the synagogue became available. In 1843 Judah Touro, then of New Orleans, replaced the decayed wall of the cemetery with a new and massive one of stone, still standing, at his own charge. He, too, bequeathed a fund of ten thousand dollars for the preservation of the cemetery, and the payment of the minister's salary whenever there should be a sufficient number of Jews in Newport to warrant the holding of regular services. He gave a similar sum in trust to the city authorities for the upkeep of the public promenade-ground, now known as Touro Park.

During all these years the synagogue was opened but once and then to permit the Rev. Dr. Morris J. Raphall, of the B'nai Jeshurun Congregation of New York, to preach a sermon within its walls. Since 1883, however, it has remained open uninterruptedly and regular services have been maintained. In that year, by appointment of the Shearith Israel Synagogue trustees, who now administer the Touro trusts, the Rev. Abraham Pereira Mendes, the father of the Rev. Drs. F. de Sola and H. Pereira Mendes, of New York, became the minister and continued as such until his death in 1891. From that date to the present time the pulpit has always found an incumbent.

On May 28, 1893, the anniversary of Rabbi Carigal's Pentecostal address, to which reference has been made, the corporation of "Kaal Kadosh Jeshuat Israel," the ancient name, was duly organized, and by an act of the legislature of the State of Rhode Island and Providence Plantations, passed at the session of 1894, was incorporated. The trustees of the congregation, named therein, were the then trustees of the Portuguese synagogue of New York, and their successors have ever since guided the congregation in its path.

Today there is a fairly large community of Jews in Newport, of whom probably not a single one is Sephardic by origin or adoption. Yet, by the provisions of the recent act of incorporation, the Sephardic ritual must be and is employed in the service of the synagogue, and, were Lopez, Touro, Rivera, or even Carigal, to return to this earth today, they would find their old haunts in Newport, the synagogue and the cemetery, but little changed. It was of them that Longfellow wrote:

"Gone are the living, but the dead remain,
And not neglected; for a hand unseen,
Scattering its bounty, like a summer rain,
Still keeps their graves and their remembrance green.

"How came they here? What burst of Christian hate,
What persecution, merciless and blind,
Drove o'er the sea—that desert desolate—
These Ishmaels and Hagars of mankind?"

The Jews who inhabit old Thames Street today, whose mercantile affairs may take them out on the Long Wharf, whose craving for social pleasures may lead them to Bellevue Avenue, to Bailey's bathing-beach, or to the Cliffs, the world-famed stroll, and whose spiritual thirst



Courtesy of the Hebrew Standard.

SYNAGOGUE AT NEWPORT, R. I.

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can only be slaked by the unpretentious edifice on Touro Street, are not the Jews of whom Ezra Stiles and Longfellow thought and wrote. They are our brethren and their descendants from far-off Russia, Roumania and Galicia.

They bear the standard of our faith upright in this little corner of New England, a side-track from the beaten path of trade and industry. By their presence they vitalize for themselves, for their fellow-Jews everywhere, and for the non-Jewish dwellers in Newport the Jewry of other days in that locality.

No one knows if Newport will not rise again as a centre of commerce. No one dares say that the town will never more harbor a merchant of the stamp of Aaron Lopez or men like Mordecai Campanall and Pachecoe, active in its materialistic councils. Yet the Lopez, the Campanall or the Pachecoe of the future will be bound to them "of that ilk" of the past only by the ties it is, the Jews of today contribute their full and due quota to it. Inspiriting to the beholder and the student of Jewish life, wherever this may be found, is the care which is thrown into the preservation of the ancient monuments. The synagogue is kept scrupulously clean and its antique marks are meticulously upheld. The cemetery is well cared for and its neat walks and carefully kept gateway invite the casual passer-by to stop and contemplate "these Hebrews in their graves, hard by the streets of this fair seaport town."

And the non-Jew in Newport cannot but be struck by these ancient Jewish memorials. In their presence he must be forcibly convinced of the fact that the Jew has been here since the birth of the American Republic, and even in the decades preceding this interesting event, when our country was still dependent, a colony of Great Britain. And if the tangible memorials do not impress him, the invisible results of Jewish connection with the



Courtesy of the Hebrew Standard.

JUDAH TOURO.

of their common faith and their common historical monument.

Yet, it should be remembered, the Jews of today in Newport follow much the same pursuits and lead practically the same lives as their predecessors of the eighteenth century. Newport, away from the Cliffs and the haunts of wealth and fashion, is the same town it was one hundred and fifty years ago. Trade now is as trade was then. Of course, we must not forget that Newport then was transcendently important in the commercial sense, compared to what Newport is today and that, therefore, the Lopezes and Riveras of those days had greater opportunities for development than have their successors in the twentieth century.

The modern Jews of Newport may be described as traders in a fair way. The locality is still a port of entry but the whaler and the trading ship, together with an occasional vessel bearing the then valuable letters of marque, have been displaced by the pleasure yachts of members of the "Four Hundred" and the steady excursion-boats of the Fall River Line. Commerce is, hence, altogether local in character and interests; but such as life of the place must do so. The street and park, as before mentioned, named after the unforgettable Touro, the bank on the square with its early impressions of Seixas, who was so active in the civic and the Jewish communal life of Newport.

Thus, the world and the Jews with it change. Those that led in Jewry one and one-half centuries ago have been succeeded by leaders who, one hundred and fifty years hence, will equally have crumbled into dust, no man knowing who their descendants may be. For, such is the inevitable march of events constituting the stages in the social history of capitalism, the beginning and the end, if Werner Sombart may be believed, of the history of Judaism and the Jews in the Diaspora. May the Jews of today in Newport bequeath a history and traditions and visible memorials of their existence to their successors of 2064 as interesting and distinguished and well-preserved as those there now, the chief of which is represented by the little, unpretentious but wholly dignified structure, that oldest extant synagogue in the United States which has been the subject of this narrative! From strength to strength!

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Written for The Reform Advocate.

PROGRESS OF THE REFORM AGITATION DURING RECENT YEARS AMONG THE GERMAN JEWS

By Dr. Caesar Seligman, Rabbi at Frankfurt a/M.

Translated for the Reform Advocate by J. H.

After a long period of desuetude and utter stagnation liberal Judaism in Germany has aroused itself to new life. During decades it had suffered under the curse of sterility. The apathetic conflict between the rights of the past and the demands of the present day had been allowed to become a latent issue, owing to the desire for peace on the part of the congregations and the indifference of the masses. The dead calm of the tomb had closed over the earthly remains of Geiger, Philippson, Holdheim, Stein and their ardent co-workers and there were no disciples ready to carry on their life work.

Thousands of earnest men and women reluctently and resignedly left the direction of religious interests and affairs to the triumphant orthodoxy and were satisfied to openly acknowledge themselves as adherents of a religion whose precepts they violated publicly. Their religious consciousness gradually became blunted and indifference usurped the domain of the former intellectual strife, thereby allowing the old orthodox Judaism to present the deceptive appearance of having cowed all opposition and now swaying all Jewish life throughout Germany.

In the beginning of the present century there arose, starting in the larger congregations of Berlin, Frankfurt a/M., Breslau and Cologne, a strong demand for invigoration of the religious consciousness by means of a renewal of the Reform movement within the Jewish religious life. Within these congregations liberal societies were readily formed for the purport of influencing the congregational administration to adopt more liberal views and to remove all opposition to a reform in the public worship. At the second convention of the Union of the German Jews, held in Frankfurt a/M. in 1908, these several liberal societies joined forces and elected a committee to organize a large Union, that was to embrace all liberal Jewish societies in Germany. This committee issued a circular wherein it stated:

"If Judaism is to be restored to its proper place as an active factor in the lives of the majority of our German co-religionists, if it is to be preserved and transmitted to our children as a priceless inheritance, then we must firmly and without equivocation accept the liberal conception of Judaism. To give Judaism new life we must study its teachings scientifically, eliminate from the course of our religious instruction all superstition and whatever might be inharmonious with modern scientific knowledge. We must establish and maintain popular and liberal institutions. The greatest need is to so arrange public worship as to move and affect the heart and the intellect of the present day modern German Jew."

"For this purpose we call upon all those who share our views to join in creating an organization, that it is to include the entire German Jewry in the movement for Reform. By such organization we intend to create a powerful influence towards securing emphasis and authority for the demands for Reform in congregational affairs and to furnish the liberal leaders ample proof, that they have the hearty support of a large majority."

Immediately after the issue of this circular 556 favorable replies, among them 56 from Rabbis, were received.

On May, 1908 the first meeting for the purpose of organization was held. It was attended by 201 delegates from all parts of Germany. Counsellor Breslauer of Berlin, an old warrior for Reform, presided at this constituting meeting and Rabis Dr. Vogelstein of Stettin and Dr. Seligmann of Frankfurt a/M., were the leading advocates of the movement. A preliminary program was proposed and unanimously adopted. F. R. Breslauer was elected president of the National organization and it was decided to establish the Central office in Berlin. It was also agreed to issue a monthly publication, Liberales Judenthum, for the religious interests of the Jews and Dr. Seligmann of Frankfurt a/M., was elected as editor in chief.

One year later the organization had secured 6000 members. For the first time in 60 years the Reform movement took shape and for the first time in the entire history of the Reform movement in Germany the liberal Rabbis had the support of a large number of sincere and interested followers, constantly growing in numerical strength, who openly and freely proclaimed their adherence to liberal Judaism.

At the second general convention, held in Nurnberg in 1910, Dr. Seligmann proposed to appoint a committee, that was to meet immediately for the purpose of undertaking such preliminary work as might be required to formulate a positive program for Liberal Judaism. This motion was carried unanimously. After serious deliberations during the period of two years, in which the representatives of the liberal Rabbis worked in admirable harmony and hand in hand with the other liberal leaders, the committee formulated a program, (called Richtlinien—guiding lines) as the regulating principles for a liberal conception of Reform Judaism. This program was submitted first to the Society of liberal Rabbis in Berlin and Frankfurt a/M., and later to the third general convention of the Central organization for Reform Judaism, held in Posen, for their consideration and approval. In both societies it was unanimously adopted.

In these "Guilding lines" the liberal German Rabbis have established what they consider the essential truths and principles of Judaism and what they expect as the minimum of religious duty and devotion. The "Guiding lines" are in no way intended to create a new Schulchan Aruch nor to prescribe new irksome control and regulation of religious life. A profusion of individual opinions, manyfold religious activity might be permitted to exist alongside and in addition to the lines drawn here. It is only intended to revive and restore to activity the

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chilled and benumbed forms and ceremonials of Judaism, so that the Jewish religion may again become identified with the life and the work of the present generation, thereby coming into harmony with the daily life and civic activity and no longer be considered a dead weight or a burden and affliction.

With wise forethought the propounders designated their work as "Guiding lines" and not as a program, as liberal Judaism desires to avoid everything that possibly could be construed as an attempt to establish permanent rules or regulations for all times to come.

Guiding Lines for the Program of Reform Judaism.

I. "Reform Judaism considers the essence of the Jewish religion its Eternal truths and its moral principles, that have the historical predestination to become the universal world religion."

II. "The Eternal truths and moral principles of the Jewish religion, upon which all Jewish factions and the Jews of all times have agreed, are:

1. "The tenets of the One-Only, purely spiritual, holy God, the God of Love, Justice and Mercy."

2. "Man is created in the image of God; the immortality of the soul; the power of man to attain moral freedom and his destination to grow constantly into greater moral and intellectual perfection."

3. "The doctrine that ALL men are children of the SAME FATHER and that it is the destination of mankind to reach by means of truth, justice and love the Messianic ideal of peace, which ultimately is to reign on all earth."

III. "Providence has imposed upon Israel the duty to maintain his religion in its complete purity, to proclaim it to the world and to testify to it through the inspiring example of devotion to duty and self sacrificing resignation and thereby to hasten the Messianic era when God's rule shall be dominating all earth."

IV. "The Historical basis of the Jewish religion is the Holy Bible and the religious literature of post Biblical era, Talmud, rabbinical and religious philosophy down to the present period. It is the duty of the Jewish science to establish the proper historical critical appreciation of these religious documents."

V. "As a historical religion Judaism has given expression to its Eternal truths and moral principles through means of conceptions of belief and outward ceremonial conforming to the accepted notions of the different periods of history. Every age has clothed the inherited belief of the forefathers in its own peculiar forms of religious expression and ceremonial.

"Reform Judaism contends for the recognition of a continuous progressive evolution, which not only furnishes justification but makes it the duty of every generation to alter, relinquish or readapt its conceptions of religious belief or ceremonial forms according to its own convictions, but always retaining the essential historical basic principles."

VI. "This duty has become more imperative at the present time. Through the admission of the Jews into the intellectual cultural activities and the social civic life at a period, when newly acquired knowledge had expanded the general intellectual horizon and had revolutionized all spheres of human activities and thought, many inherited traditions, conceptions and customs have lost all consciousness of meaning or purpose and have become foreign to our lives. This evolution, still in the course of greater development, places the great responsible duty upon us to take an unequivocal position towards the historically imposed conceptions of belief and ceremonial."

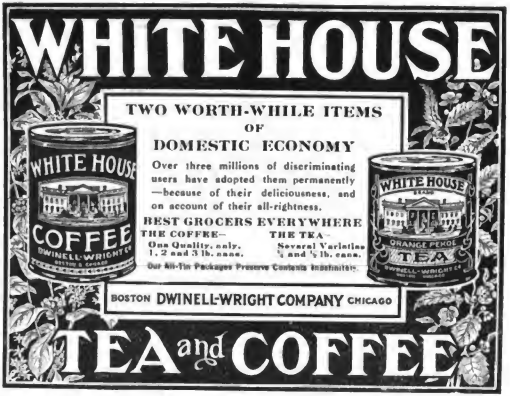


REV. DR. CAESAR SELIGMAN.

VII. "All conceptions of belief, which might obscure the integrity of the Jewish God ideal, must be eliminated from the Jewish religious instruction."

VIII. "In view of the great importance of outward ceremonial for the religious life and the preservation of the Jewish religion during the past ages, all institutions and customs, which today are still capable of imbuing the individual with religious sentiments and to remind him of his moral life obligations and those which are capable of granting him moments of remembrance and peace, must be preserved and endowed with more intent fervor and implication. This applies in particular

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to those practices, that in the past have contributed so much towards the sanctification of the Jewish family life, that gave the Jewish house its own particular consecration, gave expression of piety towards the living and the departed, fostered the feelings of religious solidarity, strengthened the faith in God and created a noble Jewish consciousness. All ceremonial regulations, that do not comply with these conditions, should be without obligatory efficiency."

IX. In accordance with these fundamental principles the following requirements are indispensable for the individual religious life:

1. "Sabbath and festival days, the exponential expression of the deepest religious thoughts and recollections, are to be celebrated both by family consecration and by participation in decorous public worship. On these days everything that might disturb the dignified solemnity should be avoided; on the other hand, whatever does not interfere with the consecrated character of the day should not be considered as not permissible. For this reason we do not recognize the validity of all the numerous restrictions that emanated from a narrow interpretation of the Sabbath rest. All our daily labor should cease on those days."

"As long as the complete compliance with these demands is made impossible by economic conditions there should be the utmost care devoted to the home celebration, to the participation in public worship on the eves and the days of the Sabbath and the festivals. The impressive ceremonials, such as the lighting of the Sabbath lights, the blessing of the children by the parents, the thank blessing of food and drink, the Seder and Chanukka celebrations are all deserving of retaining their old time import in our family circles and could be endowed with renewed consecration."

2. "The daily family prayer might be made one of the most valuable means for the promotion of religious life."

3. "It is our most important duty to give a religious consecration to all the various significant events within the family circle."

A.) "We are Jews by birth. Circumcision should remain a hallowed institution. Members of other religious denominations, who, in all sincerity and without ulterior purpose, desire to become members of the Jewish religious community, should find the doors of Judaism, that religion of a greater humanity, opened wide for their admission."

B.) "Both boys and girls, after having received ample preparatory religious instruction, should be publicly confirmed, this ceremony serving for their introduction into membership of the congregation."

C.) "Marriage receives consecration only through the religious ceremony. The priestly laws based on the continued maintenance of the Temple and the family and inheritance laws regulating the old Jewish commonwealth are no bar to a religious wedding ceremony. The ritual divorce must be based upon the complete equality of husband and wife and, after the granting of the divorce by the civil authorities, is to be safeguarded against malicious interference on the part of either of the former spouses. The form of the ritual divorce is to be materially simplified."

D.) "The friendly services towards the dying and the dead are sacred duties and must be given in all cases, regardless of the manner of life of the deceased, the cause of death or the method of disposing the remains. During the entire year wherein the death occurred and on all recurring anniversaries the nearest relatives should show their piety and remembrance by participation in the public worship, the recital of the Kaddish prayer and by charitable deeds."

X.) "Whoever complies with these indispensable requirements is to be considered as a truly religious Jew. The observation of all other traditional religious ceremonies can be safely entrusted by Reform Judaism to the individual discretion and inclinations. It does not measure the degree of religious intensity of feeling by any outward observation or practice of ceremonial tradition. It can only recognize as meritorious and valuable whatever might create pious sentiments within the individual, what can spur to moral deeds or bring religious consciousness, truths or occurrences into remembrance."

XI. "The following requirements are considered indispensable for the Communal religious life in public worship and schools."

1. "The greatest care should be devoted to the form of the public worship, so as to make it expressive of our sentiments. In all the larger centers it would seem desirable to add a sermon to the Friday evening services, besides the customary sermon on Saturday morning. The opening of the Friday evening services shall not be regulated according to the calendar but may be arranged by every congregation so as to best meet local custom and convenience. The traditional character and importance is to be maintained for the solemn holidays of Rosch Haschonoh and Yom Kippur as well as for the festivals of Pesach, Schevuoth and Sukkoth. These holidays are to be celebrated on the dates prescribed by the Bible and to be distinguished by the delivery of special holiday sermons. Chanukah, Purim and Tischebaw are to be celebrated according to their importance as historical memorial occasions."

2. "The duration of the public services on Saturday and the holidays, excepting Yom Kippur, is to be materially curtailed. The constant repetition and reiteration of the same form of prayer is to be avoided as much as possible."

3. "While retaining the standard Jewish prayers as of pivotal importance considerable time should be granted for the recital of prayers in our German native language and to choral songs."

4. "All prayers expressing desires no longer in keeping with the innate truths in our hearts are to be eliminated. Such Hebrew prayers as are to be retained should conform in content and form to the religious thought and sentiment of the present generation."

5. "In order to interest the members of the congregation into more active participation in the public worship, it seems advisable to introduce both Hebrew and German singing by the congregation, such songs to be accompanied by organ music."

6 "The Thora is to be read in Hebrew, either in a cycle of one or three years, and to be followed by the German translation of the portions so read. The Haphthora in suitable selection is to be read in German."

7. "The weekday services are to be held on similar lines and, like the Sabbath and holiday services, to be made occasions of dignified religious devotion."

8. "The holding of public services at no time is dependent upon the participation of a specified number of attendants."

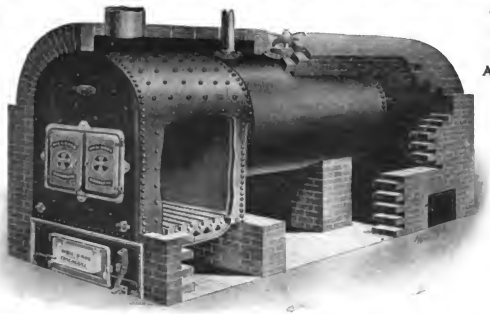
9. "In addition to the home religious education there should be a special service for the youths held either on the eve or on the afternoon of the Sabbath and on these occasions a religious address is to be delivered. It is important to secure the release of Jewish children from school attendance on the principal holidays."

10. "The purpose of religious instruction to the children and young people is to educate them to moral lives,

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to furnish them correct religious world conceptions and to interest them in the active participation in the congregational religious life. In order to attain this high aim it is necessary to instruct the growing generation in the sublime tenets of the Jewish Holy Scriptures, even in their original language, and to imbue the young people with a love for them and the knowledge of the imperishable religious importance thereof. Such instruction should include the knowledge of the evolution of the Jewish religion, inspire enthusiasm for the history of the Jewish people and purpose the clear conception of the present day religious problems as being in accord and not conflicting with the unbiased acceptance of scientific knowledge. The traditional conceptions of belief and the ceremonial forms are to be shown in relation to their historical origins, thereby implanting into the hearts of the coming generation the same religious faith, the love of fatherland and the devotion to the welfare of all mankind that were the distinguishing characteristics of their ancestors."

11. "Special societies for young people should be created to interest them in the general religious and communal work of the congregations after the children have outgrown the school instruction."

12. "The study of Jewish sciences are to be especially encouraged, as the better and deeper knowledge thereof can only lead to greater appreciation and esteem of the Eternal truths of the Jewish religious conceptions."

13. "The professional training and instruction of Rabbis and teachers must include a thorough knowledge of the sociological and philanthropic needs and aspirations of the present time."

14. "As far as possible all members of the congregations are to be encouraged to share the communal work and especially to participate in all pertaining to sociological and charitable activities."

15. "The participation of the women in the religious and congregational life is indispensable. As they share the religious duties they should be given equal religious rights."

XII. "The complete carrying into effect of the foregoing demands is to be most sincerely recommended to the individual liberal minds and to all Reform congregations To what extent consideration must be given to the prevailing local conditions the separate congregations and their chosen leaders must be allowed to judge for themselves. Such congregational institutions, as are deemed necessary for the satisfaction of the religious requirements even of a smaller minority, should be allowed to continue under all conditions. The Union of German Reform Rabbis is decidedly in favor of a religiously united Judaism. Hence it opposes as untrue the assertion of confessional differences within Judaism and the creation of schisms threatening disruption within the congregations."

XIII. "The Association of German Reform Rabbis intends to devote its serious efforts towards the thorough study and scientific justification of the foregoing principles and to their practical application in the Jewish religious life. It considers itself under the special obligation to elucidate and explain all single questions that might arise through adherence to these guiding lines."

"In this work the Association of Reform Rabbis is animated by the Sacred conviction, that only by this means will it prove possible to reconcile the traditional and transmitted religion with the scientific attainments, the thoughts and the economic conditions of life of the present day. In no other way does it seem feasible to preserve the moral ideals of our religion, to keep alive the religious consciousness and apply its moral precepts to actual conditions of life. We are convinced, that Judaism still fills a responsible place in the organization of the present day society and that it will prove an indispensable factor and of the most valuable importance to further and future social development. We know of no other means that might help to overcome the religious indifference and the estrangement from Judaism, that has maintained its ethical and moral conceptions of the duties of life during centuries of suffering and persecution and which deserve of being transmitted to the future generations."

These "Guiding Lines" hardly had reached the larger Jewish public before an artificially inspired storm of indignation on the part of the orthodox and law abiding Rabbis in Germany was let loose against them. While in former days it had become the custom of orthodoxy to decry as chimerical all attempts at Reform on the plea, that the Reformers had been unable or incapable of submitting a positive and tangible program, the orthodox powers immediately upon its publication declared this first positive program a heresy. According to the official declaration of the orthodox Rabbis, these guiding lines are meant to destroy the foundations of the Judaic religion. They insist, "that religious instruction on the basis of the guiding lines would prove a danger to the Jewish youth. Preventative measures to insure the purity of the Jewish family life must be taken." In these ebullitions the Rabbis, who had signed the Guiding Lines, were denounced as apostates and seceders and were declared unworthy and incompetent to function in religious ceremonial or as teachers. Against these intolerant defamations the officers of the Association of German Reform Rabbis issued a declaration, wherein it was stated: "No one is entitled to deny the competence of making religious decisions to a Rabbi duly authorized and functioning as such by virtue of his election to that office by a Jewish congregation. It may be permissible to scientifically disprove his decisions, but there is no authority existing, that could annul them by a mere peremptory decree." "No authority exists, that could claim the right to declare a Jewish congregation, which cares for the maintenance of religious instruction, public worship and its philanthropic institutions, as being outside of the historical Jewish community."

"Neither is there any authority to deny membership in the Jewish community to any one either a Jew by birth or from sincere convictions. Neither can such be declared as inferior members of the community on account of the individual religious leanings or party affiliations."

"We firmly repel the encroachments of those, who dare to assume such unwarranted authority. * * * Undisturbed by such intolerant attacks and declarations we shall continue to carry on the sacred functions of the offices entrusted to us according to our best ability and sincerest convictions, maintaining our principles as being the only safe foundations for the preservation and the thriving development of the Jewish religious conceptions."

Nearly all the larger German Jewish congregations, representing the greater majority of the German Jews, took position against the unwarranted encroachment of authority on the part of the orthodox Rabbis and declared, "that no faction within Judaism was entitled to deny to another faction its homogenity with Judaism nor to treat such party as being of inferior merit."

As the result of the activity displayed by the Association of Liberal Jews, principally after the publication of the Guiding Lines, large numbers, both men and

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women, readily joined the association. In several cities Young Men's and Young Women's Societies were arganized. In nearly all the centers local associations were founded. The steadily growing number of membership has up to the present reached the figure of between 8,000 and 9,000.

In Frankfort-on-Main and in Berlin an entirely new, reformed public worship has been inaugurated within new Temple buildings, which seems destined to captivate the future. The most promising indications of the present are the newly aroused interest and enthusiasm of the Jewish youths and of the women, so long restricted to the home circle. The Jewish women are intended in first line to be the earliest and most influential educators of their children and in that capacity they must exert their best abilities for the education of a new generation of liberal but enthusiastic Jews and Jewesses.

Written for The Reform Advocate.

WOMAN AND THE SYNAGOG

Mrs. Abraham Simon,

President National Federation Temple Sisterhoods.

The creation of woman's associations connected with the Temple is not an isolated wave in the current of Jewish or modern life. American Israel cannot but view every forward, helpful and affirmitive movement in Judaism as beneficent and constructive. Furthermore, it is part of that larger assertion of world-moving womanhood rising in dignity, in moral earnestness and in spiritual passion. It is not a stupid clamor for self-glorification. It is not a part of a militant and revolutionary program to upset the sacred traditions of Israel. In my own heart I realize that it is but a modest recognition of the Call of the Sister. It is a strong conviction that woman must make good, for her sake and for the sake of the higher interests of life. Not suffrance, not suffrage, but Responsibility is the badge of all our tribe, who feel the thrill of Israel's past, who understand the conditions of his present and who look forward anxiously and hopefully to an unfolding and promising future.

If something of this renaisance of womanhood is affecting Israel in America, an interesting phenomenon is thus presented which we dare not ignore, but which, on the contrary, we ought to view with welcoming eyes and open hearts. In fact, whatever bringeth glad tidings to Zion ought to be received with an enthusiasm worthy of the dignity of the messengers thereof.

Thousands of forces are waiting to make the final American product. Blessed by the moral earnestness of Puritan and Pilgrim, enriched by the splendid blending of the rich bloods of the European races, absorbing the energy, the brains and idealism which the immigrant has brought as his contribution, there is made possible the development of those problems which the world's greatest republic is endeavoring to solve. No part of this Nation is absolved from a worthy contribution to this amalgam. Surely this same obligation of usefulness to the nation rests upon Israel in this land.

What has the Jew brought, or what can he bring, that will measure up to the gifts of other people? It is very late in the day to indicate what the Jew has given to the world. Would I not be doing injustice to your intelligence were I to describe the social and religious conditions of the world when Abram or Moses or the Prophets thundered their message into unwilling ears? Shall I endeavor to say what the ethical ideal of God has meant to humanity? Shall I detail how the Ten Commandments have been built into the structure of moral society? Shall I evaluate the spiritual depth of the Psalms, the dynamic ethics of the Prophets and the sublime grandeur of the great seers of the world? Shall I estimate the value of all these religious treasures when bound between the covers of a book called the Bible? Shall I indicate Israel's eternal protest against idolatry and superstition, tyranny and injustice? Shall I explain how the Jew preserved these ideals untarnished amid storm, until his two daughters' religions, Christianity and Mohammedanism, were enabled by means of them to bring the blessings of religious culture to Europe and Asia? Would that I had the power to paint in adequate color the vision of all visions, which has never lost its grip on the imagination of the Jew, I mean the Dream of the Messiah—the longing of the better day, the dawning of a happier era, the formation of a new earth, when poverty will cease its grinding misery, when injustice will be lost in the stream of righteousness, when instruments of war will be melted into implements of peace, when knowledge shall reign supreme under the blessed sovereignty of Jehovah? Surely, have not all these treasures been added to America by virtue of Israel's historic past?

Yet one thing I must not fail to mention, though it is the most familiar to you, it has failed to receive its proper appreciation as the contribution of Israel to the world. Do you realize that the Jew gave birth to the Synagogue; that he created this institution where the beauties of the Bible, the love of learning, the yearning for prayer and God and for ethical instruction, might find their common dwelling place? The church in Christianity in its entire institution of worship is but a reflex and imitation of the ancient Synagog. When the Temple sank in ruins, there were numerous tiny Synagogs flourishing all over the Orient to give hope to the scattered remnant, to keep the lamp of faith aglow and to hold the Jew loyal to his religious mission.

I dare say that the Synagog was the greatest enter-

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prise which the Jew undertook and which in the course of his checkered history has become the anchor-sheet of his hope and the reasonable cause of his survival. The Middle Age Synagog has a history, a romance, a martyrdom and a glory all its own. Would that I could do even scant justice to it! The average Jew knows that for the past 2,000 years the modest Synagog was Israel's tower of strength, his fortress of safety. Within its unpretentious walls he found a hope, a home, a tie that binds. On its simple benches he fought the battle against the odds of his Christian environment: and hither ascended his centuried old prayers for strength to be true and loyal to the heritage of the past. It was the generator of idealism for the generations of wandering Israel. And how well it did that work, the records of the past most eloquently testify. The story of the Wandering Jew is matched by the glory of the Wandering "Shul," his pillar of fire by night, his cloud by day.

We bring to America the religionizing beauty of the Synagog. The Temple, as we call it now, has come to stay and to serve. The Jew places his highest hopes in it. He continues to find it the exponent of his religious convictions. He finds in it the unifying force of sacred tradition and memorable history. He finds in the Synagog the authority for many an observance, and the inspiring charge for continued loyalty. From the Synagog comes the call of the Brother to the staunch: from it now comes the call of the Sister to co-operate. The Synagog speaks not only of the dignity of Religion, the earnestness of ethics, the thrill of civic duty, the necessity of domestic purity, the obligation of personal integrity, the life of social righteousness—but it enhances and enjoins upon us as a driving conviction to uphold and live for, the honor of Israel. No society, no fraternity, no lodge, no club, but the Synagog is the authoritative, representative unit of Israel here and throughout the world. "Rally 'round the Synagog" must be our modern slogan!

If the Synagog even in America should lose its authority, should grow weak and anaemic, what a pitiable and pathetic situation would confront us! When the Synagogue becomes weak, it owes the world an apology for hanging on. Can the Synagog continue to make good? Has it enough inherent vitality to maintain itself in vigor, in dignity, in authority?

The Jew has no other institution to invoke for the cultivation of his hopes, the maintenance of his idealism, the fountain of his strength, the teacher of religion to his children than the old, yet rejuvenescent Synagog. The Synagog must live for our sake. But it must live, not as a weak imitation of a church, not as a cheap excuse of a lecture hall, not as an infirmary for weak and superstitious individuals, not as a mere "hand over" from a previous useful institution or function. It must live, it must thrive. It must be newly and freshly fed. Like Aaron's rod, it must bud and blossom. Let the Jew be astir, and the Synagog will feel the thrill of the new life pulsing within it! The Jew is no stronger than his Synagog. The Synagog is no stronger than its hold on its worshippers. It is not a question of Orthodoxy or Reform. We have gotten beyond it. It is a question of life, of breath, of progress. Anything less than life we dare not be satisfied with! We need not a new Religion. We need a new enthusiasm, a renewal of hope, a baptism of moral earnestness, a saturation of religious fervor!

Have we any legitimate grounds for such an enthusiasm? Is the age rather indifferent to an outburst of enthusiasm? Is the age of science, statistics and cold criticism cabulated to listen patiently to the renaissance

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of a passionate enthusiasm? Why, friends, a new enthusiasm sweeps this land every week! Once it's social, once it's civic, once it's ethical, once it's educational, once it's sexual, once it's womanly! But the people of America are not inhospitable to the sweep of any helpful, affirmative enthusiasm. It is waiting now for Religion, genuine, positive, assertive, soulful religion, to touch the very hearts and minds of men to become the dynamo of the new Civic Enthusiasm, to regenerate our youth, our homes, our industry, our philanthropies, yea, our churches!

Religion is destined to be the enthusiasm in earnest of the spiritual revival in our country. Is crepe hanging on the church doors? Has science played pall-bearer to the Synagog? Are all the priests and prophets of religion embalmed? Is religion's voice the dying music of a swan's song? None that sees and hear and knows will confess that religion is doomed.

America is the land of opportunity, and religion is now seizing it. Is the Jew going to sieze this opportunity of reformation in religion to save, enlarge and enhance the Synagog for the glory of Israel? That is the vital question for us. The Jew is seizing the opportunity to grow in numbers, in health, in power, in intellect, in civic position. Shall he not welcome glady the larger chance of growing in religious fervor, in spiritual depth and in devotion to Judaism?

Does Israel need adversity for the flowering of his virtues and faith? Can he not flourish in an atmosphere of freedom? Must he suffer persecution to bring out his sturdiness, his loyalty, his heroism? Shell freedom in Judaism mean freedom from Judaism? Shall freedom in Religion mean the sloughing away of the Synagog, or the weakness and emaciation of our idealism? Shall mission in Israel be only an admission of failure? Shall ours be only a tolerated institution of respectability, or a curiosity for museum seekers? Nay, our self-respect rises in rebellion, and we say in fearlessness, "Israel shall live, because it has work to do, and possesses the virtues, the energy and the organization to do it."

But let us understand that the Synagog cannot secure and hold such a place of dignity and efficiency unless there be a spirit of sacrifice manifested on the part of its worshippers. Do you not resent the compromising situation which expects the Synagog to compete with the stage, the drama, the press, the lecture room, the amusement hall, for attendance? Save the Temple from the folly of being a rival! Let it have a field all to itself!

Religion is a living topic in American life. And so I feel that Judaism ought to be an equally live and stirring spiritual enterprise. We as Jews must stand for law and order. We must stand for the sacredness of the marital tie; we must bring the whole force of religious authority to bear upon the cultivation of reverence and the solution of the problems of juvenile delinquency. We must arm ourselves for the honor of Jewish charity, Jewish chastity, Jewish integrity! We feel that we must fashion such a type of men who will be civic leaders, exemplars of commercial morality, paragons of domestic purity. We can do it; we must do it!

How easy is the task after all! The Synagog points with a calm assurance that it has no clash with science or culture. It calls men and women to fields of Jewish endeavor with the certainty that Judaism expects no suicide of reason, and that its claims are rational, exalting, progressive. I dare say that Judaism without the Jew is an abstraction for subjective contemplation. The Jew without Judaism is a contemplation of tragedy. The world will forgive the Jew almost everything else but the loss of his idealism. When the Jew in his ago-

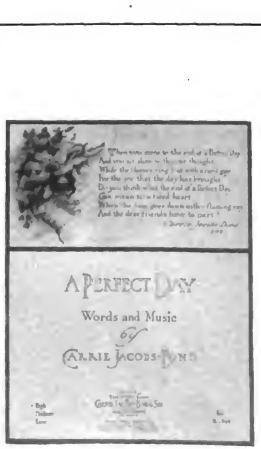
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nizing worship of so-called culture sacrifices the Synagog, he will become a byword and a reproach. He will have written himself down as a failure.

Is there any connection between the renaissance of Religion and the rise of the Woman Movement? I think there is. And I believe that there will be a still more intimate and positive relationship between the Synagog and the American Jewess. The Synagog shall hear the call of the Sister. The Synagog is not a masculine institution. It must find a place of equal privilege, prayer, activity and responsibility for the Jewess. Shall she be the creator of the new enthusiasm in Israel? I speak not in order that women should relieve their husbands or sons of their religious duties. I speak not in order that husbands may have their religion in their wives' name. I do speak in order that our women may appreciate the trend of the woman's revolution, that our women may see their duty in the light of the new enthusiasm, and by that light lead their husbands and children.

It is the home which represents the first place, which ought to feel the impress of the reawakened Jewess. Many a woman considers it the climax of her life to say, "I have an engagement every night in the week." How many a woman has an engagement with her children to consider in the intimacies of domestic relationship the problems of their moral and religious upbringing! We have thrown a big burden on the Sabbath school and public school, and we have almost succeeded in making them miniature churches and juvenile reformatories. Everything is expected of the school and nothing of the home. The growth of the religious school is but a confession of the growth of parental indifference or ignorance. If the parent did her or his duty the Sabbath school would be unnecessary. I would rather have a mother sit for fifteen minutes with her child in an earnest talk about God and duty, in a reading of passages of the Bible, and in the quiet confidences of domestic earnestness than fifteen hours of Sabbath school. I rejoice in the Sabbath school because it has a function to perform. But I had rather that we mothers, as did our parents in the past, make every home a religious altar. It is the home, the prosaic home, which needs woman's first and warmest enthusiasm. I hope that the new woman's movement will not be "backward to the home," but "forward to the home." Concentrating energy, love, devotion on the home is not a backward but a forward, progressive step. Let the Jewess of the Sisterhoods stand with faces of flint against a step calling itself progressive which lays one unholy finger on the integrity of the home, or throws one poisonous breath to quench the glow of the hearth fires. No woman need apologize for having a home where piety reigns, where a prayer is offered, where a holiday is celebrated.

Shall this enthusiasm not be woven around our holidays? In an age where the environment, the store, the street, the school and the press suggest the celebrations of the Christian festivals, shall not a courageous Jewish motherhood find in the home and its holidays a counteracting and inspiriting rebuke, or warning, or antidote or message? I am not dealing in idle sentimentalism about the dear old home. I am not stooping to romanticise. And I ought not to be accused of it if I say that there was a virile sentiment and a healthy symbolism and a full-blooded poetry in the observance of our festive days. I say to you that our holidays have not lost their appeal, if the mother has not lost her appeal. A mother's example is the highest form of religious pedagogy. No cultured woman sneers at the reading of the Bible. No educated person can deny that the home pervaded by an atmosphere of fervor is the most favorable soil for the cultivation of happy, devoted, ethical boyhood and girlhood. The home will only fail when the breasts of motherhood have run dry. God forfend the coming of that calamitous day!

In the same manner I appeal to you to concentrate your enthusiasm around and within the Synagog. It harbors the treasured traditions of the past and the highest idealism of today. It is not your highest duty to raise money but to raise Jews, to raise hopes, to raise the standard! If men seem backward in appreciating the Temple, it is the woman's opportunity to step forward into the breach. Many a man would have remained loyal to the Synagog had he received but the least encouragement from his wife, sister or daughter. Are you dissatisfied with the services; would you have them more interesting; are you anxious for congregational singing, or do you, as part of the Pew, know of some element which, if introduced, would add solemnity, interest or enthusiasm to the service? If the women of the Jewish congregations in this land were in dead earnest, would the trustees or Rabbis refuse them a respectful hearing? As I know our Rabbis, I feel that they are waiting for some genuine, whole-souled and fervent expression of, and co-operation with, them along these lines. They would welcome with all their hearts any healthy sign of co-operation on the part of the men and women of the congregations looking towards an enhancement of the religious worship. Your enthusiasm is not asked to write a new prayerbook or compose synagogal music, but to add flesh and sinew to the traditional skeleton which has come down to us.

I want the Sisterhoods to spend their enthusiasm in making hospitality and courtesy a congregational habit. Strangers must be made to feel at home, whether they be poor Jews or wealthy Christians. Nay more, many Jewish people are in cities who need to be approached by letter, circular or personal visit or hotel notices, and informed concerning the presence of a Synagog in the city, the hour of services and the work of the Sabbath school. Each Sisterhood ought to create a Jewish directory of the city and thus have on hand for missionary work a Jewish mailing list. It is through the Sisterhoods that the enthusiasm of a Jewish missionary passion can be generated. In this work the call of the Sister will have persuasion and an effectiveness worth reckoning with.

Surely, I want the call of the Sister to be heard in the Sabbath school rooms. Their work here must not be one of interference, but of warm co-operation. They must be the first to induce their own children to be regular in attendance and thus to encourage others and, if need be, to start additional schools where children may receive the best of religious education. I know that Religion is not a spellbinder. It is not a thriller. It is a common, prosy and unromantic theme, and one cannot grow so very warm over it. It is so easy to win women over by statistically detailing the work among the immigrants, and prate about social service, washing the immigrants, taking them to the dentist, having the doctors remove tonsils and adenoids, and then Americanizing the aliens. Far be it from me to decry the beautiful work of social service, but I will insist that Social Service is not and can not be a substitute for religion. Yes, take care of the body, the health—yea, even of the mind of the poor immigrant; yea, have night schools so that these foreign children may be Americanized, but forget not that the character of the immigrant is, after all, the great important, dominant fact and necessity! Every man and woman in whom the hope of freedom glows has in him the very ingredient for patriotic devotion. Every persecuted Jew is by in-

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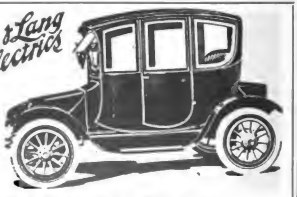
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stinct a lover of the American spirit from afar. He needs a knowledge of our laws, of our habits, of the English language, but all these do not drive home or burn deeply into the heart of the young generation the unequivocal commands, "Thou shalt not steal," "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not covet." The immigrant child does not need this religious education any more than his native born brother, but he must have religious training nevertheless. We may not be proud of it, but there are problems which immigration has brought to the surface whose solution lies below the surface. So far as I know, Religion is the one great force which can, if properly directed, go deeper than the surface, to the very heart and conscience and soul of man. The work of the present must be to religionize and ethicize our newcomers. It is not a cheap, an insignificant and thankless job. It cannot be trusted for several reasons to Christian missionaries. The conversion missionaries are awake, because the Jewish mothers are asleep. The call of the Jewish Sister must go out to the thousands of her brothers and sisters of the unsynagogued, be they rich or poor, be they native or foreign. Oh, what a colossal task! But it must not frighten us. It dare not crush us. We are not asked to complete the work, said the famous Rabbi Tarphon, but we cannot absolve ourselves from honestly attacking it.

We endeavor to deepen and enhance the work and function of the Jewish spirit by the publication of our Art calendars and by the ceremonial Jewish Art collections deposited in the Hebrew Union college, and we have been encouraged in this work. But we believe in striking at something more fundamental. The preparation of teachers and preachers is an elemental necessity. The Scholarship Fund is our earnest evidence of the interest we manifest in the preparation of worthy young men for the Jewish ministry. It was a fortunate suggestion to consecrate the memory of Dr. Isaac M. Wise by an annual appeal to the Sisterhoods for the creation of scholarships. The response from twelve Sisterhoods has been a joyous uprise.

The National Federation of Temple Sisterhoods is but a new name for Jewish and womanly enthusiasm; enthusiasm for Israel's faith and Israel's loyalty. It is an honest effort of the American Jewess to make good her pretensions, her privileges and her duty. It is borne one the wave of woman's emancipation, not from, but into, Religion, into Judaism, into the Synagog.

THE HASKALAH MOVEMENT IN RUSSIA

By Jacob S. Raisin.

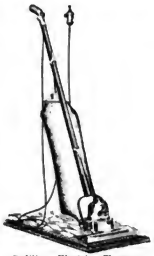
The Jewish Publication Society, Philadelphia, 1913.

Review by Harold Berman.

Much has been written on the perennially interesting, seemingly inexhaustible topic of the Haskalah movement, the modern Jewish renaissance in Russia and Galicia. Various writers, each representing a favorite school and expounding a favorite shibboleth, have essayed the task, approached it each from his favorite angle and developed his thesis with a varying degree of success. Some have intentionally confined their vision to certain phase of the movement, such as Schlouschz in his "Renaisance of the Hebrew Literature," and Pinnes in his "History of the Yiddish Literature," and their like. But the author of the work before us has set himself a far more ambitious plan. It is no less than a survey of the entire history of the enlightenment movement among the Russian Jews, comprising all its various manifestations and stages, its struggles and triumphs, its lights as well as its deep shadows. The result of his labor is a compact volume of some 300 pages, brimful of information, an orderly array of facts marshalled in masterly form to captivate the reader and hold his attention to the very end. To be exact, the volume is more noteworthy as an example of painstaking study of sources, of careful erudition and conscientious collation than for the originality of the thesis developed therein. Buffon said that "Comparison is the soul of observation." And the comparing of authorities, and the sifting of their remarks and theories seem to have been the author's special care. Hence, the living qualities of the book, its soul, which is evident on every one of its pages. The author sets out, seemingly, with the avowed purpose of contradicting the generally accepted opinion—grounded in error and ignorance of the people it would thus hastily condemn—of the Russian Jew and his innate inferiority to the Jew of other lands. That the former is, by instinct and inclination, an obscurantist, a hater of learning and enlightenment. In these pages the author, harking back to mediaeval days, and descending by graded steps to the present day, proves to the utter satisfaction of every unprejudiced reader, that the Russian Jew was ever the torch-bearer of secular learning—in fact the only cultural element for many generations in that benighted, semi-Asiatic and wholly-enigmatic land of the czars. And that was only as a result of the dread persecutions and slaughters, of both official and civic harrying which developed since the middle of the seventeenth century (beginning with the outrages of Chsmielmitzki's bands of outlaws) that he withdrew into his shell, caused him to surround himself with his Chinese wall of ritualism and become distrustful of the outside world and its interests, and to be content (?) to live his life in intellectual darkness. The story of the Jew's sufferings is here skillfully inter-

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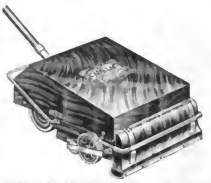
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woven with the brighter threads of his unceasing intellectual endeavors, helping the writer to make out a case for his favorite argument. The author cites many an authority to prove that the Jews, that "foreign elemcnt," as they are invariably termed in official communiques and by their traducers, are really the oldest of the settlers of the lands of the Czar, so long in fact that neither the memory of man, nor his written records, can trace the origin of that sentiment. "Whether the Jews of Russia were originally pagans from the shores of the Black and the Caspian Seas, converted to Judaism under the Chazars during the eighth century, or Palestinian exiles subjugated by their Slavonian conquerors and assimilated with them, it is indisputable that they inhabited what is known today as Russia long before the Varangian prince Rurik came, at the invitation of the Scythian and Sarmatian savages, to lay the foundation of the Muscovite empire" (P. 19). "In Feodosia there is a synagogue at least a thousand years old," while "the Greek inscription on a marble slab, dating back to 80-1, B. C. E., preserved at the Hermitage in St. Petersburg, makes it certain that they flourished in the Crimea before the destruction of the Temple" (Ibid.). But the author is in the habit, especially noticeable in this, the initial, chapter, of referring to Russia and Poland as a unity, which while true—and even that only in a political sense—at the present time after the consummation of the partition of Poland, is certainly far from true and greatly misleading when applied to past days, when the two, though both nations being of Slavic origin, formed two distinct nations, with differing ideals, religious worship and cultures and aspirations, and almost always at political and social odds with one another. The second chapter supplements the first by a consummate sketch of the development of the various communal institutions, showing as to how the brutalities and crudities of the "Kabal" came into being, not as an innately Jewish institution, but rather as an aftermath of the unprecedented persecutions and bloody massacres of the days of 1648-9, which so disorganized the communities, casting a pall of misery and blight over a hitherto calm and placid people. And "as always in national crises, the individual was sacrificed to the community and deprived of the few rights remaining to him." When the author comes to sketch the renaissance of the Hassidic cult (p. 65 and onward) he becomes seemingly caught in the snare of many others of the modern Jewish students, who invariably become entangled in the meshes of romantic ambiguities and enigmatic phrases, which so abound in the writings of the founders of the sect. Seeking to idealize it beyond its true merit, not unlike to that Platonic love displayed towards the Catholic church by the Romanticists of the early days of the nineteenth century, who were far from worshipping at its shrines and subscribing to its dogmas. It was quite the fashion amongst the Hebrew writers of a half century ago to lampoon the Hassidim and Hassidim to sneer at its fallacies and to satirize mercilessly both the stupid, misguided flocks of worshippers, as well as the miracle-working leaders to whom they imputed the possession of motives the most sordid and sinister. Now the pendulum has swung around quite the other way. Urged on by the "new psychology" and the universal penchant for the coat of whitewash—a sure and never failing sign of mental weakness and spiritual decadence!—it has become quite the fashion to extol Hassidism to the very heavens, to extol its virtues, its philosophies, its spiritual (of the bottled variety) and moral profoundities, and the like romantic piffle and idiological buncombe. And now and again an enthusiastic admirer would discover in the writings of the "Master of the Name," traces of Spinozism, Rousseanism, Voltairism and what not of philosophical profundities! The difference between the earlier writers' views and those of the latter days, is simply very much like what would be between the state of mind of the man who was treed by a ferocious bear, thirsting for his blood, who is certainly very little in the mood to admire the beast's beautiful tusks and powerful claws, and his comrade who dissects the same beast after it has been laid low by a trusty bullet, with its potentiality for evil removed forever, and who can thus study quite leisurely, the defunct parts of its former death-dealing anatomy. And would you expect the former individual to be overcome with poetic ecstacy at the sight of a beast strong enough and quite ready to feast upon him. And if you would insist upon admiring the beauty of Hassidism, go pray to Galicia, or to certain backwood portions of Russo-Poland, where you will behold it in all the magnificence of claw and tooth, all its potentialities for evil and darkness, there to pour out your panegyrics and fulsome praises. Following logically on Chapter II, where Hassidism is lauded to the very heavens, it follows quite logically that the period of enlightenment, and all the labors of its noble devotees, must be cast into the shade, if not to be corked with ridicule and aspersion. Hence, is it no surprise to read chapter IV ("Conflicts and Conquests"), where so much stress is laid upon the evil side of the enlightenment period, and the words of a few hysterical malcontents, men lacking in sound mental balance and acumen (Lillienblum, Berdickersky, etc.) are quoted and given a significance beyond their intrinsic merit. There are a few minor inaccuracies in the book, such as the mentioned grouping together of Russia and Poland in the days when they were not yet one, the bestowing of the name encyclopaedia upon the "Sepher Habrith," that superstition-honeycombed silly book, the loose rendition of Slavic proper nouns, the speaking of Smolenskie's magnum opus opinion, "the chaotic world" as an article, the seemingly sketchy study of Nicholas I, who was a most profound and complex character, the speaking o fthe "black hundreds" of the days of Chmielnitzki, when, as a matter of fact, Russia was not blessed with that institution until the reign of Nicholas II in the enlightened 20th century, and similar, trivial, inaccuracies, which, however, detract but little from the sterling value of the book.

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THE SPOKEN WORD

THE MODERN JEWISH PEW AND ITS CO-OPERATION WITH THE PULPIT.

By Dr. Abraham Simon, Washington, D. C.

Delivered at the Sixtieth Anniversary of Eutaw Place Temple, Baltimore, Md.

To the festivities of this sixtieth anniversary I bring you not only my personal greetings but also the fraternal felicitations of the Washington Hebrew Congregation. The growth of a congregation in our country is not an uninteresting or an isolated concern. American Israel rejoices in the advancing usefulness and stature of every one of her children.

Sixty years loom large in the records of a Synagog, but forty times sixty expresses the age of the Synagog. So accustomed have we grown to this insttiution as to fail to appreciate adequately its outstanding and indwelling historical and social significance. In season and out of season we have enumerated with some pardonable pride that Israel's contributions to the treasure-house of humanity included the ethical ideal of God, the Ten Commandments, the glory of Prophetism, the Sabbath, the Messianic dream, but seldom do we note that the great ever-living and ever-vitalizing enterprise, the Synagog, in which these aforementioned religious gifts find their soil, their atmosphere, their cultivation, their efflorensce and their fruitage is ours by right of birth and culture. Christianity took it over full fledged and matured, so that the history of the Church can be read in terms of an altered Synagog. Even more truly may it be said that the story and glory of Israel for the past twenty-five centuries can be viewed as a realization of the message and experience of the Synagog.

For four centuries the Temple and the Synagog existed side by side. The Temple was, after all, the expression of the priest's legislation. The Synagog had more affinity with the prophet's preachment. The former was more aristocratic; while the latter was born of the democratic spirit. The one degcnerated into the privilege of the few to whom the ritual of bloody sacrifice was necessarily paramount, while the masses preferring the simplicity of form, the inwardness of worship and the joy of education, crowded the latter. The Temple was one, although an imposing one; and it sank in ruins. But the Synagog multiplied itself by the hundreds as the wandering, elastic, homelike and religious expression of the Judaism of the past and the spirit of the age. The Synagogue gave a new dignity to the poorest man whose sacrifice was but a contrite heart.

When this People's Institute was born the Pew, so to speak, begot its Jewish birth and significance. What effect the people had upon the growth of the Synagog, upon the formation of the prayerbook, upon the relationship of the Synagog to the activities of life throughout the centuries, we shall never be able to tell. This at least we do know that the Synagog was the home of the Tora, the pillar of fire, the conservator of idealism, the inspirer of learning, the interpreter of Judaism, the common meeting-ground of all Israel. The Synagog, today, is Israel's greatest asset.

What are the factors of a Synagog? Are we not right in stating that the three essential elements of a congregation are the Pulpit, the Pew and the religious Purpose which inspires and unites them? If the religion of Israel justifies the existence of the Synagog, what relation should its Pulpit and Pew bear toward each other so as to be the most effective exponents of that religion?

The power and prestige of a strong preacher are scarcely questioned. His leadership comes to him by the divine right of merit rather than of office. He speaks with authority, not by authority. The laboratory, the press and the stage have not yet sung his requiem. The civic and social spirit of the Age is calling upon the minister, as the incarnate conscience of Religion, to voice the new message. Yet the success of the congregation lies not wholly in the reputation of its preacher. The inspirational power of the pulpit needs a pew to inspire. A monologue, a detached or a self-edifying pulpit has no synagogal justification. An eloquent pulpit is no guarantee of an efficient pew. In some congregations the pulpit is waiting for the pew to catch up; in others, the pew is waiting for the pulpit to wake up. Yet both are co-ordinate, necessary and complimentary factors: both are children of the same historic forces and traditions, and both are earnest for the conversion of religious ideals into character and conduct.

Who on the other hand, will gainsay the importance of the pew? When did an age demand so efficient a pew as it does today? All the forces of civic uplift, all the fine frenzy of social betterment, all the educational advance, all the healthy idealism at war with the materialism and the skepticism of the day are calling unto the Church and Synagog to rise equal to their great and stirring opportunity of leadership. The pew is thrice blessed, in that it receives, gives and transmutes enthusiasm into activity. Is the pew in Israel aroused to a true sense of its possible usefulness; is it ready to grow in stature in courage, in missionary zeal, in prophetic ardor? Is it prepared to move forward bravely and devotedly, and to say to the pulpit, "Give me work to do?"

The psychology of the pew has never been considered. There are certain unmistakable characteristics in the occupants of our pews which indicate the action of the present day civilization upon them. Those who make up the bulk of our membership are largely engaged in business. The business man is in a hurry. Every minute counts. He dictates his letters; they are to the point, without any flourishes and with becoming, though not excessive, courtesy. There is no personality in his dictation. He is accustomed to card and tabulate everything. He deals in matters which can be felt. He is sanely practical. Finely spun theories do not fascinate him. He puts a money-value on time, goods and work. Above all things, he asks that a man "deliver the goods." He demands a business man's lunch; why not a business man's religion? "Add a little hot water and serve." The day's work done or the week's work over, he craves mental relaxation. He calls for a worship that is up-to-date, timely, interesting, convenient. He asks the preacher to be a "live wire."

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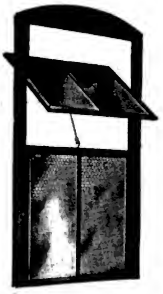
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Besides, be it noted with gratification, business and its methods have become more ethical. Men are not saying that business and morality are poles asunder, or that success is independent of the virtues of honesty, justice and sobriety. One notices as a rule, the fine idealism of these selfsame men who, during the week, are dealing in things material and materialistic. They support the great cause of social service and the large army of social workers. They are the backbone, or better still, the life-blood of religious institutions. Although at times the edge of their religiousness seems dull, and their indifference causes alarm and despair, yet a closer reading of their character does not justify the belief that they are irreligious or non-religious. Taking advantage of all educational opportunities, they are at home in those problems which form the themes of the pulpit. It can no longer be said that the pew is behind the pulpit in education. Am I not right in concluding that the pew, composed of men who do things, who know life, who are naturally religious and idealistic, ought to form a live and an efficient form of worship and of congregational activity? *Give me a forward-looking, forward-marching pew,* and *I will guarantee the spiritual future of Israel!*

Surely, the pew from the business man's view-point and training has no fault to find with Judaism itself. He would not exchange God the Father for God the Merchant. He would not touch one word of the Ten Commandments. The whole moral charge of Judaism clashes in no wise with his daily profession and practice. Nothing in Israel's religious passion or mission, heroism or martyrdom ought fail to stir his deepest emotions of approval and loyalty.

Doubtless, the answer will come that in some of the ceremonials of our Religion too great a sacrifice is demanded of Jewish business. And here, while the pulpit has the strongest sympathy with the pew because of some of the hardships which are necessitated, it still feels that a sacrifice of time and of money is more consistent with the growth and integrity of our Religion than a sacrifice of principle or self-respect. Here the pew ought to consult with the pulpit in a perfectly friendly and frank manner as to the best solution of the problem.

Often, however, the business man's complaint concerns rather the character of the service than any fundamentals of the faith. The pew is not calling for a new religion, but for a satisfaction of the old needs by new means. The business man wants an interesting form of worship, and in this respect I join him in his legitimate request. Our service in Reform congregations reminds me of that type of insurance which is called "non-participating." The man in the pew does not desire to be a mere auditor or a passive spectator, but a worshipper. He is growing tired of our solo-singing, solo-praying and solo-preaching. He desires to participate in the services and to have something more than four verses of responsive English to read. Sometimes he complains that the worship is not physically attractive nor mentally congenial. If the form of worship does not appeal wholly to the pew, is premeditated absence from the service the most ethical and manly method of indicating one's displeasure? Is it not more desirable to co-operate with the pulpit in a candid review of the situation and in an endeavor to meet the needs of worship in a dignified and a constructive manner? Here again, if the pew desires to be really and genuinely efficient, it should be a receptive, responsive, participating, co-operating and enthusiastic band of Jewish men and women who aim to live the life which Judaism inculcates.

Nothing which I have said ought to mislead you into the belief that the pew is purely a masculine institution. Only the crassest indifference will justify the woman in the pew displacing the man in the pew. Religious obligation knows no sex. A congregation wherein men and women not only display equal interest but also bear proportionate responsibility is, indeed, the most blessed.

One important peril remains to be noted. The contention that a congregation must be placed on a strictly business basis and be conducted on purely business principles runs the almost unavoidable danger of being wholly commercialized. It tends to make the Synagog unpopular. The pulpit, from its high plane, is often accused of being too free in its invitation to non-members, to the poor and to children whose parents are not identified with the institution. Requests that a less commercial policy be pursued on the holidays is not welcomely received by the managers of a congregation. Is not our entire pew-system but a compulsory division into social classes of the children of the same God? When the pulpit presses its idealistic claim the retort is inevitable. "Where would your salary come from?"

Let us not forget that the pew is expanding to include in its sweep not only the contributors to the treasury but also the hundreds of others, both Jew and non-Jew who come within the sympathetic hearing of the Pulpit's message. A liberal policy is in the long run the best business policy. The public and the pulpit ask you to go back in spirit to the old Synagog when it was the home of all the people and the center of all their life. I should *Synagog to the itching palm of a mere commercial adhate* to think that *we had to sacrifice the heart of the ministration.* Is it right to refuse to consult the Rabbi on this very important matter on the plea that he is not a good financier?

You must have gathered from all I have said that the relation between the pew and the pulpit is not one of envious mistrust of each other's functions or authority, but one of mutual and sympathetic co-operation as coworkers for Judaism. Yes, it is the great Jewish Purpose which, as an umbilical cord, binds the united Pew and Pulpit to the heart of Israel. The religion in the Jew is the power behind the pew. It is the religion in the Jew which is the power behind the pulpit. The Synagog as the concrete expression of that Purpose is worthy every man's work and sacrifice. The Jew is comprised to the perpetuation of his religious integrity, idealism. We have no greater institution for the promotion of Jewish ideals, habits of thought and lines of worthy conduct than the Synagog.

Do you, in the pew, realize that the Synagog is being put to a severe test? On all sides are its competitive distractions and venomous detractors. It is asked to enter into rivalry for patronage and loyalty with the stage, the lecture platform, social amusements and a militant church. You, the pew, are not only members of the Synagog, but also participants in the pleasure-giving institutions or social claims of the organizations around you. Can you be loyal to all in justice to yourself and to the Synagog? Yet, you ought to find an honorable place in your affections, in your sacrifice and in your loyalty for the greatest institution which has ever come out of the heart and genius of our people. The *Synagog ought to be institutionalized Prophecy.*

Upon the pew it depends whether the Synagog shall be a mere house of brick or a gilded mausoleum. Upon the pew rests the responsibility for permitting it to be a weak imitation of a lecture-hall or a rear-end platform of the moving train of social service. Shall the Synagog be swamped, or shall it drift, or shall it ride triumphantly on the waves of a modern business world, carrying its precious cargo to ports of safety and hope? Its answer depends not only upon your devotion to, and love for,

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our Religion, but upon your willing and practical co-operation with the captain in the pulpit, whose seasoned eye, ripe knowledge and unquestioned courage are at the helm. The Pew represents the potential and applied power in American Israel, and, directed by an intelligent and thought-provoking pulpit, becomes efficient, dynamic and constructive.

You of the Eutaw Place Temple have an honorable career of sixty years of Jewish service. This record must be but a vision of a larger sphere of practical and religious usefulness. You are parts of the new Pew. The Synagog clothes you with the many colored garment of spiritual power. American democracy gives you a golden opportunity wherein you may rise and draw along with you the institution of which you are proud. Your Pulpit congratulates you upon your career, hoping for a blessed, a courageous, and a responsive co-operation with him in the work and in the years to follow. Israel looks to you for continued loyalty. You dare not disappoint all these who wait on you. You dare not disappoint even yourselves!

KADESH-BARNEA—THE LOST OASIS OF THE SINAITIC PENINSULA.

Professor Camden M. Cobern, Ph.D., Allegheny College, Meadville, Pa., in the Homilitic Review.

When we started for Kahesh-barnea we knew that many scientific parties since Trumbull's day had attempted to reach this oasis hidden in the "waste howling wilderness" (Deut. 32:10) and had failed (e. g., E. L. Wilson, Century, July, 1888). So far as we now know only five parties in more than six centuries had ever reached the place and lived to report the fact.

We found that the ordinary methods of making up a caravan did not work easily. Every Bedouin was afraid to offend the savage Azazimeh, and it was well understood that no Arab guides could be procured. Finally through the agency of the Hamburg-American line at Jerusalem, I made up a party consisting of my former student, Rev. James Lane, an experienced Syrian dragoman, Joseph Nazzal, a cook or table waiter, and a dozen native town Arabs. Our camp equipage was of the simplest: a tent, blankets, canned goods, oranges—and insect powder! A few gaudy presents were added for the Bedouin and some chocolates for the Turkish officials on the border. As we intended to make a quick dash for the oasis, "like Peary did for the Pole," as one of our party humorously expressed it, we rode on Arab horses instead of camels, and although we often criticized their speed, this was doubtless one reason of our final success. We knew it would be impossible without such government assistance as we could not command to get permission even to look from a distance at this holy place of the Moslems, so that our only hope lay in swiftness of march; for according to Bedouin law it is not robbery or murder but merely justice to tax or kill one who enters this sovereign Moslem territory without a permit.

'Ain Kadis lies only five days' journey south of Jerusalem, but by the time we had finished one day and reached Hebron—near which are the wonderful vineyards of Eshcol still bearing their huge clusters of grapes—we had already entered a section of country where the population was so fanatical that when we politely saluted a traveler with the customary "Peace!" he would reply with the suggestive and biting phrase: "Peace to believers!" Our next night's halt brought us to Bir es-Saba (Beer-sheba) on the edge of the Sinaitic desert, a village whose chief trade is in the trinkets and charms against the evil eye which appeal to the wild Bedouin. The most interesting sights here were the seven old wells, one of which Abraham certainly digged (Gen. 21:28-32), the ancient watering troughs near them, and the ruins of ancient Beersheba which have never yet been more than superficially excavated.

The two and a half days' journey south from this point lay most of it through the trackless desert. We found at several points extensive pre-Roman ruins. At Er-Ruhebe we had a mutiny in which our servants and the two soldiers whom we had as escort were all involved and which it took severe measures to check. One day we traveled until late at night without discovering any water by which to camp and when finally we reached a well we found its only opening plugged by an enormous rock, evidently to guard against its use by just such men as ourselves. (Cf. Gen. 29:10; Ex. 2:17.) It took hours to break a hole so that we could get a drink after the longest day of travel our Arabs had ever endured. After passing the frontier forts of Turkey and of Egypt, where a governor and some ten soldiers in each case guard the mountain barrier which separates these two powers, just as doubtless frontier forts guarded the edge of the Edomite country in the days of the Exodus, we plunged into the final and most dangerous part of the adventure.

The soldiers could not accompany us, the native Arabs would not. We were forced to depend upon our general knowledge of direction and such chance scraps of information as we could get concerning the now seemingly mythical 'Ain Kadis. The heat became the most intense I have ever felt. There was not even a shrub or mound under which one could put his head in the middle of the day. The water-skins grew so hot as to be uncomfortable to touch. The steaming water that always smelt and tasted of goat failed to satisfy. Of any desert water it may be said, "You can swallow it if you chew it well," but it is hard even to chew water full of goat hairs and other live things, smaller and worse. Our heads became dizzy and our conversation ceased. I for one could think of nothing but ice cream and cold lemonade.

The worst came when Mr. Lane, the dragoman, and myself, who were on swifter animals than the rest in order to make side excursions, got separated from the main caravan, having completely lost our bearings with

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no idea of the direction in which we might find our men and provisions. The desert is a big place to be lost in. One recent traveler, through this same Sinaitic desert, has just reported that in one short journey he came upon two entire caravans lying dead upon the sands. The tongues protruding from tortured mouths proved that they had died of thirst, though as he found later they were within a few miles of water. The monotony of the desert is such that once lost it is almost impossible for the traveler to recover his route, and if he misses it by a hair's breadth he misses the well, which to miss is certain death. In our case there was another danger, which for the time being was even more pressing, for we were in an enemies' country. I never saw a man more thoroughly frightened than the dragoman. He could only repeat over and over "The Azazimeh! the Azazimeh! we shall be robbed and murdered!" After nearly killing our horses with furious riding, we at last came upon a member of the caravan who had been sent out to see what had become of "Howadji."

I think it was the same night that a little leopard no larger than a kitten strayed into the camp. Our Arab servants looked at it curiously, but presently carried it off in the direction from which it had come, fearing if we kept it as a guest we might also receive the visiting cards of the other members of the family before morning. This was almost the only wild creature that we saw excepting several gazels, many scorpions, and some vipers, one of the latter coming altogether too close in its attempt to perform a surgical operation on my horse's ankle.

Crossing the great plain of Kadesh, which is some three hours long by two wide, adjoining the sacred oasis, we saw many indications of what seemed ancient boundary walls suggesting that at some period this plain must have been used for agricultural purposes. Even the Bedouin do a little farming, raising small crops of barley occasionally, but all travelers crossing the Sinaitic desert have been struck by the many signs of a skill and patience in the construction of now ruined walls and buildings and of dams across the wadis to confine and utilize the water supply and of grain magazines and artificial terraces on the hills fitting them for agricultural purposes which can hardly be referred to the present population. It is, of course, possible that the boundary walls may be modern; yet it is hardly reasonable to suppose that the Azazimeh, the most barbarous of all the tribes, who do not even possess decent tents, should make such difficult provision for the division and permanent ownership of this plain of Kadesh for agricultural purposes. The modern Bedouin destroy but seldom construct. They would not and could not make or use some of the more complicated constructions which have been found in their country. Any contrivances to utilize the springs for agricultural purposes would necessarily be ancient, since no Bedouin anywhere would think of farming by artificial irrigation.

About two hours from our goal we passed a very large Bedouin camp, but fortunately the men were absent, probably on a marauding expedition, as they have no other business, and so we went on unquestioned. About an hour later we came upon some camels and goats grazing upon the dry shrubs in charge of an old Bedouin and a young boy.

Suddenly, without any warning of its proximity whatever, as we came near the range of mountains that for some hours had fronted us, we swept around a foot hill and there before us lay the object of our search. It was concealed behind the protecting hills and seemed to me to be somewhat sunken in the earth; at any rate, a traveler can come within five minutes of this hidden miracle without even suspecting its presence. The valley is no larger than an ordinary country garden in New England or the Middle West, yet it is such a garden as no Arab of the Sinaitic Peninsula ever saw elsewhere.

The first thing that draws the eye on entering the valley is the prominent rock or bare cliff called in the Bible "Meribah," from the base of which the famous stream still flows which according to Hebrew tradition first began its course over three thousand years ago at the command of Moses. There are really three springs with ten other places from which water bubbles out of the earth, though the latter probably all center in the head springs. What separates this from almost every other water supply in the Sinaitic Peninsula and makes it seem to the Arabs a magical or divine creation is that these are living fountains, not wells. They are near the surface and are of perpetual strength. If properly cared for the stream was sufficient to supply a small army with drink; our horses could wade in the stream up to their knees. In the ancient times when the Egyptians, among whom the Hebrew captain was trained, were accustomed to the mightiest engineering feats, it would have been an easy matter to utilize these springs with 'Ain el-Kudeirat and other near-by wells so that quite a satisfactory supply from a nomad's point of view would have been available for the commissariat department, providing the modern computation of the number of the Israelites be accepted. The present output is far more copious than that at the Wady Gharandal (Elim) and though the supply at Wadi Feiran is much larger, the quality is not comparable to this. Indeed I doubt if anywhere on the earth better water can be found. It is as good as that from any country spring in Pennsylvania or Ohio.

The two most prominent springs were six feet deep and stoned up from the bottom with time-worn rocks, but the one nearest the cliff was dry. The suggestion was forced upon me on the spot that this upper dry spring, which even yet sometimes contains water as was proved by Professor Robinson, was the original fountain the drying up of which caused the assembled hosts to become crazed with thirst and cry out against Moses and Jehovah. In that case these other two springs would have been brought to light when Moses struck the rock "twice" (Ex. 17:1-7; Num. 20:7-13). At any rate there can be no doubt, this being Kadesh-barnea, as Bible scholars generally concede (e. g., Hastings, Bible Dictionary, and Encyclopaedia Biblica, article "Kadesh"; Maspero, History, V. 279; Biblical World, xvii, and Apr., 1913), that one of these is the "En-Mishpat," "spring of judgment" (Gen. 14:7), by the side of which Moses administered justice.

I sat alone at noon under the shade of the two figtrees which my Arab said no man had ever planted, and while the Syrian dragoman slept I looked about me and dreamed of the great events which had transpired here in the mystic, mighty past. And as I sat there I may have fallen asleep, for it seemed that the ghosts of the centuries rose up about me. I smelt oriental incense and saw blood sacrifices and heard weird chants and beheld passing over the sands a strange procession of priests in white robes and brave warriors with sharp weapons, and Arab sheiks riding on prancing chargers and lazy camels, and the ark of God was in the midst and Moses and Aaron doing great acts and speaking great words, for which the people may have cared little then, but which the world has never been able to forget. I heard the sound of Miriam's timbrel, and later the wailings of the congregation as they carried this first sweet singer of Israel to her tomb. I saw the new ritual of worship established and the daily drill by the "captains of hundreds and of fifties," and I heard the

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groaning of camels and the shrill whistle of goat-herds and the confusion and babel of the camp, when at last after long hard years of waiting the order was given to once more take up the march toward the longed-for "land of milk and honey" (Num. 20:14-24). And just then I awoke and the tumult was a dream and all about me was the silence of peace; yet what I saw was even more wonderful than what I had dreamed.

The oasis is like a fairy-land. The sight of waving grass and gurgling water and the odor of flowers and hum of bees and flutter of birds seem impossible in this desolation. Yonder is a jagged chasm torn in the earth which may have been rift when Korah and his band were swallowed up as by the explosion of some subterranean mine (Num. 16). Probably within sight of this spot an Israelite was once sentenced to death for secretly gathering up a few sticks on the Sabbath day (Num. 15:32). That savage sentence takes on a new meaning here. Little wood can be seen now and little could be found then. A single stick must often have been worth more than a wedge of gold. The act was not only Sabbath desecration but was opposed to the general principles of democracy and fair play which lay at the very root of the new Hebrew legislation.

Somewhere yonder among those mountains that border the plain Miriam was buried; it may have been yonder to the north in the "mountain of the Amorites" on that peak of limestone now shining almost like pure marble, or it may have been on that other more majestic mountain, half a day's travel to the southwest, which from here looks almost startlingly like the funeral monuments (mastabas) erected by the primitive Egyptians above the sarcophagi of their most honored princesses.

It is no dream but a certainty that under the shadow of these hills mighty acts were performed and mighty words spoken that the world can never forget. This was the first place on the earth where the law of Moses was practically carried into effect. Here the new moral code including the Ten Commandments—which code now lies at the basis of the common law of all civilized lands—was for the first time administered, while on the plain surrounding these sacred springs even the agricultural laws could at least in part have been put into operation.

It filled me with awe to sit in this garden of God in the midst of the blistering desert and remember that this was the very spot mentioned in the Bible as the final rendezvous of all the tribes when the order came at last to advance and attack the country which some forty years before had beaten them back. When one considers the hubbub connected with the starting of an ordinary caravan, what calls and shouts must have echoed among these hills at this most famous migration in all history began!

Leaving Kadesh-barnea we found the Bedouin gathering at the mouth of the valley, probably having been warned of our intrusion by the Arabs who had come to the oasis for water; but they had not as yet arrived in sufficient numbers to prevent our departure. That no Arabs were living in the oasis is not surprizing. They never camp even by the side of a well; they prefer privacy, and their camels would not eat green grass, having always been accustomed to the yellow desert shrubs.

We hurried back to Palestine going as we had come through the only pass in the mountain barrier near Kadesh. It was through this pass that the spies necessarily went on their way to Hebron, and it seems reasonable—since there is no evidence that modern Idumea extended farther west than its ancient predecessor (Trumbull, Kadesh-barnea, p. 104; Bible Dictionary, article "Edom")—that it was through this break in the mountains that the Israelites hoped to reach the Holy Land

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when they sent the embassy to the king of Edom asking for the privilege of passing through this territory. He refused and they did not attempt to storm the entrance; for, as we found, this pass is so narrow that it would have taken but a handful of Edomites to defend it against the whole Hebrew army, tho each Israelite had been as redoubtable as Caleb himself.

The only adventure on our return journey worthy of record took place between two and three o'clock one morning after we had left the wild Azazimeh country and were a day's journey northwest from Beersheba. We were camped close to a well near to the place from which Colonel Conder was once forced to fly because of a fight between the Arabs of two different districts in which seven hundred men were killed and wounded. We were sleeping the sleep of exhaustion, when thus early in the morning we were awakened by rifle shots and the whiz of bullets over our heads. As we fell hurriedly out of the tent we saw bonfires on the hills and large bodies of Arabs coming toward us from several directions. It turned out that they were not wasting all this martial preparation upon our little party but were gathering at this point in order to make an early attack the next morning on a neighboring village. The songs and war dances of that night will live in our memories forever. Fortunately they were so engrossed with the larger booty that they left raiding our tents until they should return in triumph the next day. Whether they were successful in their battle we never learned. Without waiting for breakfast we fled in the opposite direction as soon as the war party started at dawn toward their expected prey.

As a result of our expedition we obtained a number of inscriptions at Bir es-Saba, found an ancient Phoenician tomb at Beit Jibrin, and proved that even after four years of drouth the two springs at 'Ain Kadis still threw out an abundance of water. Perhaps, however, the most important result was the connection which we were able to trace between the oasis of Kadesh-barnea and the celebrated hieroglyphic text given below, in which the Israelites are mentioned for the first time in literature.

This famous inscription is on a stele of black granite over ten feet high and five feet wide which Merenptah, the traditional Pharaoh of the exodus, stole from Amenhotep III. and on the back of which this royal thief inscribed a long poem celebrating his victory over the Libyans and adding supplementally an account of his later campaign in Palestine.

The brief passage which speaks of Palestine reads as follows:

"Devastated is Tehanu (Libya); Kheta (Hittite land) is quieted; the Kanaan is seized with every evil, led away is Askelon, taken is Gezer, Ynuamam is brought to naught, the people of Israel is laid waste—their crops are not, Kharu (Palestine) has become as a widow by Egypt" (Petrie, History of Egypt, iii. 114).

This inscription must be dated somewhere between the fifth and nineteenth year of the reign of Merenpath (1229-1214 B. C.). The pjuzzle of the text has been great; for if Merenptah were the Pharaoh of the exodus —as was the very general decision of scholars up to the time when this text was found—then all the original documents of the exodus narrative agree in affirming that, at any date at which this text could have been written, Israel had not yet reached Palestine but was sojourning in the desert of Sinai. Almost without exception scholars have taken it for granted that the newly found inscription locates Israel in Palestine. Because of this misapprehension Professor Petrie and others believe that it refers to some section of this people which had reached the Holy Land earlier than those whose fortunes are narrated in the Bible. Many Egyptologists, largely because of this text, seem now inclined to revise their earlier judgment and place the exodus in some reign before Merenpath (cf., eg., Journal of Biblical Literature, xxxii. 35-37).

The writer believes that this puzzle may now be solved. It is perfectly evident that the short description of the Palestine campaign is really a postscript to the more important Libyan campaigns which had previously been cut into several monuments (e. g., the Cairo column and the Athribis stele) without this later addition (see Brensted, Ancient Records, iii. 592-601). It seems equally plain that the mention of Israel may be regarded as a postscript to the Palestine campaign (Paton, in Journal of Biblical Literature, 1913, pp. 39-43). It is the final word of the entire inscription excepting one line of general reference and another line or two of eulogy to the king. The order of the campaign is also significant, Askelon being the first town definitely mentioned as captured by Merenpath, after which comes Gezer



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farther to the east and north, then Ynuamam, a town probably in North Palestine, and finally as the last detailed item of the campaign before the army returned to Egypt Israel is named, though not as a captive whose city had been stormed, nor as a nation possessing a settled territory, but merely as a people possessing crops. The omission of the sign for country, which is joined both to the Libyans and Hittites, has long been recognized as significant (Sayce, Academy).

Finally it ought to be remembered that the ancient roads leading from Palestine to Egypt were, because of the mountains and wells, inevitably similar to those followed now. The war party of Merenpath in going back to Egypt would necessarily have followed either the coast road past Askelon or the more central road through the grand pass, some five hours north of Kadesh-barnea, through which our own party returned to Palestine. If the Egyptian soldiers came down the latter road they would have been compelled to pass through the "crops" of the Israelites, since, as we found, that road runs through the Plain of Kadesh, which as we have seen above still shows signs of ancient cultivation and is only two and a half hours distant from the fountains of Kadesh-barnea.

To those who have seen the hiding places in the hills adjoining 'Ain Kadis there is a peculiar significance in the fact that the royal poet laureate does not declare that Israel was captured, as were the inhabitants of Askelon and Gezer, but that they were merely devastated or ravaged by the destruction of their crops.*

Thus may we see an exact and striking correspondence between the Bible history and the contemporary Egyptian text—a text written before any part of the Hebrew Bible was in existence in its present form.

*Naville and a few other Egyptologists interpret "seed" in the sense of "posterity," but the consensus of opinion follows Maspero, Krall, Spiegelberg, etc., in understanding this term as translated above.

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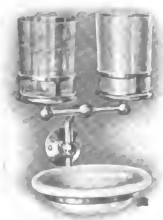
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CO-OPERATION AND DEMOCRACY.

By Nannie A. (Mrs. Ignace J.) Reis.

Co-operation and Democracy are the two concepts by which the competency of organized modern womanhood are most succinctly expressed. The individual club voices this potentiality of dual import for every single member; firstly the possibility of greater efficiency by linking strength of whatever nature it may be with other power of equal or complementary value, a process generally understood by co-operation, and, secondly, the equalization or levelling of unnatural distinctions and discriminations, the neutralizing and blending of various types into a homogeneous whole best designated as democracy. And what the club does for the individual member, the Federation or League or Conference does for each Club.

To illustrate with a few concrete statements: One Dollar, no matter how judiciously spent, has a limited capacity; so has any sum of dollars, of course, yet is the increase of usefulness not only to be computed by the multiplication table, but in compound fashion to be applied to better quality of good done as well as larger quantity of help extended; therefore, is it advisable to contribute as dues or otherwise the money to be devoted to public welfare purposes—hence our organizations. Where but little, if anything, could by one be supplied as help to the sick, the needy, or the derelict of society, wonders have been accomplished by the aggregation of unified association.

What is true of money is no less significant of thought, of effort, of time and of energy and, trite as it may be, we cannot forego reference to the fable most overworked a quarter of a century ago when organization was in the most violent stage of propagation, the one in which Aesop tells about a father imparting his lesson of co-operation to his sons by means of a bundle of twigs. This fable tells of one of the eternal verities, and nothing else we know can support our contention more strongly, that the Conference of Jewish Women's Organizations not only fulfills a desirable function in our city but fills a place which the community can never again afford to have vacant.

In the five years of its existence the Conference of Jewish Women's Organizations has attracted to its banner a half a hundred women's clubs, including every important association of Jewesses in Chicago. Since we reported of it in these columns a year ago it has grown from forty-three to forty-nine clubs, representing a membership estimated conservatively to be in the neighborhood of twelve thousand women. As a natural consequence of its numerical strength the word of the Conference is being heeded and responded to in high and low places and the prospects in this direction are limitless. Also there is a constant stream of requests to have the delegates listen to appeals of propagandists of all sorts and kind, and it will require more and more a fine sense of discrimination on the part of the officers which of these requests come legitimately within the line of those things that may or should reach the attention of the Jewish club woman.

In addition to this, while each club distinctly should and always will preserve its own identity of work and method, of aims and of plans, the sum of experience here brought together is bound to reflect and react on each constituent club, and furthermore, where direct or emergency representation of Jewish womanhood of Chicago might be required the Conference will furnish an immediate medium. So much for Co-operation.

The spirit of democracy is the other element attained by such arrangements as the Conference and is concomitant with co-operation. Here we are reminded of a ditty much in vogue of late entitled: "If I knew you and you knew me...." the somewhat sentimental, half lyric, half didactic phraseology of which sounds platitudinal, yet strikes the key-note of democracy.

In the Conference we have the ultra fashionable club with cultural, esthetically high ambitions, lately given to activity along civic lines as all really modern, socially exquisite women the world over are doing; and we have the more grimly purposed society of working girls intent upon a purely charitable object for the benefit of unfortunates whose ranks may at any time be swelled by some one from their own number. The fraternal organization with restrictive membership and an even more restrictive limit of communication yet has a message to bring and a measure of inspiration to receive, as have the clubs who organized originally for merely adjunctive congregational labors, but who have realized that such auxiliary work is inclusive rather than exclusive of communal duties outside the temple walls.

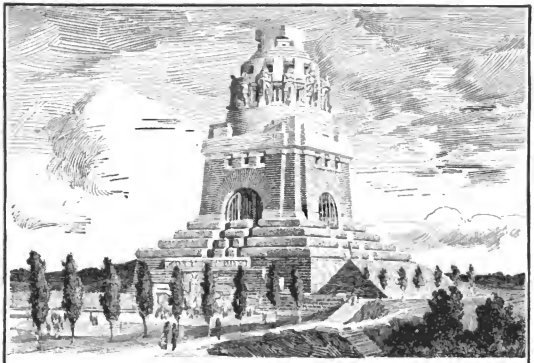
So through the roaster of the federation named the Conference many contrasts can be cited, yet must we go on record that never have these contrasts been felt except as an instructive, incentive force of mutual respect and reciprocal instruction. It almost seems superfluous to add that all work has been harmonious, since all the clubs, be the members numerous or few, or more or less wealth or learned, are composed of gentlewomen whose conduct at meetings puts to shame all the ugly prejudicial charges of certain social disabilities frequently raised against the Jewess.

As presiding officer of this Conference for the last two years it was ever a privilege to conduct the meetings or to visit those of any of the constituent bodies; to have been a guest at many of the entertainments and pleasurable affairs on the calendars of the clubs was a rare recompense for time and labor given, so delightful were these occasions per se and in spirit. And everywhere was found a growing sense of democracy and sisterliness.

The year closing, then, spelled success for the Conference of Jewish Women's Organizations and in this presaged an ever widening field of centripetal contact. Mrs. Benjamin Davis has been elected as the succeeding President for the next two years.

The inaugurating of a system of Reading to the Blind of the city, and the demonstration of need for vocational assistance to the sightless; the spreading of scholarship work and vocational guidance to Jewish boys and girls; distributions of books to institutions gathered from individuals; active endorsement of the censorship of films; insistence of preservation of non-political character of civic work done by Jewish clubs; urging to replacement of floral offerings at funerals by contributions to charity

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funds; and many resolutions emphasizing public needs such as comfort stations, women assistants to the janitors of our schools, new jails, etc., and public policies, such as abolishment of the caricatured Jew or the exclusion of the literate test in our immigration conditions and many more comprise the list of items for which the Conference this year assumed responsibility.

At the same time it continued to assist the clubs in the avoidance of duplications of dates or efforts and in its entirety can well be called, as it indeed has been called: The Mediator between the organizations within the Conference and the Ambassador of the clubs to the world without. Altogether it has continued to illustrate its motto: "In union there is strength."

NEW YORK LETTER

By Our Own Correspondent.

New York, April 27th.

At the seventh anniversary exercises of the Free Synagogue at Carnegie Hall yesterday morning, Vice-President Abram I. Elkus presided and the first speaker was Mayor John Purroy Mitchel. Mr. Mitchel considered the Jew in the public life of the city, and referred to the brilliant idealism which he brought to this service. He said he had availed himself of the help of prominent Jewish social workers in endeavoring to make his administration a success. Dr. S. S. Goldwater, Health Commissioner of New York, favored the hearty cooperation of all religious bodies for social service, while Dr. Henry Berkowitz of Philadelphia, representing the Jewish ministry, offered the same message. He thought that the church and the synagogue must unite in service to all the world. Finally, Dr. Stephen S. Wise spoke on the present Mexican situation, extolling the work of President Wilson in this connection, and declaring on excellent authority, twelve hours ahead of the country, that war would be avoided. On his suggestion the congregation telegraphed a message of loyal support and of earnest hopes for eventual peace to the President.

The fifth assembly of the Eastern Council of Reform Rabbis was opened yesterday at Temple Emanu-El. Dr. Maurice H. Harris, the president, read his message in which he referred at length to the problems with which the organization is now dealing. He mentioned the subjects of Jewish criminality and of spiritual work among Jewish university men. Dr. Stephen S. Wise presented the claims of Reform Judaism and declared in favor of the establishment of an organ by the council to express and foster its views. Hon. Oscar S. Straus spoke on the "Jewish Contributions to American Ideals." In this he traced the origin of the Republican form of government of this country back to the ancient Hebrew commonwealth and discussed the work of American Jews in governmental affairs. The council continued its sessions all through today, with interesting reports, papers and discussions. This evening it devoted its attention to the work of the Jewish Religious School Union of New York. A midday luncheon was tendered the participants by Adolph Lewisohn, founder of the lectureship bearing his name.

Yesterday afternoon Temple Beth Emeth, in the Flatbush section of Brooklyn, was dedicated. The edifice cost $40,000 to erect. The chief speaker at the ceremonies was Dr. Stephen S. Wise.

On Saturday evening and all day yesterday the "Kehillah" held its fifth annual convention. The customary reports were presented and considered. Dr. J. Leon Magnes, the chairman, dealt at length with the problems of Jewish education in this city, the most vital of the questions affecting the local community. The board of rabbis of the "Kehillah" was made an independent adjunct of the parent organization, and the subject of rabbinical divorce referred to them. A bureau of social and philanthropic research was authorized; its purpose will be to standardize Jewish charitable relief in New York. The bureau will be run at an annual cost of $20,000, but will control the expenditure of some $3,000,000, and new communal institutions will have to obtain the sanction of this bureau to secure their funds from its supporters.

Yesterday afternoon the cornerstone of the new building of the Young Women's Hebrew Association was dedicated. The shell of the new edifice is already erected and the exercises of the afternoon resulted in procuring a substantial addition to the building fund of the organization. Among the speakers at this function were Jacob H. Schiff, Borough President Marcus M. Marks, representing the municipality, Louis Marshall, and Miss Grace H. Dodge.

At the same time the cornerstone of the new Israel Orphan Asylum on Second street, in the heart of the lower East Side, was laid and a substantial sum of money for the purposes of the institution collected. Municipal Court Justice Gustave Hartman, president of the asylum, and Ex-Governor William Sulzer were the principal speakers. At the "Kehillah" convention this institution was referred to in the course of the discussion on the establishment of new communal enterprises without the sanction of the communal officials. The asylum will be completed in the autumn and will provide accommodations for 500 children.

The United Hebrew Trades will have their usual May Day parade this week and announce that 150,000 of their members will be in the line as a protest against any war with Mexico.

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Beer and Temperance

"Temperance" in its original and true significance does not mean total abstinence. It means "temperance" or that which is not intemperate. The total abstainer who avoids all occasions where drinking is indulged in is really intemperate, and the total abstinence advocate is working for the cause of one kind of intemperance. Real true temperance would sanction the temperate or moderate use of alcohol. The real temperance man may drink in moderation or not drink at all, but he does not denounce moderate drinking in others.

Advocacy of universal total abstinence is one extreme and inebriety another. Disciples of the one are slaves to restriction and inebriates are slaves to indulgence. Both classes are intemperate. Both are extremists. One suffers as greatly as the other from being denied the freedom and pleasure of temperance. Neither can know the joys of moderate indulgence.

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The Judaeans will hold a literary meeting within the next fortnight at which "Some recent plays of Jewish interest" will be considered. These dramas are to be discussed: Glass's "Potash and Perlmutter," Arthur Schnitzler's "Professor Bernhardi," Dymov's "The Eternal Wanderer" and Michael Morton and Abraham Schomer's "The Yellow Ticket."

Sir Moses Ezekiel, the American sculptor who lives in Rome, arrived in this city yesterday from abroad. He will remain here several months visiting his old friends and places of residence.

The Misses Alice and Irene Lewisohn, who are deeply interested in neighborhood theatricals among the children of the East Side, are planning to erect a theatre, to be known as Neighborhood Hall, for this purpose. It will be located in the heart of the East Side.

Out of an estate of only $1,000 the late Emanuel Dreyfus bequeathed $200 to two prominent local communal institutions. No less than the sum of $11,500 out of his fortune of $100,000 was given to various Jewish charities of this city by the late Emil Levy, according to his will filed for probate here last week.

The moving picture reproduction of the work of the Brooklyn Federation of Jewish Charities is now being exhibited in the Bronx.

"Occasional."

MERCHAVIA—A JEWISH CO-OPERATIVE SETTLEMENT.

Dr. Franz Oppenheimer.

Part 1.

The Settlement in Principle.

There were two main questions that seemed to me to require a satisfactory answer before we could expect a successful undertaking in Palestine:

First: Is the land technically suitable for intensive, modern cultivation?

Secondly: Is the Jewish laborer, as he is now found in Palestine, physically and above all, intellectually suitable for a co-operative farm?

I think I can answer both of these questions in the absolute affirmative.

1.—The Question of Agricultural Method.

Agricultural science in Palestine fluctuates between two possible extremes. Fruit culture, as it prevails in most parts of Judaea, is being fostered by a maximum of capital and, to a certain extent, of labor. In the orange-groves, for example, 10,000 to 12,000 francs are invested on an average per hectare; the product is a highly-bred fruit, which, partly because of its early crops, partly because of its unusually fine taste, occupies the premior position in the international orange-market and attains the highest prices. Despite the heavy cost of irrigation and working and the high rate of interest and amortization, orchards, according to the opinion of all experts whom I have consulted, produce, when the prices are middling, a profit of between 12 to 15 per cent.

On the other hand, agriculture, as it prevails in the Jewish colonies of Galilee, occupies almost the lowest stage of intensity of capital and labor as well as of modern science. The Galilean peasants have, in relation to the considerable size of their estate (25-35 hectares on the average), a very slight capital in money, implements and teams, and their methods leave very much to be desired. The Galilean peasant is not even a real peasant, let alone a modern farmer. His technical methods hardly differ from those of the Arab, apart from the use of a few slightly better European farming implements. Above all, he has not yet understood that the main importance of every cottage-farm must be based upon cattle-rearing, as in the breeding of animals of all kinds, horses, oxen, poultry, the big farm cannot compete with the cottage farm, because the care and affection required in the work cannot be obtained from day-laborers.

Hence the Palestinian cottage-farm must be based more upon cattle-rearing, and particularly because the exhausted soil only needs manuring to produce comparatively large crops all the same cost otherwise. The wide-spread belief that the Jews cannot engage in cattle-rearing must be refuted by successful activity. If I may be permitted a jest that I made in one of my lectures in Palestine; it is perhaps true that the anti-Semites are oxen, but it seems incredible that the ox is anti-Semitic. The cattle-raising of the German peasants in the Palestinian colonies proves that the land is thoroughly suitable for this: in the year 1909, 170,000 litres of milk from 120 cows were delivered into the dairy at Sarona, so that, after taking into account the heavy domestic consumption, we may reckon a milk-yield of 1,400 to 1,500 litres per cow. The best shed of eight cows produced 1,098 litres per cow. These are results that can be considered as the basis of a respectable profit, as they are produced not by farms exclusively devoted to milking, but by the common dairy-farms of peasants who rear their calves themselves.

To conduct dairy farming with success one requires first, sufficient fodder, and secondly, adequate prices for the milk products or the cattle bred. As regards the fodder question, which is advanced by those who know the land as the weightiest argument against a rational system of cattle-raising, a closer consideration at once shows that there is little reason for fear on this ground. True, the land between the spring and autumn rains is dry steppe and produces no fodder. But in comparison with the North, it simply means a transference of the unfruitful period of the year from winter to summer. In Germany, too, the soil does not yield any fodder for many months. On the whole, it would be necessary to supply the stables in Palestine with fodder from the granaries a few weeks less than in Germany.

As regards the prices, it is clear that the production of fresh milk has a quantitative limit in the demand of the few thinly populated towns. If the immigration of urban settlers does not greatly increase, the milk-market of Haifa could be completely upset by the addition of a few hundred cows. But these are considerations that are at present of no weight. The milk-prices are at present very high and promise a good profit. The milk price in Haifa hardly ever falls below 30 centimes per litre, and in the dry months it amounts to 50 or 60 centimes. As our farmers, with a much higher cost for the dear land, the larger buildings, the much higher wages, etc., still obtain at a price of 13 centimes per litre from the stables an adequate profit, a high profit can certainly be reckoned upon with such high market-prices for the first milk-producing concern in Palestine if the farm lies as near to the market as Merchavia.

Should the colonization further expand, one will not have to reckon with such high prices, nor will one need to do so

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Then, instead of milk, one will have to prepare milk-products, butter and cheese, for which there is an endless demand in Egypt. To-day the more well-to-do families, to a large extent, buy Milan butter in sterilized boxes at very high prices, and it will be possible to compete with this.

The soil has been systematically plundered for centuries. The Arab does not manure on principle, not because of indolence or ignorance, but as a logical consequence of the pernicious system of land-ownership that prevails here. The village landmark is divided anew every two years among those who are entitled to it; naturally, nobody manures a plot upon which next year probably not he but somebody else—perhaps his enemy—will reap. Instead of this the manure is partly burned as a substitute for firewood that is so scarce in this country, and is partly heaped up into regular mountains. According to the state of the fields and the statements of experts the Arab average of corn-produce must amount to 800 to 900 kilograms per hectare; a yield that corresponds to small German cottage-culture, but in which, thanks to a comparatively good number of cattle, the soil receives tolerable quantities of dung. But where sufficient manure is applied the fields produce the Arabic yield many times over. For example, in Kinereth there is a barely-field, a part of which Mr. Beerman had manured with as much dung as he had at his disposal. The dividing-line seemed to have been drawn by a measure, and we estimated that the corn-produce of the manured portion would be at least two and a half times as much, probably above three times as much as that of the unmanured portion.

How far it will be possible to substitute artificial manure for stable-dung remains to be seen. In any case one can say, as the result of experiments, that the soil is capable of working up the manure-stuffs. This will form one of the most important tasks for the Experiment Station to solve, and we can already hope that the productivity of field-farming will be considerably increased from this quarter. In short, and in this all experts are agreed, a considerable intensification and modernization of agriculture is just as possible in Palestine as anywhere else.

2.—The Labor Question.

The labor question may be divided into two parts: Is the Jewish laborer adapted for agriculture, and is he intellectually adapted for a co-operative enterprise?

As regards the physical capacity, there can be not doubt that the requisite stock of suitable laborers not only for one experiment but for a great number of experiments is already available in Palestine, and a fresh supply can be drawn from the native lands of the Palestinian settlers for further requirements. I have seen the young people engaged in the hardest kind of agricultural labor, hoeing with the heavy planting-hoe, an implement that requires the greatest physical strength and endurance, and I have not noticed the least sign of physical strain or exhaustion. I have seen the laborers of Kinereth bathing in the Sea of Tiberias, observed with what strength and dexterity they wheeled their horses about, in the water, and admired with genuine pride their magnificent figures, living statues of perfect form and the toughest muscular power. And they are almost all young people formerly engaged in sedentary occupations: former clerks, artisans, university men, teachers, etc. Here the iron will to attain the national goal has worked wonders. Besides them there will gradually grow up a young generation of rustic children born in the land itself, who represent quite a different race. Of the children that I saw only the proletarian children of Petach Tikvah were inferior in appearance and health, owing to severe eye-affections: they were almost exclusively foreign-born children of poor immigrants. The children born in the country were without exception magnificent creatures. One can see from their appearance that they are the children of the leading race in the land: they "stride," to use an expression of Freytag's, "with lordly tread over their own land," their clear eyes look straight ahead, free, open, and brave, and their figures are as graceful as they are strong. I saw a little boy on a barebacked horse chasing through the streets of Rechoboth, clinging to its neck only with his naked legs, whilst he merrily waved his arms in the air; and I saw a colonist's son in Petach Tikvah, a young man of twenty-two, six feet tall, correspondingly broad and apparently as strong as a giant, a real peasant, one of the finest men I have ever seen. The race that is growing up here certainly affords material for a future national settlement, and it will not lack the physical and intellectual qualities demanded by frontier-life in Palestine: courage and swift determination. In all these respects, therefore, the conditions for a first and many a succeeding co-operative settlement are positively given.

Those who knew the land had no doubt of this. But we repeatedly encountered the opinion that the Jewish laborer as an individualist "of the purest water" is not fit for a co-operative undertaking. I must, however, point out that the Co-operative Settlement, such as I project, allows every single individual the fullest possible play of free activity, and in order to prove this I shall again describe the plan in greater detail than has hitherto been attempted.

3.—The Settlement of the Laboring Classes.

What the Zionist Organization has to aim at is to lay down in Palestine as soon as possible a populous and thriving agrarian foundation, in order to build up thereon a superstructure as high as possible of industrial and professional activity. "He who wishes to create cities must create peasants." For the agrarian settlement there are two possible strata of immigrants: a small stratum extending from the well-to-do to the rich, and a large proletarian stratum. The Palestinian Land Development Company has been founded for the former, with which we are not here concerned.

Much more important is the settlement of the moneyless class, and for many reasons. In the first place, the stream of emigration of this class from the various countries gushes forth much more strongly, and it is both absolutely and relatively much more voluminous; secondly, its need is most acute and it cannot help itself; and thirdly, its settlement provides the only sure guarantee of a nationalization of the land. In whatever country there has been a conflict of nationalities the settlement of well-to-do big landowners has proved a failure, as, for example, in Poland. They are always and everywhere compelled to employ the cheapest labor, and he is hardly ever a co-national. Similarly in Judaea, for all kinds of work that demands only rude strength and a certain professional skill, but little intelligence, the Jewish landowners employ many Arabs but few Jews. But in the long run the cheaper laborer everywhere drives out the dearer one from the country, exactly in accordance with Gresham's law that bad money drives good money out of the country.

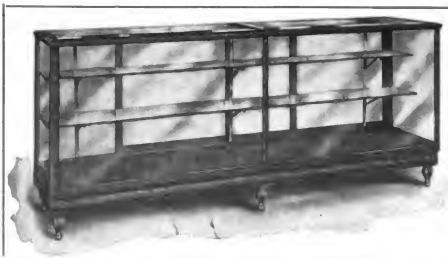
How, then, colonize proletarian elements? Baron Edmond de Rothschild and the Jewish Colonization Association have for a long time made experiments in the colonization of peasants in the two possible forms of giving them either their own property or a hereditary or partial lease. These attempts are not to be described as failures; on the contrary, notable results have recently manifested themselves since the unhappy charity regime, which breaks the backbone of every man, has come to an end. But there are objections to the system itself, and these are all the more serious in the case of Palestine and Jewish settlers.

The objection to the settlement of peasants in itself consists in the fact that, in order to secure a family a definite income, it requires a comparatively large area per head, because the peasant almost everywhere is backward in the use of modern appliances. He is a slave to an evil empiricism and conservatism, and shows the greatest hesitation in adopting the successful results of technology and science, the profitable advantages of which are ocularly demonstrated to him by large thriving estates in the neighborhood.

But the objections to peasant colonization in Palestine are much stronger. The land is small and is to be populated as densely as possible: for this very reason a form of settlement should be chosen that permits almost any degree of density of the population, even of the agrarian, upon a given surface. Furthermore, the farm laborers in Palestine are at the best to be characterized as capable farm-laborers, but by no means as peasants. Hence the objection is all the stronger in the case of the new immigrants, who have to be reckoned with for the continuation of the colonization, as they are not even farm-laborers yet, but wish to become such. To settle such untrained elements as peasants, as the Jewish Colonization Association did to a large extent originally, for example, in Argentine, is an utter mistake.

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are able to apply their labor without being compelled to manage independently—an undertaking in which they are initiated in the shortest possible time, first, into the technical methods of their new vocation, and later into the necessary knowledge of the conditions of cattle-raising and agriculture—in short, a training school. But this school must not cost anything: it must yield a profit. It can therefore only be a big farm placed under such conditions as guarantee the highest profit.

The conditions are of two kinds; first, it must be a sufficiently large farm equipped with fully adequate capital and situated in a not too unfavorable commercial locality, which is conducted by an experienced specialist with all the latest improvements of modern agriculture and applied science. That such a concern can be made to produce a high rate of profit in Palestine within a measurable space of time is a matter that I have already proved. Secondly, we have to reckon, (not in the first experiment, in which we may count upon trained laborers, but in later experiments, where a part of the stock of laborers will always consist of "recruits" who must be drawn upon) with a body of laborers of inferior worth who will reduce the profit, as their remuneration, however moderate it may be, will at first exceed the value of their labor. But we require a profit that far exceeds that yielded by fully trained laborers, and this is a condition that is no larger fulfilled in ancient civilized countries by the normal big concern even of the highest technical perfection. Its employees could indeed produce, but do not wish to produce the corresponding amount of labor. They have no motive to render the maximum of strength and attention in the interest of a stranger, and thus the profit-earning of the big estates, despite their immeasurable technical superiority over the peasant's, always sinks more and more below the profit-earning of the latter.

That is why, in our Co-operative Settlement, we must also create the second, the psychological condition of profit-earning. We must bring into play the motor-power of self-interest and then, according to all the experiences of economic history, we shall have the well-founded prospect of richly compensating through the good will of the laborers what is expended upon them in technical training. That is, our technically improved big concern must at the same time be an Agricultural Laborers' Productive Co-operative Association, that is, a concern whose entire net profit is distributed undiminished among all the laborers in the widest sense of the term, including the managing official. But this aim cannot be attained at a single bound. It requires a preparatory period, that of

(Continued on page 486.)

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B'nai Sholom Temple Israel.
53rd St. and Michigan Ave.

Dr. Gerson B. Levi. Services with sermon Friday evenings at eight o'clock and Saturday mornings at 10 o'clock.

K. A. M. Temple.
33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple.
Ogden Avenue and Washington Boulevard.

On Friday, May 8th, at 8:15 p. m., Rabbi Samuel S. Cohon will deliver the second lecture in the series on "Revivals in the Nineteenth Century." This address will deal with the "Rebirth of Nations."

Isaiah Temple.
Vincennes Avenue and Fifty-fifth Street.

Dr. Joseph Stolz, Rabbi. Rabbi Abraham Cronbach, of South Bend, Indiana, will occupy the pulpit this Sunday morning, at 10:45 o'clock. Rabbi Stolz, will preach at South Bend in the morning and participate in a conversion ceremony at Gary in the afternoon.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham,
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montefiore Congregation,
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
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Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

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Loans and discounts..$749,979.53
Bonds 317,200.00
Overdrafts 2,779.04
$1,069,958.57
Furniture and fixtures 9,798.00
Demand loans $58,896.18
Cash and due from banks 369,991.57
428,887.75
$1,978,643.32

LIABILITIES.

Capital stock $200,000.00
Surplus 100,000.00
Undivided profits ... 10,920.17
$ 430,840.17
Reserved for taxes and Contingent Fund 8,000.00
Dividends unpaid 96.00
Deposits 1,189,061.84
$1,578,619.99

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Women's Societies

Chicago Association of Jewish Women.

The annual meeting will be held Monday, May 4, 2 p. m., at Sinai Social Center.

Election of officers and directors. Reports of officers and chairmen of committees. Music by Miss Nora Funkenstein.

Isaiah Woman's Club.

The eighteenth annual meeting will take place Wednesday afternoon, May 6th, 2 o'clock, in the assembly room of Isaiah Temple.

Program: Reports of officers and committees. Election of officers and seven directors.

Ladies' Auxiliary of Temple Sholom.

The annual meeting will be held on Wednesday, May 6th, at 2:30 p. m. The annual reports will be read and election and installation of officers take place. Program arranged by Mrs. E. Guttwillig. Piano selections—Mrs. Florence Knowlton. Songs—Miss Jane Pinkney.

Chicago Association of Jewish Women.

You and your friends are cordially invited and earnestly requested to attend the annual reception at the Council Home, Western Springs, on Thursday, May 7th, 1914. Train leaves Union Station, Adams and Canal streets, at 12:30, 2:15; returning at 4:02, 4:55, and 6:01 o'clock.

Good automobile road via La Grange.

Automobiles will be at station in Western Springs for the use of those who cannot comfortably walk the three blocks to the home.

Ladies' Society of B'nai Sholom Temple Israel.

The next regular meeting of the Ladies Society of B'nai Sholom Temple Israel takes place at the Community House, 53rd st. and Michigan ave., on Tuesday, May 5th, 1914, at 2 p. m. Program in charge of Mrs. Chas. Cohn; reading, Second Act of "Chanteclea," Miss Mildred Mayer; Songs, Miss Eva Basch; at the Piano, Miss Miriam Basch; Address, Mrs. Moses L. Purvin, President Chicago Womans' Aid; Subject, Municipal Recreation.

Mrs. Benjamin Davis was chosen president of the Conference of Jewish Women's Organizations of Chicago at the annual meeting in the Stratford hotel on Monday, April 27th.

The other officers chosen were: Vice president, Mrs. Camille Waldbott; secretary, Mrs. Joseph Dinkelman; treasurer, Mrs. Kal Kalish.

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Local News

Dr. Joseph Stolz was one of the speakers at the Peace Meeting held at the Y. M. C. A. hall last Monday.

• • •

The regular Saturday evening social dance at Sinai Center will take place on Saturday evening. The dance will be preceded by a lesson in the latest dancing steps, which will begin at 8 o'clock sharp.

• • •

The K. A. M. Alumni held a meeting and entertainment on Sunday, April 26th. Rabbi Schanfarber addressed the audience on "The Jew: A Protest." Loraine Flymen played a concert selection on the piano and Blanche Klawans recited.

• • •

Tribute to Dr. Jacob Frank, who has been appointed by Gov. Dunne as surgeon general of the Illinois National Guard, was paid at a dinner tendered by his military and professional friends of Chicago in the Hotel La Salle on Tuesday, April 25th. He was presented with a gold and diamond hilted saber.

• • •

The Wednesday Evening German Reading Circle will meet at Sinai Center Wednesday at 8 p. m.; the afternoon Circle will meet on Friday at 3:15 p. m. Mrs. Dillon, instructor in German at the Normal school, is in charge of both circles. Applications for membership in these circles should be made at the office of the Center.

• • •

The regular meetings of the Friday Evening Club are held every Friday evening at 8 o'clock in Mollner hall, 2128 Crystal street. The subject of discussion for next Friday will be, "Is War Justified?"

All those interested in the above subject are extended a hearty welcome.

• • •

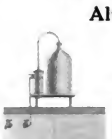
Jacob Hirsh, one of the founders of the Hirsh-Wickwire Company, clothing manufacturers, died on Monday, April 27th, at his residence, 4949 Woodlawn avenue. He was born in Kreutznach, Germany, in 1836. He came to America in 1852 and has been a resident of Chicago since 1875. He leaves a son, Harry J. Hirsh, and daughter, Mrs. J. H. Schmaltz.

• • •

The members of the board of the Jewish Aid Society gave a surprise dinner to Mr. Sol Sulzberger on Monday evening, April 27th, at the Blackstone hotel. Mr. Sulzberger has done valiant work in his charities during the last fifteen years, but by the operation of the six years in office rule must retire from the board. Mr. Fred D. Silber was toastmaster and Mr. Henry Horner and Dr. Gerson B. Levi made short presentation addresses. Mr. Louis Cohen, Mr. Sydney Cohn, Mr. Gus Hochstadler and Mr. Rubovitz responded to toasts.

• • •

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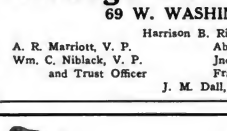
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The Federated Orthodox Jewish charities of Chicago has demanded that Harry A. Lipsky resign from the position of director of the Maimonides Kosher hospital of 1515 South California avenue. With Lipsky the entire board of directors, which is said to include also Congressman A. J. Sabath, is slated to go.

The resignation of Lipsky and the other directors has been demanded because, it is charged, the Maimonides hospital has become demoralized under the Lipsky-Sabath regime. It is charged the institution was used as political capital by the directors now in control. It is alleged that men were given jobs not because they were fit for the places in question but because they happened to be a power in the political cliques in which Lipsky and Sabath are active.

The Federated Orthodox Jewish Charities finds that this is undermining the efficiency of the hospital and is unfair to the Orthodox Jews who must patronize the institution, as it is the only Kosher hospital in the city.

Betrothed.

Mr. and Mrs. A. C. Schwab of 3229 Michigan boulevard announce the engagement of their daughter, Hannah F., to A. E. Stern.

Mr. and Mrs. S. B. Weinberger of 1500 North Kedzie avenue announce the engagement of their sister, Miss Belle Levinson, of Kansas City, to Jack Salk.

Mr. and Mrs. David A. Cohen of 600 North Curtis street announce the engagement of their daughter, Harriett, to Harry G. Jacobs.

Mr. and Mrs. Lafayette Lebensberger of 4818 Grand boulevard announce the engagement of their daughter, Dorothy, to Roy Ira Daniels.

Died.

HIRSH—Jacob Hirsh, aged 78, father of Harry J. and Mrs. J. H. Schmaltz. Funeral Thursday, April 30, at 9 a. m., from late residence, 4949 Woodlawn avenue, thence by special train to Mt. Mayriv cemetery.

SPEISER—Charles Speiser, nephew of Henry and Isadore Rosenbaum, suddenly, aged 24. Funeral Tuesday, April 28, at 1 p. m., from the residence of his uncle, 1864 Blue Island avenue, by autos to B'nai Abraham cemetery, Waldheim.

Books Received.

Year Book of the Central Conference of American Rabbis, vol. 23. Containing the Proceedings of the convention held in Atlantic City, New Jersey, July 2 to 8, 1913.

* * *

Zionism, by Richard T. H. Gottheil, Jewish Publication Society, Philadelphia, 1914.

* * *

The Mexican People: Their struggle for Freedom by Gutiewez de Lara and Edgcumb Pinchon, Doubleday Page and Company, 1914.

Domestic News

Dr. Adolph Abraham Margolies, who had practiced medicine in Borough Park, Brooklyn, for the last eight years, died in the German hospital on Monday, following an operation. Dr. Margolies was in his sixty-sixth year, and lived at 1459 Forty-seventh street, Brooklyn. He was a member of several medical societies, and left his widow, three sons and three daughters.

* * *

Dr. Morris Wolf, former health officer of Yonkers, N. Y., died at St. Joseph's hospital from intestinal disease. Dr. Wolf was born in Hungary and came to this country at the age of 14. He was educated in public and private schools in this city, and was graduated from the Physicians' and Surgeons' College of the City of New York. Following graduation he spent several years in Germany studying medicine at the universities. During 1909-1910 he was health officer of Yonkers. He was a member of the Yonkers City Club, Dunwoodie Lodge, F. and A. M.; Yonkers Lodge, B. P. O. E.; Modern Woodmen of America, Winchester Medical Society, the B'nai Brith and the Young Men's Hebrew Association of Yonkers. Dr. Wolf is survived by a widow, two sons and a daughter, Ruth.

* * *

Attorneys for Leo M. Frank made public for the first time that the Atlanta physicians who visited him in his cell at the Tower had all reported that they found the prisoner entirely normal in every respect and saw no indications of degeneracy of the type the negro, Jim Conley, described on the witness stand. The specialists were R. R. Daly, Hansell Crenshaw, J. Chester King, E. Bates Block, L. W. Gaines and W. A. Gardner.

The visits of the physicians caused considerable speculation several weeks ago. None of them would reveal the purpose of their mission nor give any hint of the result of their examination.

Frank's attorneys employed them to examine the prisoner at the instance of Detective W. J. Burns, who says that their report, taken in connection with other evidence submitted at the hearing of the extraordinary motion for a new trial, demolishes the State's case against Frank.

"When I entered the case my first inquiry was to determine if Frank was abnormal, as had been charged," said Burns. "I called personally on the prisoner, and then and there decided that there was not the slightest trace of this type of abnormality. Neither by talk nor act did Frank betray any of the characteristics that are strong in a degenerato type and are exhibited under certain questioning.

"I put to work the best men I had and they were instructed to run down every story and rumor that had arisen throughout the case. They were unable

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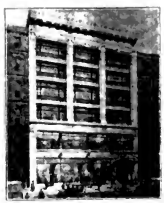
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to find the slightest foundation for the stories.

"I then insisted that some of the Atlanta physicians see the prisoner, and they put him to the severest tests known to the medical fraternity. Their reports were just what I thought they would be. After the most rigid and careful examination they report that Frank is not only not a pervert, but that he is perfectly normal and unusually healthy. Indeed, we were surprised in our thorough investigation to find that in his moral life Frank was far beyond the ordinary.

"Then it was that in our failure to find any clues on this matter I invited anyone who had any information to visit me. This was without result. No one came. Then I offered a reward of $1,000.

"This also failing, I raised the offer to $5,000, and not even those who have cried their stories of perversion the loudest from the police stations and from scurrilous periodicals have come to collect this money."

Frank's attorneys and Burns says that the sensational affidavits submitted by the defense in the hearing on the extraordinary motion for a new trial for Frank have caused the State's case to crumble.

His attorneys also assert that Mr. Burns' interview with Chief of Detectives Lanford indicates that the State, at least in so far as it was represented by the police and detective forces which gathered the evidence, had withdrawn the accusation of perversion against Frank, which was largely instrumental in bringing about the conviction for murder.

"This," said Mr. Burns, "is made clear by the sworn affidavit of Juror Henslee, who said: 'Early in the trial I became convinced that Frank was a pervert.' Anyone who is acquainted with the manifestations of perversion would have known at once, if not from the circumstances of the tragedy, then from the notes themselves, that the crime was committed by a pervert. I recognized this at once, and so it was necessary for me to find the pervert.

"I have found him in Jim Conley," Mr. Burns added, "and he is the man who killed Mary Phagan. There is no doubt about this.

"When my attention was first called to this matter I believed, with many others, that justice had been done, and I declined the first invitations to enter into an investigation. Later, when urged strongly by prominent people who were not satisfied with the verdict, I again declined, for I did not think that a man could be railroaded to prison or to the gallows in the way it was said Frank had been.

"On reaching Atlanta the details of the case were explained to me, and it was represented that conviction had come from popular excitement and prejudice, due to the nature of the crime and the fact that it had come at the end of a long series of atrocious murders, culminating in two murders, for both of which persons were put on trial and acquitted.

"The police had been held up to ridicule for their failures. They were on their mettle. Frank was arrested and then the charge of perversion was made. Every one knows that this charge, unless it is proved, is the most cowardly thing that can be done, for it divests the de-

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fendant of every particle of sympathy and respect, and arouses toward him only hostility and abhorence."

Conley today reiterated his denial that he had ever confessed that he killed Mary Phagan, and asserted that he told the truth at Frank's trial.

* * *

The cornerstone of the new home of the Young Women's Hebrew Association, at 31 West 110th street, New York, was laid on Tuesday, April 26th. It is expected that the building will be dedicated and opened during the summer. The first home of the association was a small brown stone house, and the membership then was less than eighteen. Today there are more than 900 members and the cost of the new home will exceed $300,000.

G. Richard Davis, chairman of the building committee, said that about $30,000 would be needed to fully equip the building. This included $3,000 for a roof playground, $7,500 for the pool, and the balance for incidentals.

Miss Annette Cohen read an original poem. Miss Grace H. Dodge, president of the national board of the Young Women's Christian Association, made an address of congratulation, and Louis Marshall of the Young Men's Hebrew Association offered the felicitations of his organization. The ceremonies closed with an address and benediction by the Rev. Dr. Samuel Schulman.

* * *

The cornerstone of the Israel Orphan Asylum of New York was laid on Sunday, April 26th. It was estimated that 7,000 persons were present.

Shortly after the exercises started at 2:30 o'clock those on the south side of the street, opposite the speakers' stand in front of the site of the orphanage, began pushing forward to get nearer the stand. Nearly 100 men, women and children directly in front of the stand were bowled over, and it took the police five minutes to get the crowd in sufficient order to permit them to scramble from the muddy street to their feet again. None was injured. Two youths were arrested on a charge of disorderly conduct as a result of the pushing and taken to the Houston Street Station, where they gave their names as Harry Schlerchkon, 7 St. Mark's Place, 19 years old, chauffeur, and Charles Klein, 25 Pitt street, 19 years old, printer. To prevent further trouble a cordon of police was stretched along the middle of the street, dividing the throng into two sections.

Justice Gustave Hartman of the Municipal court opened the exercises and introduced former Gov. Sulzer as "the governor who did his duty, and because of it was removed." The site of the orphanage is in the district from which Sulzer was elected to the assembly.

Mr. Sulzer won an ovation by telling of the part Jews had played in the Revolution, the war of 1812, the Mexican and the Civil Wars, and concluding with:

"Although I dread war, if it is necessary that the flag of the United States fly over Mexico the Jews of the city of New York will do their duty by their country."

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Beginning April fifteenth, customers of the Commonwealth Edison Company whose contracts for electricity provide for the free renewal of standard Carbon lamps may obtain 60-Watt Standard Mazda (Tungsten) Lamps Free of Cost in the manner described below:

Upon the surrender to the Company of worn out standard carbon lamps (etched and with the bulbs intact) the customer will be entitled to receive in exchange for each pair of such lamps, (1) two standard carbon lamps, ***free;*** or, (2) one standard carbon lamp and one standard Mazda lamp of 60-watts or larger size, ***free;*** or, (3) one standard Mazda lamp of 60-watts or larger size, ***free,*** and one other Mazda lamp at the price specified therefor in the table below.

Upon the surrender to the Company of a burned out Mazda lamp of 10-watts or larger size (etched and with the bulb intact) the customer will be entitled to receive in ***free*** exchange therefor a standard Mazda lamp of 60-watt or larger size.

For Standard Mazda lamps of other sizes, the following reduced exchange prices will be in effect on and after April 15, 1914 to customers using electricity under contracts entitling them to ***free*** renewal of standard carbon lamps:

10-watt Mazda Lamps,	24c each
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Rabbi Abraham Gelernter, another speaker, who spoke in Yiddish, declared that the Jews would do more than their duty. He called for three cheers for the American flag, and the audience responded vociferously.

Among the other speakers were Judge William H. Wadhams, Rabbi Maurice H. Harris, and the Rev. Dr. Buechler. A choir of girls from Washington Irving High School, who led a large parade on the East Side Saturday night to arouse enthusiasm in yesterday's meeting, and Cantor Frachtenberg and his choir sang numerous selections during the exercises, and a number of women wearing blue bands on which was printed in English and Yiddish, "Israel Orphan Asylum," took up a collection. Officers of the asylum also received pledges of installment contributions, and it was announced last night that nearly $20,000 had been pledged during the afternoon. The ceremonies ended with the laying of the cornerstone by Joseph S. Marcus.

The institution is to cost about $90,000, and is expected to be ready for occupancy in about eight months. It will be four stories high and will accommodate 500 children.

Foreign News

With solemn ceremonies and worship the Jewish population of Kishineff marked the eleventh anniversary of the massacre in that city. The massacre took place April 3, 1903 (Russian calendar), and was the beginning of a series of massacres throughout Russia. Forty-eight Jews were killed and several hundred wounded. Requiems for the martyred dead were sung in all the synagogues of the city and a procession of Jews marched to the cemetery where are the graves of the massacred, as well as the resting place of many scrolls of the Torah, destroyed during the massacre. Although repeated threats of a repetition of the tragedy on Easter Sunday were made by the Black Hundred, the city authorities declared that peace would be preserved at any cost and that the Jewish population would be protected. Eleven years ago the city authorities, acting on orders from "above," assisted in the massacre and the looting of the Jewish people of the city. Since then Krushevan, the main instigator of the massacre, has died by the hand of a woman. Purishkevitch, however, is still alive, but he has lost a good deal of his power and influence.

* * *

The season of the annual meetings has evoked some interesting figures concerning the Sydney, Australia, Jewish charities. The Montefiore Home, the premier Jewish benevolent society in Australia, reports a debit for the year of £223, due to the unprecedented number of 218 applications for assistance, chiefly by new arrivals requiring temporary aid while seeking employment. Temporary accommodations had been given to thirty-five persons, in addition to the nine aged in-

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mates of the Home, in connection with which a great amount of other communal activity, much of it an extension of the work of the Synagogue, was reported. The Hebrew Benevolent Society assisted 109 applicants, besides maintaining five pensioners, and employment had been found by its members for most of these, who were new arrivals. The Help in Need Society had relieved 188 cases. The Hebrew Ladies' Fraternity and Benevolent Society, which makes a feature of the personal visitation of its proteges, took charge of eight maternity cases and 26 other domestic events, in some cases continuing its aid over long periods, in addition to supporting eleven pensioners and assisting widows to start in business. This society encroached upon its reserve to the amount of £110. The Jewish Aid Society granted 56 free loans to the amount of £1,075, receiving £901 in repayment. Finding its capital insufficient to meet the increase in applications, it raised an additional sum of £500. It also reports that quite a number of those seeking its benefits are newcomers just arrived in the state.

* * *

The Minister of War has submitted to the Cabinet the report of the military commission which had examined the demand of the Jew-baiters that our co-religionists should be excluded from the army. The commission decided that it was not desirable to diminish the Russian fighting force, and it expressed itself against imposing a further burden on the peasants by compelling them to furnish more recruits in the event of the exclusion of the Jews from active service. The commission also came to the conclusion that most Jews could not afford to pay a tax in exchange for their service in the ranks, and that the imposition of such a tax would only lead to corrupt practice by the officials. As regards the charge that Jews were revolutionaries, the commission found that it could not be proved, and that the isolated cases of Jewish revolutionary activity were too insignificant to justify such a drastic step as the exclusion of Jews from the army.

On the other hand the chairman of the Conference of the Nobles has been received by the Czar, who listened with marked cordiality to the report on the deliberations of that gathering, which included the demand to exclude Jews from the army and a series of other anti-Semitic restrictions. At the same time the "Novoe Vremya" continues to pour its wrath on the Russian Jews (whom it holds responsible for the failure of the Russian army in the Far East) as well as on the international Jewish organizations and on the House of Rothschild for "their anti-Russian campaign."

* * *

What the South-Russian Metallurgic Company has failed to achieve has been forced on the Russian Cabinet by foreign financiers. The company applied for permission to elect a Jew on the management of the company and received a categorical refusal. The company then represented to the cabinet that it was in need of a loan of ten million roubles and that

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the foreign capitalists who were in a position to advance the money had declined to do so until one Jew at least had been given a position on the management. The Cabinet considered the matter, and permitted the company to invite a Jew to join the managing body.

* * *

Dr. Moriz Gudemann recently intimated his intention to resign the office of Chief Rabbi of Vienna. For nearly half a century he has brilliantly served his community, and despite his eighty years he is still an energetic worker. But the death of a child has broken his spirit and he feels that he no longer can discharge his onerous duties. The announcement of his resignation caused the utmost consternation in the community. The council of the community at a recent meeting decided not to accept the resignation. They requested Dr. Gudemann to continue in office, and offered to relieve him of several of his duties, such as preaching in synagogues and delivering addresses at marriages and funerals. Dr. Gudemann has accepted these terms.

* * *

The bill for the organization of the new Dobrudscha has been distributed to the members of the Roumanian Chamber of Deputies. The principal clauses affecting the civil and political rights of the population in the territory annexed by Roumania are as follows:

Article 5. Bulgarian citizens, who, on the 28th of June, 1913, inhabited the new Dobradschu, become Roumanian citizens.

Article 7. Roumanian citizens in the new Dobrudscha shall enjoy all the civil and political rights provided by the Roumanian laws.

Article 8. Those inhabitants who have become Roumanian citizens may acquire immovable rural property, but only in the annexed territory.

Article 16. The Christian Orthodox Religion of the Roumanian State is also the dominant religion in the new territory. Liberty of conscience is absolute. Liberty of all religions is recognized in so far as external manifestations are not opposed to the law of the country and to public tranquility.

The choice of banking house through which investors purchase securities is of paramount importance. Individuals or estates who are in the market for conservative bonds netting from 4½ to 6% per annum will do well to consult the Blanchett Bond Company, located in the New York Life Building. This concern handles nothing but high-class municipal bonds and has established a large business by its conservative and otherwise satisfactory methods. One advantage of purchasing securities from this firm is the fact that the income from the class of securities it handles, under a ruling from the Treasury Department, is not subject to the Income Tax and a certificate of ownership in connection with the coupons is therefore not required. The advantage of this fact will be appreciated by all who have been subjected to the inconveniences of filing such certificates in the past.

MERCHAVIA
A JEWISH CO-OPERATIVE SETTLEMENT.

(Continued from page 476.)

a concern which is capitalistic in form, but which, in its economic structure, is already a co-operative association; that is, a concern with a considerable element of profit-sharing among the laborers.

First Stage: Participation in the Profits.

We thus inevitably arrive at the following plan:

A big farm is established with the necessary buildings and well, sufficient live stock and dead inventory are procured, a capable administrator is appointed, and a group of laborers are engaged who carry on the concern under his leadership. The laborers are subject to the usual discipline, i. e., the leader has, as a matter of principle, the right of punishment and dismissal. But the endeavor will be made from the very start, in accordance with the spirit of the whole thing, to make the laborers their own judges. At first the administrator should have the right, though not the duty, to submit cases of insubordination to a Board of Arbitration chosen absolutely impartially by the laborers themselves. If this arrangement proves satisfactory, this Board could be endowed with ever increasing powers. In the same way a technical Consulting Board of the laborers should gradually be developed to an increasing degree of authority, i. e., the administration should at first have the right, and, if the arrangement proves satisfactory, afterwards be bound to confer ever more and more with the Consulting Board regarding the arrangements for the immediate future. This Board will have the function of allotting the different pieces of work among the members of the Settlement, and later perhaps of determining the differences of wages. Justice and profit-earning demand that laborers of very different capacity should also be differently remunerated; if the fixing of these grades were reserved for the administration bitterness and strife would ensue.

The income of the undertaking during this period of profit sharing should be so divided that all the expenses including loss and wear-and-tear should first be covered. These expenses principally comprise the wages. The laborers receive in good and in bad years the full wage current in the land. The surplus will be divided between the owners of the land and of the inventory on one side and the laborers on the other side, according to a sliding scale; and the higher the interest assigned to the capital the larger should the share of the laborers in the profits be. The ultimate aim is as follows: the National Fund, which runs no risk, should receive 3 per cent. on its total outlay, the Co-operative Settlement Fund, which runs every risk, should receive 4 per cent., and in addition one-fourth of the then remaining net profit. The other three-fourths should be given to the laborers, and should be paid to them in cash in proportion to their wages. Let us assume that the total wages bill amounted to 20,000

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francs, and the entire profit, after paying off the interest on the capital, to 8,000 francs. The Settlement Fund then receives 2,000 francs besides 4 per cent. interest, and the laborers 6,000 francs; and the latter sum will be so divided that a laborer who has earned 250 francs—perhaps because he joined later or, being a recruit, was placed on a lower scale—receives 75 francs, a pioneer worker who has earned 75 francs receives 250 francs, and the administrator, whose salary may be put at 3,000 francs, receives a bonus of 1,000 francs.

A double advantage is attained by this mode of division: first, the care and industry of those laborers is most vigorously stimulated whose work is most important for the general result; and secondly, the method allows the administration the utmost freedom to apply all systems of remuneration that are customary and have been tried in agriculture besides the daily wage, such as piece-work wages, a share of the profits, premiums, e. g., for the cow-milkers, etc. When the group of laborers who mow according to contract, or the milkman who receives milk premiums, know that their efforts will be rewarded not only by the contract-wage and the premium, but also by their respective share in the profits, they will exercise double the amount of industry and care, and this is of enormous importance in regard to the work done by contract, as the contract can only secure the quantity and not the quality of labor.

The provision that the share of the profits should be paid out at once, without any part being kept back for the objects of the laborers themselves, is in accordance with the experience of economic history and with the character of the Jewish laborer himself. As regards the first point, it has been found that the influence of the profit-sharing upon the general result is all the more powerful, the simpler the system is, the higher the share of the laborers, and the sooner it is paid out. This experience must restrain us from resorting to all the petty devices of patriarchal guardianship, such as the compulsory accumulation of the profits of a savings bank for the benefit of the participating parties, etc.; and above all, the character and the socialistic class-consciousness of the Palestinian Jewish laborer forbid such a procedure. They are free men, and they wish to be and should be treated as such, as indeed the supreme principle of the entire co-operation must be that the liberty of decision of the laborers must be preserved undiminished in all things that do not affect the vital interest of the concern.

In order to stimulate the self-interest of the laborers in the undertaking at the beginning, when unforseen difficulties are to be overcome and the laborers have to be accustomed first technically, and then in organization respects, to the new form of enterprise, they should also receive a share in the profit, though of course of smaller amount, if the capital cannot receive the maximum profit. The details of this arrangement can be fixed by negotiation.

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Second Stage: The Agricultural Laborers' Productive Co-operative Association.

According to the estimate of the profit-sharing stated above, the hope appears justified that in the course of a few years, the laborers will have accumulated from their profits a sum of money large enough to pay the purchase-price for the inventory as originally fixed in the agreement made with them by the Co-operative Settlement Fund. It will not be necessary to demand in cash the total book-value of the inventory. One will have to be content with a part, if a guarantee can be given for the balance which should be paid at reasonable intervals. This guarantee could be provided by substantial private individuals or by the Anglo-Palestine Company, or, in this way, which is simplest of all, that a treasurer appointed by the Bank, but paid, of course, by the Co-operative Settlement, should take in hand the entire finances of the Settlement and have the duty of deducting the interest and the debt and remitting them to the creditor. In years of distress a suitable respite would naturally be possible.

Let us assume that the business is settled and that the stipulated sum has been paid over. The legal construction of the concern then changes considerably. Until now there were three legal parties interested: the National Fund, as owner of the land and of the improvement intimately connected with it, was the lessor; the Co-operative Settlement Fund, as owner of the inventory and of the working capital, was the lessee; and the laborers' association was the contractor of the agreement which guaranteed it a share in the profits and the rights of taking possession. The Co-operative Settlement Fund is now eliminated. Its demand for its capital has been satisfied or covered, and it will transfer its fund to another territory to repeat the same experiment, but now under much more favorable conditions.

There only remains two parties: the National Fund as lessor, and the laborers' association as independent and self-responsible lessee. The latter has developed into a genuine Agricultural Laborers' Productive Co-operative Association. As such it bears the entire responsibility, but in return it also enjoys all the prospects, i. e., it has to content itself in bad years with smaller earnings than hitherto, and can also do so now as it has in the preceding period accumulated a respectable fortune upon which it can draw in extreme necessity. On the other hand, in good years it receives the entire net profit.

As an Agricultural Laborers' Productive Co-operative Association, the laborers have to govern themselves so far as there are no stipulations in their lease against this. But these stipulations will simply be confined to the guaranteeing of the payment of interest, the sanitary, moral and trade regulations that are indispensable in all such settlements of collective utility, and finally, the provision that one-fifth of the entire land area should not be disposed of by hereditary lease if the Co-operative Association should decide to divide the land among its members into hereditary leaseholds-plots, i. e., to convert itself from an Agricultural "Productive Co-operative Association" into an Agricultural "Producers' Co-operative Association." The laborers should be allowed to do this too, as indeed everything that does not fall among the above-mentioned points. The sole measure that would render the social aim of the undertaking entirely abortive they are unable to carry out, namely, the division of the entire land among the members according to Roman property law: for the ownership belongs to and remains with the National Fund. But every other mistake that is committed can be rectified and will be rectified when its consequences show themselves. Thus, the laborers may dismiss their administrator if they cannot get on with him; they may even try to produce without such a scientifically trained leader. If they find from their earnings that the experiment is very dear

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they will, in their own interest, not hesitate long to retrace their steps. In short, they run the concern at their own risk from the moment that their errors affect not a stranger's pocket, but their own.

But it is a "conditio sine qua non" that in the event of the division of the land about a fifth of the entire area must not be disposed of upon hereditary lease. The Co-operative Association can either turn it to account collectively, or rent it on not too long a lease, say from one to eighteen years, but in any case in such a way that they can have a portion of this area at their free disposal at any given moment. For in the event of the dividing up of the remaining land, this fifth is indispensable to let the Co-operative Association take the last and most important step—to the Co-operative Settlement Association.

Third Stage: Co-operative Settlement Association.

The Co-operative Settlement Association is not identical with the Laborers' Productive Co-operative Association but represents the highest conceivable form of co-operative settlement: it can be developed best and most easily from the agricultural settlement, but under favorable conditions it could be established immediately as an urban settlement, as a garden city of a higher grade. But I cannot discuss this further here.

The Co-operative Settlement Association is a mixed community, composed of farmers, artisans, dealers and members of liberal professions, even of persons of independent means, which is not distinguished from any other community in the world except by the fact that the land belongs not to individuals but to the community. Hence arise the most important consequences.

Wherever an agricultural farm is in the immediate neighborhood of such a mixed settlement, there, in the ordinary conditions, the income of the proprietor increases and hence the value of his land. The same applies in a greater degree to urban building-land. But when the land is owned by the community the increased income can only benefit the community as a whole, i. e., all its members, so that in the settlement the income of every average laborer must proportionately increase as there is no private land-ownership to demand the increment for itself.

In order to make clear this necessary result of the Agricultural Laborers' Productive Co-operative Association a few of the advantages may be mentioned here which it derives from the settlement of non-agricultural elements upon its own soil. For example, if it exchanges its corn for a plough from a smith settled in its midst, it receives the Hsifa market-price for its wheat, but has no cost of transportation to deduct therefrom, and it receives the plough at the Jaffa market-price but has no cost of transportation to add to it. The smith has exactly the same advantages: for he would have to buy his corn in Jaffa and have it carried at his expense to his house, and he would have to sell his plough in Jaffa but transport it thither at his own expense.

The second advantage is that the more the products of the land are consumed on the spot the more is the calcium phospate derived therefrom restored to it in the form of manure.

The third advantage is that the presence of numerous non-farmers affords the Association the possibility of drawing upon cheap assistance in times when there is a big demand for laborers. The artisans and gardeners themselves and their wives and children will be quite willing to assist in the harvest-labor in return for a high wage, and naturally for a corresponding share in the profits; and yet this high wage will prove cheaper for the Association than if it were compelled to hire outside laborers for a long time at lower wages.

The fourth advantage is that all these non-agricultural new settlers help to bear the burden of the entire rent and strengthen all the subsidiary co-operative societies, e. g., for general goods, loans, building, cattle-insurance, etc., etc., and thus make them more productive and profitable. For these most important developments, which greatly increase the profit-bearing capacity of all the concerns united there, there must in any case be land available: hence the stipulation concerning the fifth to be left free in the event of the land being divided up.

The relation of the new settlers to the Co-operative Association and the National Fund is regarded in the following light: the Laborers' Productive Association, or the Co-operative Association Fund, surrenders a part of its lease to the new settlers. They form collectively a Property Co-operative Association, which is responsible to the National Fund for the payment of the entire rent. The new settler will thus be not a sub-tenant, but an independent tenant, and the same holds good for such farmers, peasants, and gardeners, who wish to settle independently on the land. Hence with every new settler the leasable land of the central concern diminishes, and its rent-obligation lessens in corresponding measure.

To anticipate here, I have often been met with the "objection" that in this way a moment must ultimately come when the central concern will no longer have enough land to keep its undertaking going. It may therefore be observed that it will probably always be possible to acquire in the immediate vicinity of the first estate sufficient new land upon which to place urban settlers "en masse." But if this should not be possible, then, should this "approbension" be realized, the highest ideal would have been attained that the Settlement could aim at. We should thus have a relatively very populous and thriving city with a population of several thousand souls, and I do not see how anybody can be afraid of this who wishes the settlement of numerous Jewish artisans with small means in Palestine.

But if this should come to pass, then, on the other hand, the real object of our first experiment would be attained in the fullest measure: the creation of a "credit basis." In the meantime the period will long have passed in which the capitalist

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diffidently refrains from taking part in this enterprise, and dozens, perhaps hundreds of new settlements have arisen which now undergo the same beneficent course of development—probably, as a result of the experiences gathered, with greater rapidity and smoothness—that has brought the first experiment so far. The National Fund receives its interest as first creditor of a populous and well-to-do town with much greater security than before; the Co-operative Settlement Fund, strengthened many times over, works upon numerous other estates; and the first laborers, the pioneers, have in the meantime long become well-to-do peasants or gardeners or retired gentlemen living on their income. I therefore look forward to this development with more than mere tranquility. Nothing could afford me greater joy than this "objection" which supposes my greatest hopes to be realized.

Let us now return to the normal course of things, such as one may expect without being scolded as a Utopian.

IV. Forms of Settlement.

This settlement of independent elements should comprise—and it is here that I find the greatest advantage of the organization in its thus allowing absolutely free play to every individualist endeavor—not only such artisans, dealers, professional men, persons of independent means, gardeners, and farmers, as migrate hither after the establishment of the Co-operative Association, but also all those first members of the Association who wish to be independent.

As soon as it has become evident beyond all doubt that the undertaking will be of permanent duration, it should be free for every laborer to attain more or less independence in one of the following three forms, according to his choice. We shall begin on principle only with unmarried laborers, as we cannot bear the responsibility for the fate of a family until the success of the scheme is quite assured; but as soon as all doubt on this point has vanished we shall encourage our laborers to marry. It is here, it may be observed in parenthesis, that the most difficult point of the entire colonization lies. If there are already some peasants in Palestine, there are hardly any peasant women; and without a wife the peasant is lost. The number of peasant women in Palestine at present is very small, and this dearth seems to me the principal reason why we cannot reckon for the present upon the success of a single-cottage settlement upon a large scale. It also seems to me a decisive advantage of the system proposed by me that it renders possible the settlement of numerous peasants without their being married to peasant women.

The laborer can choose between the following three possibilities:

First: he continues as laborer of the central concerns, or as member of the Co-operative Association; he lives either in the main building, in a small dwelling of two or three rooms prepared for him, which his wife manages for him; he can leave the Cooking Association or let his wife join it, exactly as he pleases. If the wife wishes to participate as a profit-sharing laborer or member in the central concern in return for a suitable wage, she is free to do so; but if she does not wish it or cannot, she need not.

Secondly: The laborer remains likewise a profit-sharing laborer of the central concern, or member of the Co-operative Association; but he also takes about ten dunam (2½ acres) of land on a hereditary lease, builds upon it out of his own means or with the aid of a loan from the Co-operative Loan Society a cottage with a little stable, and manages the little estate with the help of his wife in his leisure hours, which can be increased now and again by a day's leave. He can grow fully as much corn and fodder and vegetables as he needs for his little household.

He receives the money for the house and inventory not from an outside organization but simply from the Co-operative Loan Society of his own comrades, who will only grant it to him if he enjoys their credit as an able and respectable workman. The National Fund and the Co-operative Settlement Fund will never, on principle, lend an individual a penny, but always only to co-operative societies against a joint guarantee. In this way losses are practically impossible; the control exercised by comrades on the spot is the most exact and jealous conceivable; secondly, the possibility of alms-giving, with its pernicious effects upon economy, is utterly avoided, as the debtor owes the money not to a distant, perhaps impersonal big purse, whose interests are quite indifferent to him, but to his own fellow-workers and comrades, upon whose respect his whole position rests, whose interest is fully identical with his own, and whose ill-will can do him an endless amount of damage.

To return to our second form of settlement, the colonist has the right, but not the obligation, to have his land ploughed, harrowed, and rolled at cost-price by the central concern, so that he can dispense with a team and agricultural implements of his own. He has then only to manure, to hoe, to reap; work that can easily be done in a few leisure hours.

The same right is enjoyed by the colonist of the third form.

Thirdly: The laborer retires from the central concern and receives no further wage or share in the profits, apart from the wage and profit-share for occasional help for which he is engaged by mutual agreement. He also receives 10 dunam upon a hereditary lease, and in addition another 30 to 40 dunam upon a long lease, say for about 18 years, with the right of renewing the lease upon the same terms after its relapse, in case the Co-operative Association is not in urgent need of it for the settlement of urban elements or of gardeners.

He builds his house and farm-premises out of his own means or under the same conditions as in No. 2, with a loan of the Co-operative Loan Society, and is from this moment a full independent farmer, who cultivates his land at his own risk as he considers proper. He has the right to join all the subsidiary co-operative societies—for general goods, loans, insurance, sales, breeding, purchases, etc., etc. —as a fully qualified member.

The mere fact that the possibility is conceded of retiring from the central concern at any moment and becoming independent will keep the Co-operative Association firmly united together. It is an old experience that one regards as desirable the very thing one is not allowed to do. This is also likely to be the case with our Jewish laborers, who, as individualists incarnate, have the strongest inclination to do that which is forbidden them. Here they are expressly permitted to retire, without anybody being in the least displeased with them, and for this very reason they will probably dispense with their right.

It is nevertheless likely to occur once that one of the members of the Association cannot agree with the administrator or with his comrades; or that he considers himself quite exceptionally able and much cleverer than the administrator; or that, because of his fully justifiable individualism, he actually prefers as a completely independent farmer to earn less than a comrade subjected to discipline. He will demand his allotment of land and receive it without further ado, and he will naturally exert himself to the utmost to show his former comrades that he did right: he

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will work much harder than they.

The experiment will decide upon the further form of the Association. The other members will look on very attentively to see what develops. If the retired member actually obtains a "plus" of income corresponding to his more intensive labor they will imitate him. Well, let them imitate him! We shall then have a proof of what is regarded as probable by some experts, namely, that the advantages of co-operative association upon a large scale are outweighed by the more intensive labor of the individual farmer. But if it should prove—and until the matter is decided I consider this far more probable—that the retired member, despito harder work, earns considerably less than his comrades who remained in the Association, the majority will take good care not to follow his example.

It should be added that for the forms 1 and 2 no Jewish peasant woman is necessary, but form 3 can hardly thrive to any degree if the man has not a thoroughly genuine peasant as a wife. And such material, as I have already stated, is hardly to be found in Palestine at present. Only a few wives of the "Gerim," the Judaized Russians, bring such a qualification with them from home; two of their farms that I saw were much superior to those of the Jewish peasants. For this reason alone most of the laborers or members will be prevented from choosing the third form. My personal hope is that the second form will become the dominant one, because it permits a denser population than the third.

It may be added that one of the most important tasks of Zionist work in future is the training of Jewish girls to become capable peasants' wives. An institution for such a purpose would best be situated upon the land of a Co-operative Settlement, to the benefit of the Settlement and to the benefit of the institution. This could be erected upon ample dimensions and hygienic principles upon a plot which it need not buy but simply rent on low terms, whilst its pupils could immediately have social intercourse with the like-minded colonists and apprentunity to become acquainted with agricultural work. The Settlement, however, would have a near market for a number of its products, free manure, a few extra hands in very busy times, a reinforcement of its subsidiary co-operative societies, and last, but not least, it would have in the men and women teachers a staff of born leaders and educators of the general boiy. For all these reasons all philanthropic institutions that do not absolutely, like high schools, etc., belong to the town, should be erected upon the land of the Co-operative Settlements, e. g., orphanages, homes for the blind and cripples, etc.

It will also be very important to establish upon this cheap land and within the co-operativo community secondary industrial co-operative societies or also capitalistic industrial concerns. The laborers will nowhere find such absolutely favorable conditions of existence as here upon cheap land, with cheap food-prices, and with the opportunity of joining all possible co-operative societies which further and support the individual in every phase of his economic existenco.

I do not agree with the pessimistic views of some of my friends who believe that the Zionist movement stands and falls with the success of the co-operative settlement in Palestine; but nobody who wishes to see and can see, can doubt that it is one of the most important undertakings that are to be carried out. I therefore demand again and again, with all possible seriousness and emphasis, the active support that was promised and which must be given, because those who have promised it seek more in Zionism than the mere gratification of philanthropic dreams or personal ambition.

It is for this reason that I have submitted the principles of the plan in such detail to the Jewish public again. Let it examine it and judge. If the plan is not built up on sound economic calculations, and upon the psychology of the human being in general and of the Jewish laborer in particular, then it deserves no encouragement. But if it rests upon sure foundations the Jewish people can demand that individual Jews should do their duty. We ask for no alms, but we demand credit for an undertaking whose credit basis appears thoroughly solid. We are convinced that we shall be able to pay a respectable interest upon the money placed at our disposal and to refund it quickly. And therefore I repeat again what I said at the Hamburg Congress: I have nothing but contempt for Zionists who make a parade with high-sounding phrases and presume to sacrifice blood and treasure for the future of the people, but who do not even get as far as the edge of their pockets when one demands "treasure," let alone "blood."

People have written to me from all sides that I am a bad "schnorrer." That may be so. I do not even want to be a "schnorrer." I want to place my honorable scientific repute and my gratuitous labor upon the one balance: you place your shillings and dollars upon the other balance.

PART II.

I. In Tel-Aviv and Haifa.

On the 6th of March this year I embarked on the "Buelow" of the North





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German Lloyd Company at Hamburg, in order to start on my second journey to Palestine via Gibraltar. This route meant a detour, and, if you like, a loss of about ten days; but for one who, like myself, is a good sailor and not too much pressed for time, this detour and loss of time are urgently to be recommended. One has the great advantage of being able to recuperate in one of the famous first-class floating hotels which have made the firm of Lloyd well-known throughout the world. The voyage was very pleasant; even the notorious Bay of Biscay proved tolerably aminble, so that there were only a few sick on board. We came nearer and nearer to spring: in Gibraltar the first fragrant greetings were brought to us on board, in Algiers the roofs and walls swarmed with dark-violet, creeper-like flowers, and on the Riviera the almond trees were clad in their rosy blossom. In Egypt it was already very hot, and it cost me many a drop of perspiration as in my quiet room in the Savoy Hotel I prepared the two French lectures that I had to give. But the Egyptian press, which is always amiable to foreigners, assured me, probably with not too easy a conscience, that I had spoken an "excellent French." My first lecture was held before the Khedivial Geographical Society, my second in the B'nai B'rith Lodge; and they resulted in securing for the undertaking of the Co-operative Settlement Company some—unfortunately very modest—funds, and, I hope, some friends too.

Unfortunately, the second lecture cost me nearly a week: a case of plague, it was stated, had broken out in Alexandria, and hence all ships coming from this harbor were subjected to a five days' quarantine in Syria. On account of my lecture I had to take a ship that came from Alexandria, and thus I had the doubtful pleasure of having to wait fully four days before Beyrut and Jaffa. The coast of the Promised Land lay before my eyes; I was anxious to get my correspondence which was awaiting me at Haifa, and I was all the more eager as I had sailed from Port Said on my birthday, the loneliest birthday that I have ever experienced. Well, the time passed, and the "medical examination" at length took place: it consisted in our having to pay 26 piasters per head. Our solvency seemed to be regarded as a proof of our being free from disease. At last I was allowed to land in Jaffa.

The blue sea foamed gently against the black chain of rocks as our heavy boat, amid the usual Oriental clamor—or was it perchance song?—of the boatmen, swung its way over the long surf into the harbor. The ancient stones of the quay were still just as damp and slippery as three years ago and probably at the time when the Venetian galleys vomited the Crusaders on to the shore. Black, brown, and white men in fez and burnous, in jacket-suit and "bowler," still jostled their way through rows of shabby sumpter-camels and long-eared grizzled beasts, which blocked the narrow, evil smelling bazaar-streets of the harbor quarter. And far away the land lay still bathed in the sweet heavy perfume of orange-blossoms. A two-horsed carriage brought me through the jolting main street out to Tel-Aviv—but here there had been a great change.

When I left Jaffa three years ago Tel-Aviv was still an embryo. The centre of the settlement, the Hebrew Gymnasium, was not yet completed, and within its shadow there were still only a few cottages, for the most part not finished. The streets were still deep, irregular sand-gorges, and the front gardens were like bills payable at long sight. Now it is a finished town with clean, broad streets, with well-kept pavements on both sides of well-made carriage roads, the like of which is not to be found in any other small town of the Levant. The houses display for the most part an agreeable blending of the Oriental with the European style; their red-tiled roofs gleam cheerfully in the bright sun of Palestine. With the five hundred pupils of the Hebrew Gymnasium about 2,000 persons must now be living in the 130 houses or so, and there is no limit to the growth to be foreseen. A large, new plot has already been acquired which connects the colony with the beach towards the west; the streets have partly been laid out here already, and the dream of the citizen of the "Vale of Spring," that Jaffa will soon be a suburb of their colony, does not seem to be altogether too bold. How long more, and on the strand of the blue sea there stretches an embarkment as in the bathing-resorts of the North Sea; large, imposing hotels swarm with wealthy visitors, who have fled from the heat of Egypt but do not yet venture to return to the cold of Europe, and a stream of gold practises the land which very much needs such a Danean gift. What has here been created externally is astonishing and highly gratifying, and it redounds to the honor of the Zionist movement. The impression that is made upon the Palestine pilgrim in Jaffa by this settlement, and, it may be added, in Haifa by the Technical school, is well calculated to win for it the highest confidence. We can be genuinely grateful to our respected Dr. Ruppin, our "Minister of Unity" in Palestine, for what he has done here in a secondary capacity as a "founder of cities" in the leisure left over from his other occupations as Minister of Finance, of Foreign Affairs, of Education, and of Trade and Commerce.

Tel-Aviv will, so far as one can see, continue to develop magnificently. The vast needs of the East European Jews in respect of settlements have been adequately supplied here, and it seems that care has been taken to avoid in future the errors, perhaps inevitable at the beginning of such undertakings, which are said to be responsible for the outward prosperity of the handsome colony not being accompanied by a corresponding inner welfare. The handing over of urban land to private ownership has produced here too the evil effects that we have to deplore all over the world: a pretty vigorous "land usury," which manifests itself in high rents, especially for single rooms (a hardship that presses especially upon our young unmarried officials), and many

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other evils of professional land speculation. But the National Fund means to avoid these initial errors in future, and so we may hope that our urban community at the port of Jaffa will soon be as healthy and thriving in social as it already is in architectural respects.

I had only a little time to spare; the boat brought me back to the steamer, and after a smooth sail over the motionless sea our vessel cast anchor the following morning in the harbor of Haifa.

My first visit I naturally paid to the Technical College and the future Jewish settlement at Mount Carmel. I was fortunate enough to have our friend Dr. Schmarya Levin himself as my guide. Beneath the burning sun we stumbled our way over the building-site, upon which the building stones were lying all about; we crept into all the cellars and clambered into all the rooms that were already accessible. The Jewish proverb says: "Don't show a fool a half-finished house," but I nevertheless venture to give unstinted expression to my satisfaction at what has been accomplished here. It is, indeed, a magnificent work, a handsome indication of what the Jewish movement, which is still so weak and small, will be able to do when once it becomes great and strong. What particularly gratified me was that all petty cheese-paring was avoided here and that things were planned upon a big scale. This palace of science and invention—a noble fabric cast in the noble lines of the Arabic style—will become a landmark of the Near East; and many generations of ambitions young men, let us hope, will here receive the training that will assure them an honorable living.

It was very early the next morning when the swift two-horsed carriage conveyed me from the smart Hotel Herzlia through the narrow streets of Haifa, already buzzing with life and animation, to the railway station. Through the tops of the trees gleamed the beautiful, distant bay in the rays of the morning sun, a blue silken banner ruffled by the gentle wind into a thousand iridiscent folds. Beyond, to the north, glistened the white houses of Acco, and far aloft in the north-east, a vision of grandeur and beauty, towered Mount Hermon with the dazzling snow-fields around it. Besides Taormina, I know only two landscapes that deserve the highest prize: Haifa and the Sea of Tiberias.

Our train then rattled along through the Plain of Jezreel. To the right and left palm-groves, and then one field after another, wheat and barley, barley and wheat, but rarely interspersed with the reddish flowers of the poppy-field or a patch of vetches. Here and there we passed a village, mostly consisting of dirty white Arabic structures, stuck together like the rude lives of wasps, above occasionally these towered the somewhat more stately farm of a Sheikh. But now and again we also catch a glimpse of red-tiled roofs of European dwellings and of modern Arab villages.

Station after station: vendors of oranges, of water, of lemonade, of Arabic sweets and white bread; black veiled women, stately men stalking in turban, fez, or felt cap, desperately neighing donkeys, and foolish but malicious looking camels; the entire Orient beneath the burning sun. And then to the left, high up between the hills, a long sprawling town comes into view: Nazareth. Green fields, in part already yellow, ascend towards a magnificently shaped cone, upon whose highest peak gleams a white building: the little Hermon. The brakes shriek, the train stops: we are in Merchavia. "God's wide place" is the meaning of the name; and it is indeed a wide place of God, an almost infinitely broad and fruitful valley encircled by gently sloping hills, which border it on the east and the west, an expanse full of fruitfulness and beauty, awaiting the skilled hand to fertilize it. If anywhere in Palestine, it is here one feels that this land requires nothing but labor and legal security in order to become again the land in which milk and honey shall flow, the home of hundreds of thousands of free and happy human beings, in which every man can rest under his vine and in the shade of his olive-tree.

II. In Merchavia.

At the station of Aphule we were met by some representatives of the laborers of Merchavia, all new faces. Their greeting are somewhat reserved, for we have yet to make one another's acquaintance, and the accompany me on the way through the valley from the station to the estate. A hill rises from the plain; a few red-tiled roofs gleam from a stately structure that looks almost like a German castle. It was indeed one, a long time ago, a crusaders' citadel; the deep vaulted storage cellars are still preserved, but they now serve more peaceful purposes than the provisioning of a fortress. After so many variations of fortune, after so many changes of rule under the warriors of three continents, the descendants of the old ploughmen of this land have returned to win it back again forever with the sole means which land can be won—not the sword, but the plough and the hoe!

A light shower has come down; our feet cling to the clayey soil as we go chatting through the fields. Inquisitive folk come towards us, among them a couple of spruce young women, with their sucklings in their arms. We ascend the hill, which at close view turns out to be a huge heap of dry manure, upon which a few dozen large dirty-white baking-ovens are stuck together, Arabic huts; and the stately tiled roofs rest upon frail and cracked wooden sheds. On the roofs lie a couple of lazy dogs, snugly curled in the sunshine; the street between the huts swarms with children of all ages. Here at least the neo-Malthusian doctrine is not in vogue; here the maxim of Scripture, "Be fruitful and multiply," is still fostered. A couple of laborers, weatherbeaten and bronzed, sinewy figures with the firm bold eye of pioneers on the border of the wilderness, return my greeting standily. Hardly a single person will have any doubt in my good faith; but it is not quite certain whether I have not come as a "middle-class Utopian," as the tool of some capitalist intrigues concealed even from myself, or at

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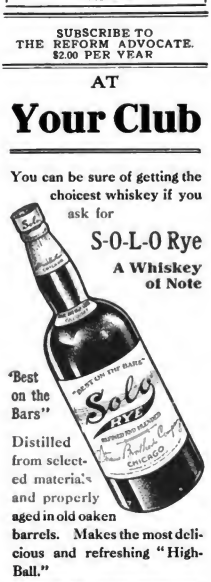


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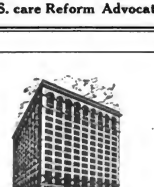
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least of some "bourgeois economic" self-delusions. "We shall listen to what you have to say, but we shall be on the alert," is what their searching eyes tell me, "and don't you think that we shall make it easy for you to infect us with your economic heresies." Yes, they are keen theoreticians, these sharp-eyed laborers and watchmen in the head-dress of Bedouins—but fortunately they are also keenly practical, indefatigably hard workers with hoe and axe.

From the manager's shed, which hangs close over the steep side of the hill, one has an uninterrupted view southwards to the hills far, far away, which form the first step to the mountain-range of Judaea. And there, at the first glance, one has an example that shows more clearly than all lectures how grateful this land proves when it receives what is due to it. Mr. Dyk, instructor and farmer, who has raised these men and this soil after nearly two years' superhuman labor and amid almost superhuman privations, from the roughest state, shows me a field with vetches. The western half stands twice as high and thrice as thick as the eastern (and it has actually produced a crop, almost three times as large). The entire field was uniformly prepared for cultivation and tilled during the period of growth, but the stable dung sufficed only for one part. It is the same everywhere, in the wheat and barley fields as with the beans. Wherever one restores even a little force to the land that was exploited and robbed thousands of years ago, it rewards one with a manifold harvest. And that inspires us with hope in ultimate success. We still incur a loss upon this large farm laid out "on a green pasture," which must be carried on with inexperienced laborers in a new land, and with methods yet untried here, for it also involves a heavy expenditure (e. g., for the vigilance service and backsheesh) on account of the wildness of the country and the neighbors, aggravated by the recent state of war, and it is often exposed to serious loss through theft and attacks, whilst all the work must be carried out by highly paid Jewish men, even such as women and children could do. And yet, when once the rotation has taken place, when each piece of land has once received the fertilizing stuff from the stable, the harvest will present a different appearance, and it is hoped that the balance-sheet will also look better. For the present we may reckon that the expenditure will grow less from year to year and the income will increase from year to year. We must only persevere, work and not despair! If we are to succeed in the colossal task of finding for the wandering Jew a new home, a land in which his withered stuff can again take root and put forth buds and blossoms, we can succeed only in one way; only where the soil is manured with the sweat of the peasant will the land become nationalized. And only there, where the co-operative association owns the land which it cultivates, is there a guarantee that it is not Arab sweat that manures and wins the land. Everybody knows this who has travelled even perfunctorily through the country. And whoever does not wish that planter's colonies should arise in Galilee too, in which the fellah works almost alone, from which the colonists' children flee to all parts of the world, and in which there is little more that is Jewish than the names on the title-deeds—he must help to carry this first experiment in co-operative colonization beyond the initial difficulties. Of he must give it up! The thing cannot be done except in the way that I pointed out nearly ten years ago, and to which our leading men, partly against their will, have been forced more and more, not by mere theory but by life itself, as to the only practicable method.

But why give it up? It may be difficult—but nothing is impossible! Whoever has beheld with wonderment the renaissance of this race of sorrows, these steel-hearted men, these blooming young women, and even more these vigorous radiant-eyed children, who go romping through the street—he must become an optimist, whether he will or not. And whoever hears with his own ears that the Holy Language, dead these two thousand years, has become alive again as the language of the home, of the street, of the school, and of children's games—he will believe that a withered staff can develop into a fruitful tree.

Eastwards from the ancient Arab village, in which the laborers and colonists must still crowd together, there lies upon another hill beyond a little valley, in imposing grandeur, a veritable delight to the eyes, the estate of Merchavia. It will one day comprise an immense group of buildings, a hundred metres square, with a yard a hectare in area. But for the present the south side is entirely unoccupied, and of the east front more than half, whilst the north and west sides also are not fully erected yet. To the north lies the pride of the estate, the spaciously planned stable and granary, all but a third complete. It contains accommodations for the team-beasts and for half of the herd of milk-cattle that will be maintained; an annex for the other half is in the course of construction. On the side facing the sun there is a broad path in front of the ground floor opening towards the yard through several Arabic arches; it prevents the southern sun from warming the building itself. The windows look out to the north, so that a healthy temperature will prevail even in the heat of summer. Above the stable, beneath the flat Oriental roof, are hay-lofts; at present they are crammed with laborers' families who could not find any more room on the overcrowded hills. It is high time that the colonists' village, which is being built on the plateau, should be extended another gun-shot further eastwards and that the estate laborers' houses should at last be finished, in order to put an end to this unsanitary overcrowding of dwelling-rooms. For the present there are only two laborers' houses on the estate, carried out like the stable, after Mr. Baerwald's designs, in Arabic style, but —and this strikes a discordant note in the general scene—with red tiled roofs! The roofs have been made in this style instead of the flat roofs of the design, "in obe-

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dience to necessity," because there is nobody in Palestine at present who knows how to make a flat roof that will not admit the rain.

But what are two laborers' houses in relation to the enormous need? One of these is used by the administration for consulting-rooms, office, and official residence of the head official; in the two dwellings of the other house eighteen persons, at a pinch, can be accommodated (in four rooms and two kitchens); but the estate has always 35, and at harvest-time, like now, about 50 laborers! And some are already married and will require dwellings of their own as soon as possible! The two little houses will bear on a memorial tablet the name of M. Halperin, who

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has presented them to the Jewish National Fund; who will present the National Fund with an unmarried laborers' home for its first settlement farm at Merchavia? Mr. Baerwald's plans are ready, with clock-tower, water-works, bath house, meeting hall, etc., the whole to cost about $6,000. Volunteers to the front! The brave fellows who, down there, on the frontiers of civilization, look their enemies daily in the eye—malaria and the guns of the Arabs—who are laying the foundations of the new nationality of which you dream with their sweat and blood, have certainly a right that you should provide them with a home worthy of human beings.

We ourselves cannot do it for the present. The means are limited, and the "Finance Minister" is as close-fisted as it is his duty to be. We are in the same position as the trooper; first comes the horse and then comes the man! Our cattle have received exemplary attention; the money for the second cow-shed and granary, as well as for the poultry-run, has been granted. But only two more double-dwellings have been allowed; we must make shift with that for the present. And whoever pays a visit to the Plain of Jezreel next spring will find the north, east, and west sides of the proud estate fairly completed, the threefold stable and granary in the north, the shed and workshops in the west, the poultry-run and four laborers' cottages in the east; but the south side will still be missing, and only imagination, the cheapest architect in the world, will be able to show the finished buildings which will some day, I hope, stand here, the unmarried laborers' home and the management offices—unless some benefactor should arise who has the noble ambition to identify his name with this pioneer work for ever. Until then the estate is open, and it would be so good if it were a closed citadel!

Let us enter the stable! On the left, the west side, stand the horses and mules; in the same building are the room of the stable-manager and the harness-room, which is very practically fitted up and as neat and orderly as in a garrison. Then follows the cowshed with the dairy, where the refrigerator, churn, and other appurtenances are kept. Fragrant milk, yellow butter, delicious cream, are all under cover. This is unfortunately necessary as there is an Egyptian plague of flies here. What else can you expect when one lives on a dung-hill? And yet it must be possible to check to a certain extent these troublesome vermin, which can even prove dangerous by communicating disease-germs. In Tel-Aviv, even in the shop of the Co-operative Stores, the vermin have been suppressed.

(To be continued.)

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GENIUS AND CHARACTERISTICS OF THE HEBREWS AND THEIR CONTRIBUTION TO CIVILIZATION.

By Rabbi Adolph Guttmacher, Ph. D.
(Continued from Last Issue.)

As the family is a miniature commonwealth upon whose integrity the safety of the larger commonwealth depends, per sonal purity of mind and heart is every-

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where insisted upon. Respect for the family bond became a cornerstone in the sanctuary of Israel's ethics. Israel has, therefore, at all times and under all conditions, cherished and cultivated zealously the sense for family life. The sacredness of the family tie is a condition both of the physical soundness and the moral vigor of nations. According to the Mosaic code the crime of adultery is punished with death, for domestic peace, nay, social well-being, are founded upon reverence for the marriage vow. The marriage tie was held so sacred that it was frequently used by the prophets to describe the relations between the Deity and the chosen people. The most minute descriptions are given touching the dress of the priests and the common people, in order to check the prurience of fancy. The unmindful son is stoned to death in the presence of the whole people. The pre-eminence of the Jews in point of domestic purity has generally been accepted. Perhaps, nowhere, has the family tie exhibited such strength and such purity, nowhere is reverence for parents so strictly carried out. To honor father and mother is a precept deeply ingrained into the consciousness of every Jew, and filial devotion is carried far beyond the grave. The propagation of the species was considered of the first command of God, and the religious and moral upbringing of one's children an inalienable duty. The old biblical injunction, "thou shalt teach thy children and speak of them," was daily repeated in morning and evening prayers. If the Jewish people were preserved in moral vigor by the influence of their domestic life, the care they bestowed upon the education of the young kept them intellectually fresh. Over and above all, a knowledge of ethical principles of the law of God was spread abroad in a way unparalleled among other nations. While the world was steeped in intellectual darkness, the Jew had his school and colleges. Everywhere in the Bible, as well as in post-biblical literature, one meets with the exhortation, "thou shalt know, perceive, and understand." Thus the reading of the Scripture and the explanation of it were introduced by Ezra as part of the public service. The knowledge extolled is, of course, moral and religious, and this is the very knowledge that makes the soul of the people repository of the ethical material. The loftiest ideal of the prophets is expressed in the sentence, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9). And in the Talmud we read that the destruction of Jerusalem was attributed to the fact that the schools have been suffered to fall into neglect. All through the ages the synagogue was, at the same time, the school-house and, to the present day, among German Jews, the synagogue is spoken of as the "Schule." In spite of dispersion and oppression which robbed the Jews of the simplest rights of man, the development of his intellectual and moral life has been continuous and has preserved for the world the foundations for the moral and spiritual life. Ostracised, harried about, burned and tortured, tormented by cruelties in the states under whose jurisdiction he dwelt as but a pilgrim and sojourner, intellectually and morally he was always the peer of his persecutors. While the persecuted Jew bore the marks of degradation upon his body, the persecutors bore the marks of degradation upon their souls. Especially, during the Middle Ages, when Judaism suffered "the tragic fate of King Lear," the Jews, realizing the danger that threatened their very existence, held fast to the pillars of their religion and occupied themselves most assiduously with the study of Jewish lore and literature. After a toilsome week, the Sabbath was welcomed as a messenger from on high. The day, in the first place, was marked by the cessation of the weekly round of toil and moil. Rest is essential to health, and the safeguarding and welfare of the body Judaism regards as a sacred duty. But the day was further to be dedicated to the better part of man which constitutes his true, his real self. Not rest only, but rest sanctified and transfigured by spiritual endeavor is the Sabbath ideal, for the Sabbath is a day "holy unto the Lord thy God." The Sabbath was therefore especially given to the study of the weekly biblical lesson with its commentaries, and to the religious instruction of the children.

(Continued.)

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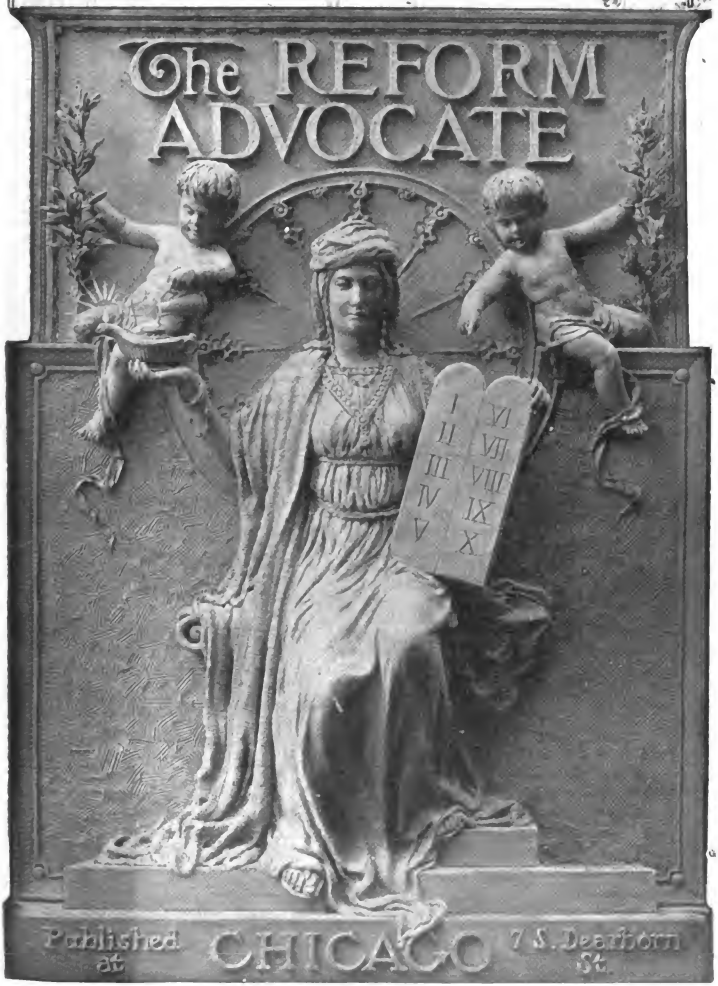
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Religious Services for Jewish University Students—By Gerson B. Levy



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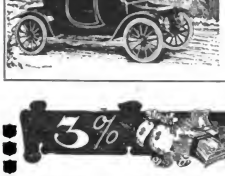
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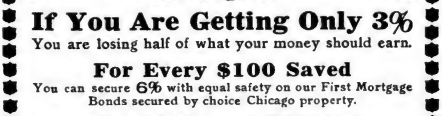
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JEWISH STUDENT CONGREGATION OF THE UNIVERSITY OF MICHIGAN.

The enthusiasm of the students of the University of Michigan continues to grow steadily in their recently organized Student Congregation. Under the general supervision of Rabbi Leo M. Franklin, of Detroit, acting as supervisor of District No. 27 of the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, the congregation was organized early in February. Since that time regular services have been held in the Orpheum Theatre every Sunday evening, and the attendance and interest manifested has been exceedingly gratifying not only to Rabbi Franklin, but to all the rabbis who have occupied the pulpit. Among the speakers thus far have been Rabbi Louis J. Kopald of Buffalo, Dr. David Philipson of Cincinnati, Rabbi Franklin occupies the pulpit on the last Sunday of each month. This congregation is the first of its kind in America, being modeled very closely after a similar organization at the University of Cambridge, England. It is in no sense antagonistic to the Menorah Society, which, has a well established chapter at Ann Arbor, and which lays its emphasis upon the cultural, while the congregation emphasizes the religious side of Jewish life. There are at the University of Michigan between two and three hundred Jewish students, the great majority of whom are ardent supporters of the congregation. It is likely that this organization will become the model for similar student congregations in other large university centers. At the last meeting of the Congregation, Rabbi Franklin announced that Mr. Julius Rosenwald of Chicago had pledged a very substantial sum of money to the support of the congregation during the next scholastic year. Other friends are confidently expected to lend their moral and material support to the movement, and it is hoped that within a comparatively short time ways and means will be devised for the erection of a chapel on or near the University campus. The officers of the Congregation are: President, Rowland W. Fixel; Vice-President, Miss Judith Ginsburg; Secretary, Lester Rosenbaum; Treasurer, Sol. W. Marx; Trustees, Louis David, Harry Rabinowitz, S. J. Rosenstein, Richard Thorsch, Milton Marx.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS.

The second mothers' meeting of the year, under the auspices of Adath Israel Sisterhood, Louisville, Ky., and representing the co-operation of the mothers with the teachers of the religious schools, was held on April 20th.

The topic of the meeting was "Practical Religion," which was subdivided as follows:

"What Are Mothers Doing for Their Children Along the Lines of Practical Religion?"—Mrs. Bernie Fleishaker, Mrs. Siegel Bronner.

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"What Are the Teachers Doing Along the Lines of Practical Religion?"—Mrs. Setta Lee Bensinger.

Three Minute Talks on Subjects of Congregational Interest—Miss Minna Adler, Miss Fannie Goodman, Miss Fay Viola Stern.

Voice music was rendered by Miss Edna Jones, and refreshments were served.

A friend of the congregation has offered to give annually in the name of the sisterhood, a gold medal each to the boy and girl who have done the best work in the religious school from the kindergarten class to the time of confirmation. The teachers are to be the sole judges, and the children of the Saturday as well as the Sunday religious classes are eligible for the medal.

* * *

No event in the history of the entertainments of Keneseth Israel Sisterhood, Philadelphia, has been so attractive and interesting as the gala affair given on Sunday evening, April 26th, in the Temple.

The entertainment took the form of a Jewish Pilgrim Fathers' Day celebration for which an exceptionally fine program had been arranged. The musical and literary features of the program arranged for the occasion were of an unusual quality, and were participated in by an array of high-class talent.

At the last board meeting of the sisterhood, Mrs. Max Greenbaum, the newly elected president, made each director a chairman of some committee. The following were appointed:

Religious committee No. 1, Mrs. A. M. Klein; Religious Committee No. 2, Mrs. Henry Rosenthal; Religious School, Mrs. Abe Fellheimer; Printing, Mrs. Ferd Dilsheimer; Publicity, Mrs. Felix N. Gerson; Sociability No. 1, Mrs. Edwin M. Goldsmith; Sociability No. 2, Mrs. Louis Suka; Current Topics, Mrs. Mone R. Isaacs; Music, Mrs. Morris Gay; Program, Mrs. Stanley Goldsmith and Mrs. Louis Eschner; Sewing, Mrs. Terry Coons; Membership, Mrs. Ben Wilson; Hospitality, Mrs. A. Goldsmith; Ways and Means, Mrs. Simon Bloch; Alumni, Miss Carrie Mendelssohn; House, Mrs. Moe Geis; Property, Mrs. Max Berg; Visiting, Mrs. Nathan Berg; Social Service, Mrs. Harry S. Weider; Floral, Mrs. Simon Weil.

A request to use the letter box more frequently was made. The letters are to be addressed to Mrs. Nathan Berg if they contain news of sick members, or of weddings, deaths or births; to Mrs. Weil if they are letters of thanks for flowers; to Mrs. Stanley Goldsmith if they contain names of speakers for the entertainments, or to Mrs. Morris Gay if the members have singers or musicians to suggest. Mrs. Gay, who is chairman of the music committee, is organizing a volunteer choir to sing at the holiday services next Fall in the Alumni building.

A letter of congratulation and co-operation was received by Mrs. Greenbaum from the Rodef Shalom Sisterhood, Philadelphia.

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THE REFORM ADVOCATE.

CHICAGO, ILL., MAY 9, 1914.

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Editorial

Religious Services for Jewish University Students.

We are glad to print and to call the attention of the readers of the Reform Advocate to the summary of the work done during the past season by the students at Ann Arbor towards providing for themselves religious services of a character to inspire them with enthusiasm for the legacy of the fathers. The work will naturally be quite different from the frenzied services which, no doubt, with the coming of the Summer season will soon be inaugurated at the seaside and inland summer resorts where for a brief span floors will be cleared, chairs placed, services held, sermonettes preached, kaddish, in particular, said and then the tango will be in full swing again. From the very nature of the case the services will be of a different character. And from the report of the work at Ann Arbor, the solidity and substantiality of the service cannot be questioned.

The complaint is fairly general, it seems to us, that once young men and women have tasted of a University education, they seem to be rendered averse to participation in Jewish affairs in the religious sense. Often have words been spoken or written in condemnation of the young men who, after a few years of pick and choose at classes in the higher institutions of learning, have been estranged from matters religiously, and not merely socially or charitably Jewish. In one way the results are to be expected for a certain group of students. The aim of higher education is conceived to be a broadening of sympathies and a widening of the understanding of the humanities underlying all particularistic or nationalistic striving. It may be that many of the forms treasured and cherished by a particular group will, on further acquaintance with the general development of the race, be shown to be not the peculiar possession of any one section of the human family but to be found existent in varying forms in all peoples of the earth. It may then be that forms and ceremonies will fall or rise, just as we look at it, from the particular to the universal phenomenon and will then be treated as such. In the broadening of the horizon that ought to come from the university work it is natural to expect that much more will be included in the view than before. The first effect therefore of the university training is an unbalancing of accepted values, and a restatement of the world's mental and spiritual goods, frequently to the detriment of the old, the newer acquirements, perhaps because of the newness, ranking higher than the old, even of proven value. Their religious student is one who has a case of arrested construction, for whom the negative, the destructive has prepared the ground for reconstruction which, however, did not follow.

That such an adjustment and mental widening takes place to the danger of the old and the accepted has been recognized by Christianity, no one can doubt. In every University of the country there is some department, sometimes official—as when the holder of the chair of Hebrew or of Philosophy is also the leader of the Bible class and the power back of the Young Men's Christian Association of that particular university, at other times unofficial—when a few young men under the guidance of some clergyman organize to study the Bible, for religious direction. The work may be widened in the larger universities where the number of students may make it possible to maintain a home of religion and further to engage in social work, helpful and inspiring in the immediate vicinity of the University. By such methods some of the students, and the attempt is made to reach and connect as many as possible, are kept in line with Christian work and are actually made deeper and more useful by the inspiration of religious experiences growing along with other departments of human knowledge. This work exists apart from fraternities, literary or purely social associations.

Christian communities feel a double responsibility in the smaller universities or at such universities were the student body has in it a large percentage of students drawn from other parts of the country. There the fear lies that the boys who are sent from home to be made men of away from home, will be sent from college and returned to their own communities not undamaged. Many will, it is true, by the compulsion of thinking and acting for themselves have developed a substantial sense of responsibility. But there may be others for whom the freedom from home guidance may operate at first to remove all sense of responsibility and the lads be turned loose only to lose themselves in petty forms of carelessness turning later into more serious misdeed. Communities that have such universities in their midst and the university authorities themselves feel the responsibility laid upon them by the very presence of the young in the formative period of their lives, while the intellectual horizon is broadening and the restraint of the home influence is removed. These favor and foster, as part of the training of the youth, some religious work. Jewish students, however, rarely find in the towns of

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the small college a Jewish population large enough or powerful and influential enough or permanent enough to rely on for the religious work.

We have the example of the Jewish student religious organization of Cambridge, England, before us. There at first surrounding Dr. Schechter and now his successor as Reader in Rabbinic, Dr. Israel Abrahams, the Jewish student body has its religious services at which the members take turns at reading the service and occasionally preaching. Generally, however, the preaching is done by men who have kept in touch with university problems and student perplexities and have the answer that one specialist would bring to another. For if the college student has turned from the grateful and willing recognition of the profession of the Rabbi it may be due to the possibility that he has not been brought in touch with the men of the profession who can speak on one particular sphere of human work and worth with the authority of the specialist and who is able to construct everything else around the answers of that speciality of his, or that the training of the university has been faulty. It will be most unfortunate indeed if the Apostle to the Jewish students speaks of subjects that he knows not of at first hand but can only handle fairly well in his own pulpit. To reach a student he must be a student himself with the mastery of a certain section of human knowledge, in this case the law of human conduct as seen and regulated by the masters of Jewish tradition, and as exemplified by Jewish life. Other matters are incidental and merely illustrative. The preacher to the student should not come provided merely with the illustrative material. He should have a first hand knowledge of the sources of his thought and teaching. The student of history demands first hand knowledge of the sources of history in his work. So does the student of philosophy. So does the student of economics or of sociology. The preacher should not come with less preparation in the "sources" of his department.

We are glad that the record of the work done at Ann Arbor shows signs of further progress. We do not know how much inspiration the student body has drawn from Jewish members of the faculty—if there be any at all at Ann Arbor or who, if they are Jews by birth, have the courage to acknowledge their parents, but inspiration is owing to the students from the faculty. We are glad that there have been found men in the outside community who have been generous in their financial support of the work. What has been found desirable and necessary and possible at Ann Arbor should be found necessary and possible wherever there are enough Jewish students to carry on the religious work.

In a way what has been done at Ann Arbor should with the changed conditions be done in the larger centres. It does seem right that Jewish students of Chicago University—only for example—who have come to the University and have no synagog affiliation in the city itself should be reached by the existing congregations and should be invited to participate in the service whenever held by the congregations. It might not be amiss for Rabbinical associations in Chicago or elsewhere to send to students of the Universities cards with the statement of the different congregations, activities and times of service. The communities will not only be doing a great work of the day but will be providing for a healthy development in the future, when the boys and girls become the men and women of power.

GERSON B. LEVI.



The Successful Congregation.

Address at Dedication of Temple Emanuel at Birmingham, Alabama. Saturday, March 7th, 1914.

By Leo M. Franklin, Detroit, Mich.

"And thou shalt command the children of Israel that they bring pure olive oil beaten for the lighting, to cause the lamp to burn always." (Ex. 27, 20).

Not to that ancient Israel only, to whom these opening words of our morning's Scripture lesson were addressed, but to you also and to the whole household of Israel scattered throughout the earth, comes the call to keep alive the undying fire of faith upon God's altar. Zion's temple, with its central sanctuary, lies these centuries in ruins. The sacrificial cult wherewith our fathers worshiped God at the Jerusalem shrine, is no more practiced, and with it the sacred office of the high priest has passed into history. But instead of the one shrine, many have been reared and in place of the single sanctuary there rise in every corner of the earth temples to the glory of God. Upon a whole people has now descended the priestly dignity, and the insignia of office is placed upon the brow of Israel. "Kodesh Ladonoi" "Holy unto God." Israel has become the priest people of humanity, and upon him has fallen with the dignity, also the duty of that priest of olden times with whom the text lesson of the day concerns itself. In dedicating to the service of Almighty God this shrine, new builded, modern Israel is but fulfilling the historic mission of a priest people to keep alive the everlasting flame of faith and fealty.

A sacred joy is mine when I stand in this pulpit which, under the leadership of my honored colleague, your beloved rabbi, has dedicated itself through the years to a service that has been uniformly high and holy. In this holy hour, and in this sacred spot one appreciates what emotions must have thrilled the heart and overwhelmed the spirit of that patriarch who, awakened out of his sleep in the desert, and impressed by the awful majesty of God's nearness, exclaims in words that well do utterance upon my lips today "How awe-inspiring is this place: verily this is none other than the house of God and here is the gate of Heaven!"

It is not merely a triumph for this congregation that we celebrate today, my friends. In your achievement there triumph once again the principles of that soul-energizing faith which more ancient than the philosophies of Rome and Greece and Alexandria, has survived alike the violence, the mockery, and the ignorance of centuries. One after the other the religions systems of the old world have passed away. One after the other the foundations of belief held by men have been taken from under them. One after the other the ages have disproved the dogmas of the age before, but through them all the faith of the Jew and the Jew's philosophy of life have stood firm, unshaken, irrefutable. The ghetto could not bury the Jew in its darkest corner the yellow badge could not humiliate him enough to bid him forswear his faith. The inquisition could torture him, rack him, slay him, but it could

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not kill the ideal that was in his soul. The stake could make merry spectacle for the fanatic torturer, but it could not gag the cry of faith that rang above the crackling flames from the lips of the dying Jew.

And so that faith survived; survived not only the sword and the rack and the crusades, but survived the condemnation of popes, the banishment of kings, and the persecution of fanatic princes and prelates; survived also the religion of reason in France and the Cultur Kampf in Germany; survived, too, the onslaughts of scepticism and romanticism, as it shall survive equally with Russian cruelty and old world fanaticism both the indifference that in some quarters and the cowardly misrepresentations that in others are rife against it even today.

It is, I say Judaism triumphant in which we rejoice this day, for as the bounds of this house cannot contain God, so the influence of this occasion cannot be limited to this community or congregation. An hour like this tells nothing so clearly as that the faith of the Jew yet lives; nay, that because it has in it the elements of eternal truth, it contains not only the assurance of his own permanence, but also of its destiny to become the universal faith of thinking men. But this house, builded by you as a labor of love, "whose walls," to use the prophetic figure "are salvation and whose gates are praise"—this house emblems not only the survival of the Jew's faith, but it betokens especially the ultimate victory of that phase of Judaism which may be said to be distinctly and distinctively American.

We of the Reform school of Judaism, whose privilege it has been to live in this land most blessed of God, have long seen in America the Jew's land of destiny. Building upon the old foundations, yielding never so little of the principles fundamental to Judaism, but filling the old faith with a new spirit and adapting our forms to the spiritual needs of a new day, we have developed a phase of Judaism indigenous, as it were, to this soil, which has in it more of the intensity and the strength and the character of the old faith than any form of that nerveless, back-boneless conservatism which in the old world bends and scrapes before governments and religions, and which in certain quarters of our own country would, if it could, turn us back to an age that is past and to a condition that has been long outlived. The very walls of this magnificent Temple are eloquent of the sentiment that inspires the American Jew of the Reform school. In the architecture of this house of God the builders have embodied the suggestion that whatever its origin may have been, modern Judaism is Occidental and not Oriental in spirit. Whatever the east may have given us, it is to the west that we look for inspiration. Not toward Palestine the land of memories, but toward America, the land of promise our lodestar points. Zionism, that fungus growth upon the trunk of Judaism is not only a misrepresentation of the Jew's history, but as well a misreading of his destiny. The realization of the Zionist's dream would be the saddest day in Jewish history. Zionism is the nearest to giving up that the Jew has ever been. It means the giving up of the struggle heroically waged by our fathers through untold centuries, a struggle out of which has come the spiritual mastery of the Jew. Through the distortion of our spiritual mission into a national destiny, it courts destruction to that religious sponsorship and moral leadership among men, for which the Jew has been chosen by his God. But there need be little fear that his hallucination of the Zionist will ever become reality. It is at best—or at worst—a snark of hope that has for the moment inspired the discouraged sons of Israel in the lands of their oppression. But alas, the hope that it spells for them turns only too surely into hopelessness, and the refuge which it pictures shows itself upon nearer approach to be only a disappointing mirage.

But it cannot suffice us that we speak thus confidently of the failure of Zionism, and of kindred movements that we believe to be contrary to the spirit of our faith. If those phases of activity on the part of our co-religionists which we believe to be misdirected are failing, the question comes, "What are we doing to fulfill the true destiny of the Jew, which according to our Scripture text, so expressive of the sentiment that has inspired us through the ages, is to make of the Jew a holy people, to raise him in spiritual glory above the nations of the earth, so that through him the fire of faith shall be kept continually burning upon the altar of God? The mere building of Temples, although an external expression of the faith that inspires us, may, after all, represent the embodiment of our pride as much as the embodiment of our enthusiasm. Indeed, it is a lamentable fact that although in these days the number of our houses of worship grows daily, and although their intrinsic worth and their architectural beauty has become a matter of remark, it may be fairly asked whether the spiritual temples which the Jew has been building are always similarly symbolic of a renewed vitality on the part of the builders. Do they monument to us and to others a zeal for God and His law, so that they be not mere piles of brick and stone, great beautiful bodies without soul, but are they rather eloquent symbols of the living spirit of a faith that lives? To put the matter in positive form, our Temples builded with loving self-sacrifice, must, to justify themselves, stand forth as the sponsors of certain definite principles, ideals and aspirations.

In the first place, a Temple of the living God must betoken the optimistic faith of those who build it. In these days the voices of the pessimist is loud in the land. We are told repeatedly that the future of Judaism is without promise, that the children are falling away from the faith of their fathers, and that the glorious past of the Jew will be followed by an empty tomorrow. The living house of God must give the lie to this pessimism; it must betoken our unwavering conviction that Judaism has a future grander and more glorious than its past has been. And for this future we are building. Around the old Temple which you, my friends, are leaving, cluster many sacred associations which were dear to the elders among you, but this new house shall be the spiritual home of your children. For them you are building and working; you believe in their loyalty and in their zeal. And that faith they shall not betray. The future, thank God, is safe in their hands.

With the spiritual welfare of our own children thus provided for, we think also of the influence that the Temple shall exert upon that wider circle of men and women who, in the nature of things, shall come under its beneficent sway. This Temple shall stand forth as fulfillment of the prophetic word that God's house shall be a house of prayer to all the peoples of the earth. How do the facts that one who runs may read, belie the statistics which the missionaries and the professional conversion agents of other faiths are so apt to quote with accustomed glibness. They tell us constantly that the ranks of Judaism are thinning before the more persuasive arguments of the daughter faith, and that the synagogue is losing the very flower of its youth before the onslaughts of the church. Let those who would know the truth but study the deeper forces that are presently at work in the religious world, and they will

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come to understand that the very reverse of this is true. The modern Temple with its open door, is not only receiving in hospitable welcome all truth from whatsoever sources it may come, but it is sending out into the world the message of truth so mighty and so eternal that before it the thinking men and women of today are pausing for inspiration. Because we insist more and more upon the binding power of the spirit of our faith, however passing may be the power of the latter, and upon those majestic truths so oft embodied in the terse, sententious utterances of our prophets, they whom our Oriental formalism separated from us heretofore are being brought nearer and ever nearer to us, and there is silently but surely forming the bond of a world of brotherhood. When our pulpits repeat from the prophetic lesson of this morning, "Behold, to obey is better than to sacrifice," or when we cry out with Amos, "Remove from me the noise of thy songs and the sound of thy timbrels let me not hear, but let justice roll along as water and righteousness like a mighty stream," or when we renew a Micah's question, "What requireth God thy Lord of thee but to do justice, to love righteousness and to walk humbly with God?" we are but uttering the heart cry of all men who are almugered and athirst for God and truth and righteousness.

And this means nothing else so much as this, that the non-Jew is coming to us, and that despite all things, the Jew is not becoming Christianized, but the Christian world is becoming ethically Judaized. If there shall come religious unity, and many are the signs that the day of a better understanding is at hand, it will come through the fact that the non-Jew is hearing that splendid truth, to the pronouncement of which our modern Temples are consecrated.

However, you must not make the mistake of believing, when I say this, that our Temples should be builded primarily for the edification of the non-Jew. His is the greater victory in the Jewish pulpit who wins to the cause of Judaism the languishing soul of a single Jew or Jewess than he who gains the plaudits of a hundred not born within the faith. I cannot too much insist upon this fact. The message of the Jewish pulpit is primarily to Jews. And in these days particularly when so many of our people are misled by the shadowy teachings of such cults as Christian Science, the New Thought, Ethical Culture and what not, it is especially timely that the saving and healing power of our own faith should be newly emphasized. Let us, through our pulpits and through our synagogal activities, bring back the Jew to an understanding of his own faith. Let him be taught that in Judaism there lies a consolation for the aching spirit as true and as sure as can be found anywhere else, and surely the vagaries which have attracted so many of our people of late will soon lose their hold upon them. The Jew is something of a faddist, but once let the folly of the fad be made clear to him and shame-faced he will return to his father and his father's God. Our Temples, though they stand for the broadest interpretation of faith, must at the same time represent a positive Judaism whose teaching and whose philosophical standpoint shall be unambiguous.

All the more significant, in the list of this condition, is the insistence that the congregation is soul and center of the Jewish life. Indeed, I hold that it is not saying too much to assert that the history of American Israel is to be read in the story of her congregations. To her every changing sentiment the synagogue is the sensitive index. When the hold of the synagogue upon the heart of the Jew is strong, you may be sure that the Judaism of that day is sane and safe; when its influence is weak and wavering, so too in all likelihood will be the religious consciousness of the people.

But I hold that the congregation is even more than a mirror of Jewish sentiment; I take no iota of just praise or credit for their motives, their merits or their works from other Jewish institutions, when I say that not one of them all could lead a truly purposeful existence but for the inspiration and the religious re-enforcement offered them by the synagogue. Nor do I refer chiefly to such organizations as are Jewish in name only. Let us concede that the Jewish club, whatever its deficiencies and dangers, does fill a legitimate and even a necessary place in the Jewish life of the community. Its value as a factor in upbuilding the religious life of the American Jew will hardly be urged even by its most loyal proponents. In certain quarters the Jewish lodge is heralded as the saving force in American Israel, and great is the boast not only of its achievements, but of its possibilities. Again let me concede that much. None need remind me that there was a time when the lodge offered the one common meeting ground for Jews of all nationalities, and of all degrees of social development and all shades of religious opinion. It were ingratitude and injustice not to recall how half a century ago the social barrier that loomed ominously big between the proud Portugese Jew and his unfortunate German co-religionist was bridged chiefly by the lodge. The history of those early times in the lodge points to its possibilities today. Through the lodge the German and the American Jew, risen to places of prominence and power, may do and in some measures are doing for their stricken brethren, come hither from the lands of their present oppression, what others in other days did for them and their fathers. But though all this be granted, I dare ask, would the most ardent lodge worker among them all be stirred to turn a hand or think a thought for their stricken co-religionists but for the sense of Jewish brotherhood which is primarily impressed upon them not by the lodge, but by the synagogue?

What is true of the lodge, is true, though maybe in a lesser degree, of our philanthropies. Under the stress of the scientific spirit of the age and the reaction against formal creeds, a seemingly new cry has gone forth of late—and by none has it been echoed so loudly as by our co-religionists. It is the cry of service. And yet is not this apparently new voice only an echo of that very cry voiced, O, with what strength of inspiration, those centuries ago by those God-inspired prophets whose words yet stir the hearts of men to self-forgetfulness and mighty service? Theirs in reality the first voice to call for a religion of doing; theirs the merit first to have linked in the indissoluble wedlock morality and religion; theirs the enduring service to humanity to proclaim to their generation and to all generations that to feed the hungry, to clothe the naked and to take the afflicted poor to one's house is the test of true religion. Theirs to sound the sacred sentiment that man finds God when he seeks his fellowmen. And it is under the inspiration of the synagogue and of the preacher, who is the successor of the prophet, that the religion of service is making its appeal anew to human hearts.

My point is that the very center of Jewish life is, in these days, not the club nor the lodge nor the charities, but of necessity the congregation. Other institutions may do good work, but they are the fruitage of synagogal planting. They are the machinery, and the congregation is the motive power that drives it. They are the body and the congregation is the soul that makes it live. They are the workers and the congregation is the inspiring force behind them.

It follows then by logical analogy that that congrega-

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tion may count itself successful whose men and women are thrilled with the desire to lift their own lives and the lives of those about them to the highest plane of efficient living. That congregation is successful which inspires high and holy activity on the part of the people whom it touches, and of the institutions which it creates and guides. That congregation is successful that puts an ideal into the hearts of its people, that keeps men strong and women virtuous and youths upright and children innocent. That congregation is successful that fosters fraternity and links the hands and the hearts of its people in every unselfish effort that makes for a better community. By so much as life in a community is lived on a low scale; by so much as the manhood of a community is degraded and the womanhood weak and the childhood neglected; by so much as the poor are left in their poverty and the aged and decrepit in their weakness and the delinquent in their turpitude; by so much as there is lacking in a community a sense of responsibility each for all, and of appreciation of the sentiment that each man is ultimately his brother's keeper; by so much as there is a shifting of responsibility, a closing of the heart to the cry for help, a holding back of the hand against the one who struggles to rise by the help of his brother; by so much as all these things are true in a community, the congregation fails.

This must be true, for the success of a congregation spells itself out not in the terms of numbers increased or exchequer expanded or temples built, but only in the terms of sympathy deepened, of fraternity realized and of the community life lifted to a higher plane. For these things then, typical of the faith of a people holy to its God, our Temples must stand. For them I feel assured this magnificent edifice, now consecrated to the Living God, will surely be sponsor. Here shall the prophets of the new day, inspired—nay drunken with the God-given hope of a spiritual conquest, proclaim the incessage of the Jew for the uplift of our people and for the heightening and the deepening and the broadening of the soul life of all men. This Temple is builded as a monument to our recognition of the Jew's duty in this, his age of opportunity, and in this, his land of promise. May every hand and every heart whose labor and whose love contributed to its upbuilding be blessed and strengthened. May this house become a new incentive to the people of this congregation to work as men and brothers in a common cause. May it become an ever greater factor in our own spiritual life and an increasing power for good in the life of the community. So through it may there be kept alive the ever-burning fire of faith upon God's altar. So through it may the priestly office of the Jew fulfill itself, and upon the brow of modern Israel may there be graved by God's own hand the insignia of duty and of dignity, "Kodesh Ladonoi" "Holy unto God." Amen.

NEW YORK LETTER

By Our Own Correspondent.

New York, May 4.

The pulpit of the Free Synagogue at Carnegie Hall yesterday morning was occupied by Mrs. Maud Ballington Booth, of the Volunteers of America, and Thomas Mott Osborne, of Auburn, N. Y., who spoke on the subject of "Prisons and Prisoners." Dr. Stephen S. Wise introduced the speakers who devoted their remarks to a description of the reform work among convicts which is now planning. Mrs. Booth declared that a criminal class does not exist in the true sense of the words, that men are driven into crime through ignorance, poverty or misfortune, and that society is under the duty of reforming itself as well as the occupants of the cells in its correctional institutions. Mr. Osborne inveighed against the present system of prison management, and condemned the death penalty. He had occupied a cell in Auburn prison some months ago for a week to make a first-hand study of penal conditions and he described these as he had found them.

The Eastern Council of Reform Rabbis at its convention last week passed a resoluton approving President Wilson's policy with respect to Mexico, and another favoring the establishment of Jewish centers in American universities and colleges in order to bring the rising generation into full accord with and knowledge of the principles of Reform Judaism.

The late Mrs. Ida Straus, wife of Isidor Straus, the philanthropist, with whom she perished in the "Titanic" disaster, left an individual estate which has been appraised as worth some $320,000.

Last Thursday evening at Cooper Union the Federation of American Zionists held a mass meeting to mark the beginning of their campaign to raise $100,000 from this country for the support of the Jewish schools in Palestine in which Hebrew is the language of instruction. Incidentally the recent victory of Hebrew over German in the case of the "Technicum" at Haifa was celebrated, the speakers considering this a triumph for national culture. The speakers included Miss Henrietta Szold, Professor Richard Gottheil of Columbia University, School Commissioner Joseph Barondess, and Drs. J. Leon Magnes and Samuel Schulman.

The biennial meeting of the Hebrew Sheltering Guardian Society will take place next Sunday, at Pleasantville, the site of the institution near this city. The speakers will be Dr. Stephen S. Wise, Borough President Marks and State Commissioner of Education John H. Finley.

At the meeting of the Sons of the Revolution at Delmonico's last Friday evening the recently-discovered picture of Colonel David Salisbury Franks, a Jewish patriot of the Revolution, was presented and discussed by Clarence Winthrop Bowen, a historical worker.

Yesterday the Council Home for Jewish Girls, a subsidiary of the Brooklyn Federation of Jewish Charities, was formally dedicated at Jamaica. Dr. Nathan Krass of Brooklyn made the principal address.

The first annual convention of the Interclub Council of the Affiliated East Side Clubs took place yesterday in this city. Its purpose is to render the work of the constituent societies more effective.

Yesterday evening the Hon. Oscar S. Straus addressed the Brooklyn Young Men's Hebrew Association on the Jewish ideals upheld by the early Pur-

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itan settlers of this country and on the mooted Jewish origin of Christopher Columbus.

The United Hebrew Trades and affiliated bodies had 20,000 men in line for their May Day parade last Friday.

"Occasional."

The World's Debt to the Jew.

By Harold Berman.

Never yet in our experience did we behold such a bounteous harvest of books about the Jew as we are privileged to see of late years. Jewish themes have become quite popular and in fashion, both in a serious and lighter vein, in all the languages of civilized man, and more especially in the English tongue. One of these, but recently published, will form the subject of this review. The book in question is named: "Our Modern Debt to Israel" (Boston, Sherman and French, 1914). Written by Prof. Edward Baldwin of the University of Illinois, wherein the author attempts to elucidate the perennial question of the world's debt to the Bible, and the Jew as the author of same, and also how far our present social system owes a debt to his genius as it found expression in that Book of books. And it must be said at the very outset that the author has admirably succeeded in developing a thesis which is interesting alike to the scholar and the man-in-the-street, in the somewhat circumscribed compass of a couple of hundred pages. The author is quite thoroughly convinced that humanity owes the Jew a great, and inestimable debt of gratitude. And it is his contention throughout his book that the greatest and proudest achievements of the present age, is not the phenomenal spread of commerce and industry, nor yet the introduction of popular education, or the discovery of radium, and any, and all, mechanical contrivances, but rather the re-discovery of the Bible and its excellent ethical system. The Book has exerted its benign influence upon humanity throughout its various, and many, successive classes of great men—the prophets and seers, the priests and wise men and interpreters of the Law. But, he dedicates the greatest part of his efforts—as was, perhaps, to be expected—to the prophets, whose influence upon the modern social fabric is, according to the author, unequalled in the moral and intellectual history of the human race, and upon the basis of which it is founded. The author begins his thesis with a study of the prophet Amos, who was the first among men to declare boldly that justice and personal honesty were the twin pillars of civilized society and without which it were bound to perish from the face of the earth. He it was who established the fact that justice, both that between individual men as well as that between entire nations, is the rock-ribbed foundation of life, and the highest and noblest ideal to which mankind can ever aspire. The author speaks quite eloquently of Hosea, whom he describes as "one of the greatest religious geniuses in the history of the human race," and who was the very first of the ancients to enunciate the belief that "God was not only the God of righteousness, but also a God of love," this affecting a great forward step on the road of pure faith. Isaiah was the very first being to discover the scheme, the logical continuity of occurrences of history, and what befell the human race and its vicissitudes—victory, defeat, rise and fall, prosperity or decline. That it was not mere fortunity which caused things to happen in life, now one way, now the other, but, rather, the guiding hand of a Wise and Omnipotent Power, which guides it all, quite unseen and unobserved by the eye of the ordinary mortal. In other words, the philosophy of history and its causation, which discovery is, in the estimate of the author, one of the most psychological and wisest outlooks upon history, in fact the only true one. And it was Isaiah who, guided by the light of his deep wisdom and insight, who foresaw the impending doom of Sennacherib when still in the heyday of his power and glory. The prophet Nahum was also the first to proclaim the principle that tyranny destroys, even more than the things it lords over and misrules for a brief while, its own very self, and that a policy which derives its strength and being from the power of the sword, is bound to perish from the face of the earth. This is a principle which it took the human race thousands of years, countless lives and endless sufferings to learn, and is not, alas, quite become the common property of all the races, and nations, of men. Else, would there be no need of so much strife and struggle and the powerful armies and navies which so burden and disgrace the race in this Twentieth Century. After devoting several, very vigorous, pages to the delineation of the sublime character of Jeremiah, that epical figure who defied, for the sake of righteousness, the very King and his corrupt or weak courtiers and braved the contempt and jeers of the unknowing populace, he comes to Ezekiel, one of the prophets of the exile. And it is his belief that Ezekiel was the very first man who gave to mankind a draft of an ideal society, the priority of which the world so freely would ascribe to Plato who lived a couple of centuries later than Ezekiel. The priests come next in importance, acoording to the author, who proffesses to discover a real ethical principle in the Temple ritual and sacrifices which many before him had also, more or less, succeeded in establishing, notably Maimonides and Ibn Ezra. Last of all come the wise men who have composed, compared and compiled many wise sayings and laws of conduct for the people. The author speaks of the Sabbath and its importance, an institution which humanity at large has, in later days, seen fit to adopt with profit to itself, of the various laws for the succor of the poor and the manual worker—the first of their kind, and a model and inspiration to those who strive to do good in modern days. Wasn't it Amos who so powerfully proclaimed that "let justice roll along like water, and righteousness like a mighty stream?" A call which still finds an echo in the hearts of all those who have the progress of humanity at heart, and who would fain see the race happy and contended and prosperous, all those who feel that man lives not for himself, but, and also, for his fellow-beings? And that the race will have all its various and perplexing problems solved in ratio to its own return to the ethics enunciated thousands of years ago by the matchless teachers of ancient Israel. Such, in short, is the thesis developed by the author of this volume. And, in this age of "intellectual" anti-Semitism, when so-called scientists and students seek to establish by their pseudo-scientific researches the inferiority of the Jewish ethics, in the days of the Renans, Chamberlains and Sombarts, it is most gratifying to meet with a book written in such a strain, without that bias or native prejudice which causes so many, otherwise good, people to see red all about them.

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"In Zeit Wagon".

(On the Wagon of Time.)

From the Yiddish of J. L. Peretz
by Henry J. Mendelsohn.

I was restless all night; certain ideas bothered the life out of me, they disturbed my sweet slumbers. If I fell into a reverie for a few minutes, they constantly continued in my mind about space and time. If I passed into sleep, they haunted me that we live in time and space.

We may go anywhere in space at our will. We can sit or move from one place to another at pleasure.

But with time, whether you want to or not, we must move along as everything in nature moves in time. Even our old institutions, as the religious systems, move also slowly in time.

In space we have four imaginary corners, north, south, east and west. If we wanted, we could go according to our formula: forward, backward, right or left, according to the mental attitude of the individual. But not very well with time. Time is a divine decree. It is one way or the other—history or prophecy —no right, no left—only a rear and a front.

Historians, with their great mental powers of imagination, can go back as far as Adam and Eve; they can describe their life as fully as they are a mind to. But the dreamer, or seer, comes in and says: Forward. Forward. To the bright glorious future, or to that great day of social perfection, or to the time "When the wolf shall dwell with the lamb, and the lion shall lie down with the kid and the calf, and the young lion and the fatling together, and a little child shall lead them. Isaiah XI; VI.". But the historians and philosophers are an exception to the average mortal. Therefore they can best satisfactorily include their imagination with Utopias. But God's folk want real facts, not fictions; they walk slowly, step by step. I myself am one of the rank and file, to whom the memory of "corn-beef and cabbage" is far more important than all the side dreams of a land flowing with milk and honey.

My eyes are half-closed, and I still can impose. But why don't we ride instead of walk? As far as space is concerned, we steadily develope; we are getting more perfect every day.

Only not long ago we have been walking on all our fours, according to the Darwinian theory; and then came the rider on horseback, till some good man invented the wheel which we hitched to the horse.

Then came the iron masters and built the iron horse (the locomotive); and it has ever since surpassed the natural horse.

Now comes the newly discovered powerful electricity, and drives slowly, but surely, the iron horse from its roads; and a little further the coming of the airships, we will be regular eagles, soaring in the air like a happy bird.

All well with space.

But with time?

Not a single remedy.

The eye-lids are as heavy as lead, and just a little opening left. But my poor head runs nearly astray with the following:

If I feel cold, and if I have the necessary money, I can travel to warm countries, and spend my winter under the blue skies and among the chatter of birds; and I enjoy my days of life in happiness and contentment.

But if I feel cold in time, there is no place in the world to escape to.

No wheels, no steam, no electricity—not even a modern airship.

By all means I must not remain in one place too long for my comfort, as time is of great importance to me so long as I am only walking step by step.

To go back with the race of history; to people without clean, white, laundered shirts.

To be a prophet, says Talmud: "Since the destruction of the Jewish Temple, prophecy is in the hands of buffoons."

I want to ride, I am tired of walking; my feet ache from tramping so much.

I slumber once more for a little while, while my mind plays again. "All you have to do is just wanted, and will makes everything."

Suddenly I get such a strong ambition, and want to ride with all my might and main; and in fact I do ride.

Out no more Manors, no more laboring by the "sweat of your brow" what for? No more private property; no more landlords; no more rent.

Chemistry makes all kinds of food from stumps; not only food, but meat fish, chicken, i. e., not the real substance but all kinds of extracts for food.

The only competitors we have are the mules and other wild beasts. Oh, well, I am rather sorry for them, but that is the fundamental power of history. It keeps moving like a wheel, to-day here and there to-morrow.

How many years did they eat in beastly fashion, and we hungered to death. Also the big belly disappeared, that old useless abdomen which gave us so many belly-aches, liver troubles and appendicitis.

The other day I heard that in Paris, France, they stopped eating all together, all they do is drink, for the reason that liquid is three parts of our body.

In modern England, they stopped drinking, too. But they smell. Every individual carries a little bag of powder under his nose, and smells whenever he wants to.

Their mouths would have long been closed and overgrown, if not for the necessary compliments they have to make the ladies.

Yes, and matrimony is free in all respects, not like the man used to support his wife in the 20th Century, nor does the wife support the husband as in the 30th Century.

Because there is no need of it. Everyone has a sack of powder, and he can smell all he wants to.

Naturally their rights must also be equal in all respects.

"And you, who are you?"

"I." "Yes."

"I?" "I am the driver of the wagon. Forward. Forward, you want to go, to the gilt age future."

And in what century are we now?

"I do not know, sir. Because it is not born yet."

"Well, then. Forward. Forward. Let us not stay here too long."

"Is there no hungry, or naked individuals who need a garment?"

"No sick to cure?"

"No unfortunate people, or race, who need any sympathy?"

"It seems everything lives and dies naturally; that is, merely from old age."

The giants stretch themselves out, and all die together, according to Metchnicoff's methods: that is, no bodily member dies before the other; therefore there

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is no pain, no sorrow. Everything lives in perfect harmony; no spirit greater than will power, and no will bigger than ambition.

No such thing as aggravation, as there is no reserved energy.

In time, love is given up, for the reason there is a way to every will.

The discussions and themes disappeared; the opinions without color or interest; even the speaker's voice is within power.

No madness, no slander; even jokes are long out of date.

Suddenly a friend came from a distant voyage; and all the citizens of our own invited him to a reception. Everybody was yawning, because yawning became a contagious disease, a worldly sickness.

Now where is the little "boy with the rose colored rod?"

What good is he now anyway?

The snakes, wolves, and all other wild beasts are killed off by electricity. Even the Godly pious frogs (a Heavenly rest they may have) are also gone.

Long since we have not had any earthquakes, remarked one of the old men, with a long yawn.

I instructed my driver to go a little faster; but he does not seem to obey. I said, "Drive on, boy; drive on boy, as fast as you can."

"What for?"

"A market."

"God beware."

"A circus?"

"No."

"What then?"

Let us go down and see what the crowd is doing down there.

At the time of the excommunication of the jesuits in France, one of the fathers got so wild over it that he drunk himself to death, and laid himself in a cellar in a lathoragical sleep till that time; and without the Jesuits, France sunk like her colleague, Spain, when she drove out the Jewish.

French geographical surface disappeared from the face of the globe, by many earthquakes.

Now one of the "Yawners" wanted to dig himself a grave; and he dug down deep, deep, till he found the drunken Jesuit.

He brought him into the nearest city, and by means of chemicals and herbs they revived him again.

As soon as he came to himself, an assembly of curious people gathered around him, asking different questions. If people were yawning at his time.

Yes, he said—

The English lords used to yawn; but the people—I think not.

"And what else did the people do at your time?"

"They used to pray to God, early in the morning."

"Oh, what?" said the surrounding crowd. "Pray to God? Nonsense."

"We used to be happy with the early bright sun, in the morning," said the Jesuit; "not all, of course, but the poets."

"In the winter time we used to have benevolent balls, given by rich ladies for charitable purposes, to support the poor."

"We have no poor people."

"Hand organs used to be carried around in the streets, by men playing popular airs for the children and grown-ups."

"We have none of that kind. All we have is buttons; and everyone can squeeze a button and get all the music they like."

"Oh," said the tired Jesuit, "there used to be poor people at that time. To have a little pleasure in the winter, they used to take out one of their legs from undercover and take it in as soon as it was cold."

"We have no cold or heat, one truly temperate climate all over the world."

"One thing more," said the weary Jesuit, "I will tell you if you will give me a little wine."

"Wine? None of that kind. Powder."

"Well, let it be powder."

They gave him a dose of smelling powder, and he began to speak his mind.

"I remember," said he distinctly, "when an army of soldiers used to march through our city, with a big brass band; and crowds used to follow them full of joy."

"What? Soldiers?" inquired the bystanders.

"Yes, dressed in uniforms."

"What are uniforms?"

"What do you mean by being equipped with weapons?"

"Give me a fresh smell of powder, my mind gets weak, and I will tell you all—."

They gave him enough powder to tell his story.

Immediately, soldiers paraded in the streets, but everybody was yawning.

"You are a liar," said they to the Jesuit.

"Oh, no; I am not lying, my dear friends."

"Why? Don't they go in uniforms?"

"Yes, truly."

"Are they not all equipped with weapons?"

"Sure."

But they never spilt any blood, and they have no real savage look of the thoroughbred soldier.

"Kill the people" in a strong command came out of a powerful voice.

"Spill blood," repeated the same voice again.

"Whom?" asked the general.

"Us. Everybody!"

"Fire all your bullets on us, don't spare any of us—"

And like the echo of the thunder is the voice of the people. As it can't be otherwise. The peoples' voice is God's voice.

"Open fire!" was the general's command.

And from the clatter and roar of the soldiers and their bayonets I was fully awake, and unable to sleep any longer.

I thought my dream over and over again.

Dear God, everything will disappear from this little world: the pious frogs, the hand organs, the arguments, discussions and opinions.

But hate . . . Never, not as long as there is red blood in men's veins.

Because we will have to hate each other, in order not to decay from yawning, and from doing nothing. God knows how much more innocent blood will be shed in this world on account of our idleness.

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Sinai Temple.
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Rabbi Abram Hirschberg will preach on Sunday morning, May 10th, at Sinai Temple. Services begin at 10:30 sharp.

B'nai Sholom Temple Israel.
53rd St. and Michigan Ave.

Dr. Gerson B. Levi. Services with sermon Friday evenings at eight o'clock and Saturday mornings at 10 o'clock.

K. A. M. Temple.
33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple.
Ogden Ave. and Washington Blvd.

On Friday, May 15th, at 8:15 p. m., Rabbi Samuel S. Cohon will deliver the last lecture in the series on "Revivals in the Nineteenth Century." This address will deal with the "Jewish Awakening."

Isaiah Temple.
Vincennes Ave. and Forty-fifth St.

Dr. Joseph Stolz, Rabbi. "From Strength to Strength" will be the subject of the sermon on Sunday, May 10, at 10:45 o'clock.

This will be the last Sunday service for this season.

Saturday services will continue throughout the summer.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham,
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montefiore Congregation,
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

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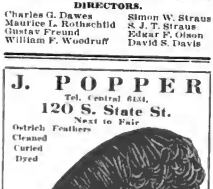
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Services on Friday evenings at 8 o'clock and on Saturday mornings at 10 o'clock. Rabbi Joseph Hewesh preaches at both services.

Women's Societies

Young Woman's Club.

The Young Womans' Club of the Jewish Educational Alliance will give a public whist party to be held in the large hall of the Alliance Building, 1243 N. Wood st., Sunday evening, May 10, at 7:30 p. m. Elaborate arrangements are being made for a successful and enjoyable affair. Beautiful prizes will be given and refreshments will be served. The proceeds will go to the Jewish Educational Alliance.

The Club is also active in organizing and directing classes in sewing, domestic science, piano playing, dancing and elocution. These classes are proving very successful, and are a source of enjoyment as well as instruction to the children of the neighborhood.

Isaiah Woman's Club.

At the eighteenth annual meeting of the Isaiah Woman's Club held on May 6, memorial services were held in honor of Mrs. Bertha Powell, the first President, and annual reports were read indicating the flourishing condition of the Club, which now numbers 640 members. The election resulted as follows: President, Mrs. Victor Frankenstein; Vice-President, Mrs. Abraham Weil; Treasurer, Mrs. David Pfaelzer; Secretary, Mrs. Joseph Stolz; Auditor, Mrs. Fred Ascher. Directors: Mrs. M. J. Davidson, Mrs. L. B. Hefter, Mrs. A. W. Purvin, Mrs. A. B. Seelenfreund, Mrs. Philip Stein, Miss Jennie Steinfeld, Mrs. Emil Wedeles.

West End Ladies' Auxiliary of the Maimonides Hospital.

The West End Ladies' Auxiliary of the Maimonides Hospital held its annual meeting at the residence of Mrs. S. J. Rosenblatt, 3513 Douglas boulevard, and elected the following officers: Mrs. S. J. Rosenblatt, president; Mrs. B. Shafton, first vice-president; Mrs. I. Lurya, second vice-president; Mrs. S. Levy, treasurer; Mrs. H. M. Fisher, corresponding secretary; Mrs. M. M. Korshak, recording secretary; Mrs. J. Grossfeld, financial secretary. The following ladies were elected directors for one year: Mrs. Isaac Herschleder, Mrs. M. Bernstein, Mrs. A. Schreyer, Mrs. Robt. Edelson, Mrs. Samuel B. Lavick, Mrs. I. Liederman, Mrs. S. Soboroff, Mrs. M. Nuta, Mrs. A. H. Leviton.

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The president then read the annual report to the members, which stated that the auxiliary has done splendid work in the past year, namely, visiting the sick, taking care of convalescent patients, providing the usual necessities for discharged patients of the Maimonides Hospital, and also reported that the auxiliary will give a dance on Sunday, the 17th day of May, at the Douglas Park Auditorium, and that the proceeds will go to the Maimonides Hospital, which is badly in need of financial support.

Local News

The pupils of Mr. Theodore Kohn will give a recital at Kimball Hall Tuesday evening, May 12th, 1914.

* * *

Samuel Kaplan and Leon Stolz wrote the book and lyrics of "The Student Superior," produced by the Blackfriars of the University of Chicago; the music was written by Max Enelow, Lewis J. Finks and Earle H. Soulby.

* * *

Mr. and Mrs. Henry Siemon celebrated their golden wedding anniversary at the family residence, 3531 Fifth avenue. Both Mr. and Mrs. Siemon were born in Hessia, Germany, and married there in 1864. Five years later they came to Chicago. At the celebration there were four children and fifteen grandchildren.

* * *

The annual meeting of the Associated Jewish Charities of Chicago will be held on Monday, May 11th, at the Congress Hotel. Following an established custom, a dinner will precede the meeting at 6:30 p. m., the meeting will be called at 8:00 p. m. The speakers for the evening will be Mr. Cyrus L. Sulzberger of New York and Judge Julian W. Mack of Chicago.

* * *

Jonas Spiegel, 69 years old, died at the Chicago Beach Hotel. He was born in Hungary and came to the United States in 1860. He had been a resident of Chicago 24 years. He is survived by his widow, Mrs. Rosa Spiegel, and the following children: Mrs. Mortimer H. Singer, wife of the manager of the Palace Music hall; Max J. Spiegel of New York; Arthur A. and Gustave, of Cincinnati, and Richard, of Chicago.

* * *

The regular meetings of the Friday Evening Club, are held every Friday evening, at 8 p. m., in Mollner Hall, 2128 Crystal street.

The discussion for next Friday will be: Dancing—In Biblical Literature.

In a very interesting discussion last Friday on "Is War Justified," the following were the participants: the Misses Renalds and Reinschriber and Messrs. Bendheim, Greenberg, Chanoch and Firk.

All those interested in Jewish literature history, and affairs, are extended a hearty welcome.

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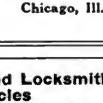
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According to present plans, the body of Samuel Meisenberg should arrive in Chicago about the fourteenth. The funeral, however, will probably not be held until the Sunday following. Upon its arrival here the body will lie in state in the council chamber in the city hall and will be removed from there to the Meisenberg home at 1448 South Racine avenue. It is not certain whether the funeral procession will start from this point or whether the body will be taken from the home back to the city hall and borne through the loop district before it is started on its way to the Anshe Kenoseth Israel. A burial ground in the division of the Independent Western Star Order in Waldheim cemetery has been set aside and there the body will be laid to rest.

• • •

The following lectures and entertainments are open to the adult public at without charge or ticket. All evening events begin at 8:00.

Stanford Park Orchestra meets every Wednesday evening at 7 p. m. Open to all who have musical instruments.

Thursday Evening Social Dances, conducted every Thursday evening, 7:30 to 10 p. m. Open to all over 16 years of age, supervised by park director.

Council of Stanford Park, composed of two delegates from each of the twenty-two senior clubs of the park. Stimulates inter-club debates, socials, etc. An experiment in a local civic league.

Stanford Park Women's Club, open to all women of the neighborhood, meets every two weeks on Saturday afternoons.

May 12, 8:00 p. m.—Free illustrated lecture, "Before There were Printed Books," by Henry E. Legler, Chicago Public Library. This will close the lecture season and mark the fourth anniversary of the opening of the library at Stanford Park.

May 14—Neighborhood Social Dance and May Party. Closing entertainment.

May 15—Opening of outdoor season of children's playgrounds and boys' and girls' outdoor gymnasia. Varied program of games, free play, athletics, etc. Open after school hours until vacation, then all day. Outdoor season until October 13.

May 30—Decoration Day. Outdoor program of folk dances and patriotic flag raising, etc., starting at 3 p. m.

• • •

Never before in the history of travel-lectures have the cities of Europe been presented as they will be in the new series of travel talks which E. M. Newman, the noted traveler and lecturer, will soon present i nthis city. Believing that there is an abundance of interesting material in all of these subjects, which heretofore have been overlooked, and knowing from past experiences that his fellow-travelers prefer "to visit" the more familiar places, Mr. Newman spent six months last Spring and Summer rambling about London, Paris, Rome, Florence, Venice, and Vienna, and was abundantly rewarded in the wealth of artistic pictures of new phases of life which he was able to procure. London attracted him because of the suffragette movement on which is centered the attention of the entire world, and the pictures of the activities of the militants will be a interlude in the portrayal of real life in the world's metropolis. Interest in Paris never wanes and no other city makes such a universal appeal. Here will be seen the art treasures, cafes and boulevards, and life among the artists and models in the Latin Quarter. Mr. Newman will show why Paris dictates the world's fashions, the shops where the creations of the greatest designers originate, and the models on the streets and at the races. The next stage of the journey offers, within the radius of a few miles, a most remarkable contrast between the ancient and modern in architecture, art, and religion, and it will be easy to understand why "all roads lead to Rome." Then will come Florence, the paradise of the art student, and Venice, of the liquid streets and romantic gondolas. In contrast to these ancient Italian cities, Vienna, "the City Beautiful," will be found a striking example of the most modern developments in civic betterment. A model for the future, its splendid streets, public playgrounds, parks, promenades and open air cafes, are a relief after the congestion of the other European cities. A truthful and realistic portraal of the most interesting phases of these wonderful municipalities will be made possible by the new color views and the novel motion pictures which the lecturer took in person.

Betrothed.

Mr. and Mrs. L. Isaacs of 5255 Prairie avenue announce the engagement of their daughter, Ella Rose, to Joseph Cappels, son of Mrs. Raehel Cappels.

Mr. and Mrs. Max Goldberg announce the engagement of their daughter, Eleanor, to Samuel I. Saltzman.

Mr. and Mrs. Bernard Simon of Council Bluffs, Ia., announce the engagement of their daughter, Frances May, to Harry Bloch.

Mr. and Mrs. F. W. Thal of 5621 Prairie avenue announce the engagement of their daughter, Flora to Jules Levy, son of Mr. and Mrs. Frank Levy, of 5143 Prairie avenue.

Mr. and Mrs. Joseph H. Frank of 4930 Grand boulevard announce the engagement of their daughter, Mabel, to Moses Frank Marx of Louisville, Ky.

Mr. and Mrs. Ludwig Stern of Joliet, Ill., announce the engagement of their daughter, Sadie, to Mr. Dave E. Field, of Aurora, Ill.

Died.

MINZESHEIMER—Mrs. Nannie G. Minzesheimer, widow of the late L. F. Minzesheimer, sister of David Goodman, May Goodman, and Mrs. George Newlander. Funeral Tuesday, May 5, 9:30 a. m., from the late residence at 3836 Grand Blvd.; interment by special train to Mt. Maariv.

HEFTER—Dora Hefter, beloved wife of the late Henry Hefter, mother of Julius, Mrs. Louis Livingston, Rebecca H., Charles H., and Caesar H. Funeral Sunday, May 3, 9:30 a. m., from residence, 3312 Indiana ave., by auto to Graceland.

LAMM—Edgar Lamm, husband of Evelyn Lamm, Thursday, April 30. Funeral Sunday, May 3, 8:30 a. m., from Furth's chapel, 35th st. and Grand Blvd. Burial at Graceland.

BRUCKER—Bertha Brucker, wife of Adolph, at St. Mary's, O., April 27; mother of Bell Friedlein, Julia Wurmser, Blanch, Victor, and Albert Brucker. Funeral Friday, May 1st, 1914, 9 a. m., at Furth's chapel, 35th st. and Grand Blvd.; by special train. Union depot, 10:30 to Mt. Maariv.

SPIEGEL—Jonas Spiegel, on Saturday morning, May 2, husband of Rose Spiegel and father of Mrs. Mort. H. Singer and Max J., Arthur A., Gustave, and Isaac R. F. Spiegel. Services at Furth's chapel, 35th st. and Grand Blvd., at 9:30 Monday morning, May 4th. Interment at Rosehill.

KLEIN—Morris Klein, beloved husband of Amelia and father of Cerf and Mrs. L. Able of Houghton, Mich. Funeral from Furth's undertaking establishment, 35th st. and Grand Blvd., to Waldheim, Monday 2 p. m.

MEYER—Mina (nee Fischer), wife of the late Samuel Meyer, at Kankakee, mother of Edward Meyer, grandmother of Clarence and Arthur Meyer. Funeral Wednesday, May 6, at 1 p. m.

BROWN—Israel, husband of Sarah, fond father of the late Mrs. L. Hoffman, Mrs. Ben Miller, Mrs. I. Winer of St. Paul, Mrs. H. Goldstrich, Sam, Max and Harry Brown, May 3. Funeral Tuesday, May 5, at 11 a. m., to Waldheim cemetery.

Chicago, April 25, 1914.

Notice is hereby given that the Annual Meeting of the Associated Jewish Charities of Chicago will be held Monday evening, May 11th, 1914, at 8 o'clock, at the Congress Hotel, Michigan avenue and Congress street, for the election of Directors and the transaction of such other business as may come before the meeting.

Proposed Amendments to the By-Laws.

Article IV.

Section 1. Present Reading:

"The members shall elect from their own number 21 Directors. The Directors shall elect from their own number a President, Vice-President, Treasurer and Secretary."

Proposed to be amended:

"The members shall elect from their own number 30 Directors. The Directors shall elect from their own number a President, Vice-President, Treasurer and Secretary."

Section 3. Present Reading:

"The Board of Directors shall fill the four vacancies caused by the increase in the number of Directors and any vacancies thereafter occurring. Directors so selected shall hold office only until next annual election. At the annual election in 1907 five Directors shall be elect-

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ed for three years, two for two years and three for one year."

Proposed to be amended:

"The Board of Directors shall fill the nine vacancies by the increase in the number of Directors. Directors so elected shall hold office only until the next annual election. At the annual election in 1915, ten Directors shall be elected for three years; three for two years; and three for one year; and that thereafter at the annual election, ten Directors shall be elected for a term of three years each."

The Nominating Committee has nominated the following Directors: Directors for three years: A. G. Becker, B. E. Bensinger, Philip D. Block, Louis Eisendrath, Samuel Grabenheimer, Edwin F. Mandel, Julius Rosenwald. Director for one year: Alfred Decker, (to fill vacancy caused by resignation of Milton S. Florsheim.)

Other nominations may be made by twenty-five members, provided the names of the nominees are sent in writing to the undersigned on or before May 4th, 1914.

LOUIS M. CAHN, Secretary,
161 W. Harrison street.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Michael Reese Hospital, for the election of Directors and the transaction of such other business as may properly come before the meeting, will be held at the Michael Reese Hospital, corner of Twenty--ninth street and Groveland avenue, Sunday, May 17th, 1914, at 3 o'clock p. m.

The nominating committee, chosen in accordance with the by-laws, has nominated the following directors: Directors for three years, William N. Eisendrath, Benjamin R. Cahn, Bernard Rosenberg, Maurice L. Rothschild, Edwin F. Meyer; Directors for two years, Nelson Morris, Abraham W. Meyer; Director for one year, Julius E. Weil.

Other nominations may be made by twenty-five members, provided the names of the nominees are sent in writing to the undersigned on or before May 10th, 1914.

A. J. PFLAUM, Secretary.
1038 Stock Exchange Building.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Jewish Aid Society will be held at the Standard Club, Michigan avenue and Twenty-fourth street, Tuesday, May 19th, 1914, at 8 o'clock p. m., for the election of directors and the transaction of such other business as may come before the meeting.

The nominating committee respectfully reports the following nominations: Director for one year, Hugo Sonnenschein; director for two years, Gustav Hochstadter; directors for three years, Dr. Gerson B. Levi, Morris Woolf, Clarence Hirschhorn, Wm. L. Lowenbach, James Witkowsky, Oscar M. Wolff, David L. Stern.

Other nominations may be made by twenty-five members, provided the names of the nominees are sent in writing to the undersigned on or before May 12th, 1914.

MORTON D. CAHN, Secretary,
38 North La Salle street.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Chicago Home for Jewish Orphans will be held at the Home, corner of Sixty-second street and Drexel avenue, on Sunday, May 10th, 1914, at 3:30 p. m.

The following have been ominated as officers and directors:

Officers—President, Samuel B. Steele; First Vice-President, William Wilhartz; Second Vice-President, Mrs. Emma B. Mandl; Treasurer, E. J. Block; Recording Secretary, Julius H. Meyer; Financial Secretary, Adolphe C. Norden.

Directors for two years, Mrs. M. Griesheimer, Mrs. L. Newberger, Mrs. M. L. Rothschild, Mrs. Felix Kahn, Mrs. Leo Straus, Mrs. J. H. Simon, Charles N. Schwab, Marcus Marx; directors for one year, Albert L. Strauss, James E. Greenebaum.

Other nominations may be made by twenty-five members. Such nominations shall be in writing and shall be submitted to the recording secretary at least six days before the day set for the annual meeting.

JULIUS H. MEYER, Rec. Secy.,
30 North La Salle street.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Jewish Training School of Chicago will be held at the Standard Club, Michigan avenue and Twenty-fourth street, Tuesday, May 19th, 1914, at 8 o'clock p. m., for the election of directors and the transaction of such other business as may come before the meeting.

The nominating committee has nominated the following members to serve as directors for a term of two years:

Directors for two years,Joseph K. Arnold, August Blum, Leo Fox, Dr. E. G. Hirsch, A. D. Lasker, Isaac B. Lipson, Lessing Rosenthal, Arthur H. Spiegel.

ISAAC B. LIPSON, Secretary.
1607 Fort Dearborn Building.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Home for Aged Jews will be held on Saturday, May 9th, 1914, at the hour of 4 o'clock in the afternoon, at the Home, Sixty-second street and Drexel avenue, for the election of directors and the transaction of such other business as may come before the meeting.

The nominating committee has made the following nominations: Directors for three years, James I. Loeb, Herman Hefter, Hugo M. Friend.

Other nominations may be made by any twenty-five members. Such nominations shall be in writing and shall be submitted to the recording secretary at least six days before the day set for the annual meeting.

MRS. JAMES WITKOWSKY,
Recording Secretary,
4818 Grand boulevard.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Chicago-Winfield Tuberculosis Sanitorium will be held on Tuesday, May 19th, 1914, at 8 o'clock p. m., at the Standard Club, Michigan avenue and Twenty-fourth street, for the election of directors and the transaction of such other business as may come before the meeting.

The nominating committee submits the following nominations to serve as directors: Directors for three years, Murray Wolbach, Jacob R. Wineman, Isaac S. Rothschild, Louis Vogel, Hamilton Moses, Mrs. A. I. Radzinski, Mrs. J. Springer; director for two years, Mrs. Milton Florsheim.

Other nominations may be made in writing by ten members duly filed with the recording secretary at least ten days prior to the annual election.

MRS. BENJAMIN F. ENGELHARD,
Recording Secretary,
2636 Lave View avenue

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Home for Jewish Friendless and Working Girls will be held at the Standard Club, 2400 Michigan avenue, at 8:30 p. m., on Monday, May 18th, 1914, for the election of officers and directors and the transaction of such other business as may come before the meeting.

The nominating committee reports that it has nominated the following officers and directors for the term of one year:

Officers 1914-1915—President, Adolph Kurz; Vice-President, Dr. Emil G. Hirsch; Vice-President, Morris S. Rosenwald; Treasurer, David B. Stern; Secretary, Miss Jennie Mandel.

Directors 1914-1915—I. Baumgartl, Mrs. Max L. Falk, Mrs. Gustave Freund, Mrs. D. B. Falter, Mrs. Chas. A. Gimbel, Mrs. M. M. Hirsch, Mrs. E. C. Hamburgher, Mrs. Albert Hoefeld, Mrs. Louis Kuppenheimer, Miss Tessie Kohn, Mark Kahn, Miss Minnie F. Low, Albert H. Loeb, Mrs. Emma B. Mandl, Mrs. Ruth Muhr, Mrs. Julian W. Mack, Mrs. George Pick, Julius Rosenwald, Mrs. A. I. Radzinski, Mrs. Edward E. Strauss, Louis M. Stumer.

Other nominations may be made by twenty-five members, in accordance with the by-laws, provided the names of the nominees are sent in writing to the undersigned, on or before May 12th, 1914. JENNIE MANDEL, Secretary.
720 West Twelfth street.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Jewish Home Finding Society of Chicago will be held at the Standard Club, 2400 Michigan avenue, Monday, May 18th, 1914, at 8 o'clock p. m., for the election of officers and directors and for the trans-

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action of such other business as may come before the meeting.

The nominating committee has nominated the following officers and directors for the term of one year:

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Directors 1914-1915—Leopold Deutelbaum, Dr. Emil G. Hirsch, Albert D. Lasker, Adolph Kurz, Minnie F. Low, Mrs. Emma B. Mandl, Julian W. Mack, Mrs. George Pick, Julius Rosenwald, Louis M. Stumer, David B. Stern.

Other nominations may be made by twenty-five members, provided the names of the nominees are sent in writing to the undersigned on or before May 12th, 1914.

JENNIE MANDEL, Secretary,
730 West Twelfth street.

Books Received.

Methods of Teaching Jewish Ethics by Julia Richman and Eugene Lehman, in the Correspondence School for Religious School Teachers, conducted by the Jewish Chautauqua Society, Philadelphia, Pa., 1914.

Domestic News

Mrs. Ida Straus, who perished with her husband, Isidor Straus, in the Titanic disaster on April 15, 1912, left a net estate of $319,940, according to an appraisal of her estate. As she left no will, her estate was divided equally among her six children, Jesse, Percy, and Herbert Straus, and Mrs. Sarah S. Hess, Mrs. Minnie S. Weil, and Mrs. Vivian S. Scheftel.

Mrs. Straus had bank accounts of $1,202, silverware valued at $1,688, jewelry valued at $3,848 and stocks worth $67,712. She had also an account as a depositor with L. Straus & Sons, which, with interests, amounted to $261,126.

The jewelry owned by Mrs. Straus included a guard chain of gold set with twelve diamonds and twelve Oriental pearls, a brooch with thirty-one diamonds, a hairpin of amber with a scroll of platinum and gold, mounted with 125 diamonds, and a platinum brooch containing 139 diamonds and eight pearls.

Mrs. Straus's stocks consisted of fifty shares of New York County National Bank, fifty shares of Second National Bank, and twenty-five shares of the Germania Bank of Savannah, Ga.

* * *

Dr. J. Z. Lauterbach, professor of Talmud at the Hebrew Union College, announces the early completion of the first volume of a series which will comprise an anthology of Jewish literature from about 200 B. C. E. to 1000 C. E. The same will appear in Hebrew, as well as in English, although in separate volumes. The Hebrew volumes will be published in Russia forming part of a series to which many writers of note will contribute and which will cover the entire Jewish literature. The editor in chief of this series is Abraham Cahan, of Kieff.

The English volumes will be publish-

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ed in this country. Dr. Lauterbach has been engaged upon this work for about a year and a half. The eminent fitness of this scholar for the task is acknowledged by all acquainted with his position in the world of Rabbinic letters.

The range of Jewish literature during this period of over 1000 years is quite encyclopedic. Beginning with the second century before the present era we have a wealth of expository, legalistic and sermonic lore abounding in historical sidelights for the curious historian. The social life of the Jews in Palestine and Babylonia, the rise of the schools, the political fortunes, the growth of sciences, the contact of the Jewish mind with Greek philosophy, Roman law and Persian doctrine is reflected in the waters of this living well of Jewish tradition. The literature is of paramount value for a correct understanding of the development of Jewish religious life, practice and custom. This literature has been a sealed book for all who are not acquainted with Hebrew and the unlocking of the seals will be generally appreciated.

In brief outline the various excerpts, each one complete in itself, will be from the Mishna, the Tosephta, the two Talmuds, as well as the earlier Halakic Midrashim. The numerous later Hagadic Midrashim will be included together with the literary productions of the Gaonim. The first volume will contain an introduction to the literature for lay readers.

* * *

Samuel M. Hyneman, a prominent member of the Philadelphia bar, and one of the five appointees to the Common Pleas bench, later declared unconstitutional, was stricken with apoplexy on Saturday morning as he was about to enter the City Hall. He died while being taken to Hahnemann Hospital.

Although Mr. Hynemann had given close attention to his legal practice for the last few months, and had undergone a severe mental strain on Friday, it was not believed he would break down. His physician, Dr. Nathan Ginsburg, yesterday said Mr. Hynemann's attack of cerebral hemorrhage was induced by overwork.

Mr. Hyneman died at the age of 60, having been born in Philadelphia, May 26, 1854. His early education was obtained in the public schools and at Central High School. After studying in the office of Judge F. Carroll Brewster, he was admitted to the bar in 1878. While he pursued a general practice, Mr. Hyneman was extensively engaged as a corporation counsel, and he served as referee in several bankruptcy cases of national prominence. He was prominently identified with the impending case between the Government and the Keystone Watch Case Company, being associated with John G. Johnson as counsel for the defense.

Under the unconstitutional "five judges bill" he was appointed by Governor Tener last June to sit in Common Pleas Court No. 1. In addition to his honored career as a lawyer, Mr. Hyneman was a member of the following

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clubs: The Union League, Clover, Racquet, Penn, Mercantile, Philmont Country, and the Play and Players. He served on the Board of Governors of the Lawyer's Club, was a trustee of Gratz College and one of the Board of Law Examiners of Philadelphia County. He formerly was president of the Young Men's Hebrew Association and was identified with the Hebrew Congregation Mikve Israel.

* * *

Plans have been finished for two handsome memorial buildings to be erected on the ground of the Jewish Foster Home, in Philadelphia, Pa. One will be a synagogue, which will be erected as a memorial to the late Benjamin F. Teller. The other, which will be erected as a memorial to the late Benedict Gimbel, will be a traning school building. It will have four classrooms on the first floor and a manual training department in the basement.

* * *

In recognition of ten years of services as rabbi of Temple Emanu-El of Milwaukee, the Rev. Samuel Hirschberg was presented with a purse by the members of his congregation, so that he might seek rest and recreation in Germany during the summer.

* * *

A home for Jewish girls as a memorial to Mrs. Amelia Seldner of Brooklyn from her children, was dedicated at Rockaway Beach and Davis avenue, Jamaica, L. I., by Rabbi Nathan Krass. It will be known as the Council Home for Jewish Girls, and will be maintained by the Brooklyn Federation of Jewish Charities under the supervision of the Brooklyn section of the Council of Jewish Women, of which Mrs. Seldner was vice-president in 1909.

Rudolph Seldner said his mother had seen the need of an institution of this kind for developing the welfare of girls committed to non-Jewish homes and those under improper guardianship. In carrying out her known wishes it was intended to provide an asylum for girls between 7 and 16 years old. They may be sent to the home by the Children's Courts or be received from parents and guardians.

Benjamin H. Namm, president of the Brooklyn Federation of Jewish Charities, and Miss Rose Brenner, president of the Brooklyn Section of the Council of Jewish Women, accepted the keys of the building. A portrait of Mrs. Seldner was presented by Mrs. Mark H. Salomon, and a tablet to her memory was unveiled by Simon F. Rothschild.

* * *

Paul Moritz Warburg, who has been appointed one of the governors under the new banking law by President Wilson, was born at Hamburg, Germany, August 10, 1868. He was graduated from the University of Hamburg in 1886, thereafter receiving a business training for two years in a Hamburg commission firm. In 1888 Mr. Warburg entered his father's banking firm, M. M. Warburg & Co., which was founded

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in 1798 by his great-grandfather, and studied the rudiments of banking.

From 1889 to 1890 he studied English banking methods while working with a prominent London discount house and a broker's firm. In 1891 he extended his studies to French banking methods and in 1892 and 1893 traveled through the Orient and around the world, visiting the United States for the first time.

Returning to Hamburg in 1893, Mr. Warburg re-entered his father's banking firm, later becoming (and still remaining) a partner. In 1901 he became a member of the Municipal Council of Hamburg, taking an active part in the creation of the League of German Bankers. Mr. Warburg moved to New York in 1902 to become a partner in the firm of Kuhn, Loeb & Co.

In 1906 Mr. Warburg published his first article, "Defects and Needs of Our Banking System," which was followed by other essays and addresses during and after the panic of 1907. Since then he has been actively engaged in a campaign for banking and currency reform through a concentration of reserves and the creation of a discount markets as a means of preserving the liquidity, safety and independence of banks.

Mr. Warburg is a member of the Merchants' Association Committee on Currency and Finance, and of a similar committee of the Chamber of Commerce of New York. He helped organize the National Citizens' League, of Chicago, for the promotion of a sound currency and banking system.

In 1913 Mr. Warburg received the order of the crown, second class, from the German Emperor. He has been active in various philanthropic and educational enterprises, and was one of the founders of the National Child Labor Committee and taking a deep interest in settlement work.

• • •

Atlanta, May 6.—Judge Ben H. Hill of the Fulton County Superior Court denied today the extraordinary motion for a new trial for Leo M. Frank, the young factory superintendent, under sentence of death here for the murder in April of last year of Mary Phagan, a factory girl.

In denying the motion Judge Hill announced that he would sign a bill of exceptions, thus allowing the ruling to be appealed to the State Supreme Court.

Judge Hill's announcement that he would not sustain Frank's motion for a new trial came unexpectedly at the close of arguments by the defense. Judge Hill included in his decision a statement that he would be willing to sign a bill of exceptions in order that the case might be taken to the State Supreme Court. Attorneys for Frank intimated such would be their course.

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Foreign News

The development of a centre of Jewish knowledge in Madrid is being undertaken by the Spanish Government in the hope that it may bring about a return to Spain of some of the Shepherdic or Spanish Jews living in the east of Europe. They take an aristocratic pride in their purity of blood and long pedigree and rank high in Jewish communities wherever they have settled. They have never lost the use of the Spanish tongue and still profess love and veneration for Spain. A commission of influential Jews resident in Tangier recently visited Madrid and had an audience with the King. They represented 25,000 Jews scattered throughout Morocco.

Dr. A. S. Yahuda, of the School of Rabbinical Studies at Berlin, has been invited to give a series of lectures in the Consular and Diplomatic School at Madrid, and it is possible that he may ultimately fill a chair of Rabbinical Studies at the Madrid University.

• • •

M. Sam Wiener, the Belgian Senator, died last week as the result of a collision between his automobile and a street car. He had been a member of the Senate for several years, and was a distinguished lawyer.

• • •

The tragic side of the enmity which exists between the equally oppressed nationalities under Russian rule was vividly revealed at a conference of high school students of the city of Warsaw, Poland. The following resolution, which speaks for itself, was adopted at the conference:

"Whereas, it is the duty of the Polish people to defend and preserve their language and their culture; and

"Whereas, The Government has undertaken with renewed energy the 'Russification' of Poland;

"Resolved, That we pledge ourselves to speak nothing but the Polish language in our schools, and that we establish additional clubs for the study and development of Polish literature, also

"Resolved, That the struggle against the Jews is one of the highest duties which life has set before us."

• • •

The ritual murder agitation has spread even as far as the Caucasus. Several days ago there came to the city of Tiflis, the capital city of the region, a Jew, Naniashvilli, accompanied by his eight-year-old son. While busying himself in the market place the father lost sight of the boy and for a time was unable to find him. After a diligent search he finally came upon the child in front of a wine shop. He threatened to punish the boy and in a short time, roused by the weeping of the boy, Russian merchants raised the cry that the Jew was about to murder a boy for ritual purposes. They fell upon the father and beat him mercilessly. Happily a police officer came upon the scene and rescued

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the man by putting both him and the boy under arrest. It took the police a day before they were convinced that Naniashvilli was the father of the boy. He was then given his liberty.

The cycle of "ritual murder" myths has been increased by one more case. In the town of Kornin, province of Kiev, B. Kauffman, a Jewish carpenter, employed a Christian boy as an apprentice. Several days ago the boy, in accordance with his usual Sunday custom, went to church in a nearby village. He failed to return the next day. Later his father came to visit him, and, not finding him, raised the cry that his boy had been murdered for ritual purposes. A mob congregated around the house and threatened to kill the carpenter if he did not produce the boy by next day. Happily the police succeeded in locating the boy in the village and a tragedy was averted.

* * *

Constantinople, May 2.—Ambassador Morgenthan and his wife and daughter returned last night on the dispatch boat Scorpion, after a six weeks' journey to Egypt, Palestine, and Syria. The Ambassador expressed himself as vastly pleased with his trip.

* * *

The Russian Synod has accepted the donation of 50,000 roubles from M. Aslief, a Jew, toward the cost of a sanitorium for consumptive teachers in church schools.

* * *

Major Dr. Isaac Adjoubel, one of the most esteemed doctors in the Turkish army, has died at Rodosto, where he was buried with full military honors. He died from typhoid fever while attending a soldier who had contracted the disease. Dr. Adjoubel distinguished himself during the late war, particularly in the care he bestowed on cholera patients on the battlefield of Chataldja.

* * *

Within recent weeks further groups of Jews from Yemen have arrived in Jaffa, where they are lodged in the huts built last year by the Jewish National Fund. They state that after Passover other and larger groups may be expected. The reason for this renewed migration is the worsening of the economic condition of the Jews. Some forty Yemen families in Jaffa have established a Building Society with the object of erecting a sanitary Yemenite quarter.

* * *

The King of Spain has conferred the title of Chevalier of the Order of Isabella the Catholic on Mr. Abraham Pinto, of Tangier. Mr. Pinto, who was a member of the deputation that went to Madrid recently, and was received there by the King, is vice-president of the Hispano Hebrea Association of Tangier, and a supporter of many charitable institutions.

* * *

Even the anti-Semetic Governor of Kieff, M. Sukovkin, has recognized that the expulsion of thousands of Jews from the suburb Dimievka was likely to injure the interests of the city, and

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has appealed to the government to permit the Jews to remain there. The Governor's view is also shared by the municipality of Kieff, and though he amply demonstrated his anti-Jewish inclinations, even last week, by the harassing of the local Jewish commercial employes and musicians, and by allowing a prominent judge to deliver a Jew-baiting lecture, his dismissal is openly demanded by the "Two-Headed Eagle," for not supporting it in its extreme policy against Jews.

The Real Russians at Kursk have resolved to petition the Government against the hindrances set up for Jewish merchants and commercial travelers by the laws affecting the rights of domicile, as being detrimental to Russian trade.

* * *

The handsome new synagogue in the Levetzow Strasse, Berlin, was consecrated last week in the presence of representatives of the Government and of the city. Judicial Councillor Breslauer, in the course of an address, mentioned that the Jewish population of Berlin now exceeds 143,000. The synagogue has seating accommodations for 2,100 and cost 700,000 marks, half that of the synagogue in the Fasanen Strasse. The sum of 300,000 marks has been paid for a site in the Prinz Regenten Strasse, in the Wilmersdorf suburb, on which yet another synagogue is to be built.

* * *

During the last few years the "Wandering" Movement in Germany has become very marked, and the organization which has been chiefly instrumental in promoting this movement among the youth of Germany, the "Wandervogel," includes many thousands of members and societies. A strong Anti-Semitic feeling has made itself felt in this Organization, and the "Wandervogel" newspaper has also taken up a strongly anti-Semitic attitude. In Liberal Circles it was hoped that no encouragement would be given to this feeling by the Organization in general, and at the reunion of the "Wandervogel" at Frankfort-on-Maine which took place at Easter, the question of including members of the Jewish nation amongst its members was discussed. The following resolution was unanimously passed:—

The "Wandervogel" Society is throughout neutral as regards political and religious questions, according to its statutes. These statutes must therefore be guarded. It could not be countenanced under any circumstances that districts or Local Societies should take upon themselves to decide upon the exclusion of Jews from their membership. They would do everything in their power to prevent the religion and the race of the Jews being dishonored. On the other hand, the leaders of the Organization had no intention of limiting the independence of action of each "Wandervogel" Society. They refused to interfere in such local cases where time after time Jews might be refused by the votes of the majority owing to some racial characteristics which were not in conformity with the spirit of the "Wandervogels," which spirit had sprung from out the depths of the German character and is rooted in Germany's past."

Thereupon the German "Youth Movement" officially declared itself in favor of Anti-Semitism and the consequent exclusion of Jewish members.

As a consequence of this occurrence it is naturally to be expected that the Jewish youth will give the "Wandervogel" Society a wide berth.

For some long time—indeed it was founded long before the above incident occurred—a National Jewish Wandering Society under the name of "Blauweiss" has existed, and this society is always growing and enlisting a greater number of members.

* * *

The Higher Grade Hebrew School "Tachkemoni" in Jaffa, which was founded and is managed by the Zionist Federation "Misrachi," has lately received a considerable donation. A supporter of the "Misrachi" who lives in Russia has contributed the sum of 55,000 francs for the erection of a new building. The "Misrachi" Federation is a special society of lawabiding Zionists, and the "Tachkemoni" School supported by it is a National Religious Educational Institute for boys, which is to become, in course of time, a girls' school also.

* * *

An Election of Deputies will take place on the 26th April. As is usual in election times, the Anti-Semitic Press has commenced a lively campaign against the Jewish members of Parliament and the new Jewish candidates. As no Jews whatever have been connected with the latest scandals, the campaign has lost some of its previous force.

The French Chamber now includes the following Jewish Members, who will stand for re-election:—Joseph Reinach, Theodore Reinach, Camille Picard, L. Klotz (the former Minister) and J. A. Hesse. The new Jewish Candidates for the Chamber of Deputies are:—Messieurs Louis Dreyfus, Cremieux (son of Senator Cremieux) and Monsieur Mandel, Secretary to Monsieur Clemenceau.

REPORT OF MR. JACOB LOEB, PRESIDENT OF THE CHICAGO HEBREW INSTITUTE.

We have reached the conclusion of another year. Time has proven that we no longer have to inform the members and friends of the Chicago Hebrew Institute the object of its existence. The work accomplished in the past, and the ready response of the public to our call is evidence that the public in general has awakened to a sense of its moral obligations to our work and to public welfare.

Our ambitions have found encouraging realizations. Last year when we spoke of the prospects of a new gymnasium, the realization of it seemed far distant. Today we are proud to say it is a reality, inasmuch as the original sum required, namely one hundred thousand dollars, is subscribed and part payment has been made. However, the breaking of ground had to be delayed, owing to a change in plans. The gymnasium building committee found that in order to provide a separate gymnasium for men and boys, and women and girls, the cost of the building and equipment would exceed the original cost by twenty-five thousand dollars. This necessitated securing Mr. Rosenwald's consent to spend more than the original sum agreed upon and also the solicitation of the additional funds required. The new gymnasium, however, is an assured fact, as your entire board is putting forth every energy to raise the sum required. Ground will be broken soon, but not until the entire amount has been

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subscribed. This is in accordance with a promise made to Mr. Rosenwald.

In summing up the year's work we are gratified to state that we have grown. The institute was about to face a deficit of $6,000 to cover expenses for the year ending April, 1914. A call was made on the members of the board of directors to go out and procure members. March 10th was designated as Institute Day. How well the response came to the call is evidenced by the results achieved. Our membership was increased in the past year, especially in the last few months and particularly on Institute Day. All told we have 358 more members than we had last year at this time. We now have 1,106 members, bringing us an income of $21,165.00, as against last year's figures of 748 members, bringing an income of $14,505. The institute will close the year in a better financial condition than ever before; an incident worthy of record. However, we must not stop here. The interests of the different organizations of the institute are so many and so varied that it has come to be a great federation of workers. Consequently, we must see to it that it is given greater opportunity for further development and growth. We cannot rest on our laurels but we must work to bring it to a sound and healthy financial standing by a strong membership. The institute is doing a maximum amount of worth with a minimum amount of money.

We are happy to report progress in every department. Our classes and clubs are still in an overcrowded condition and there are long waiting lists in many departments. The superintendent in his printed report will give you the statistics of our activities. This report will appear in the May number of the "Observer."

To emphasize how many different shades of thought find outlet at the institute, I will mention just a few of the clubs:

Friends of Art and Education, Bon Ami Pleasure Club, Chicago Musical Operatic Club, Dramatische Yugend, English Educational League, Poela Zion, Volunteers of Zion, Progressive Literary and Dramatic Club.

I could go on and mention many more. The clubs mentioned are organized for different purposes, but meeting on common ground and by social contact with one another, they are given the opportunity of stimulating wholesome thought and development on a broad basis of toleration, and they are putting forth their best efforts to bring about better conditions in many needed directions.

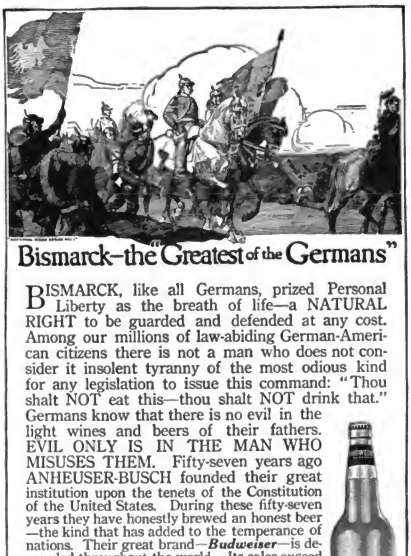
Under the favorable conditions of this modern day, the Jew to some extent has reverted to the non-sectarian or non-religious idea in philanthropies. The institute, while broad in its scope of tolerance and believing that every individual has the inherent right of liberty of thought no matter what the individual's belief may be, also believes that the religious activities and religion are essential to the advancement of civilization. Therefore, the institute maintains religious schools, Hebrew classes, religious services and ceremonials. Our affiliation with others should develop in us a conscience which respects the religious opinions of others.

The views, as above expressed, were not always my views. When I first came to the institute I was against the religious activities, but time and close association with the work and workers of the institute convinced me that they are essential and that the Sabbath School, Hebrew classes and other religious activities, coupled with the night schools, the classes, clubs, social dances, etc., are true and positive antidotes against "Gyp the Bloods" and "Lefty Louies."

The Jewish immigrant brings with him customs of religion full of poetry and sentiment. The institute will help him and give him that freedom of spiritual development without interference for any shade of belief. Under such influence he will soon reach the point where he will turn to us for guidance in other directions. We will find among the leaders of the different departments the radical, the reform, the conservative, the Orthodox and the Zionist. They teach each other the value of co-operation and tolerance, the result of which will be a united people, responsive as a body to the call of the better things of life.

In the many phases of social betterment advanced by the institute, the one that is uppermost in our minds is to teach self-respect, the significance of which is that everyone that enters the doors of the institute has an abhorrence for the name "charity." This feeling is shared by your officers and directors who are aiming to teach the people and promote the idea of the true understanding of their obligations to those seeking self help; so let it be distinctly understood henceforth that the Chicago Hebrew Institute is not and never can be a charitable institution.

I feel that my report would be incomplete if I did not mention the man who has come to us to guide the destiny of the institute, Mr. Philip Seman. With his broad sympathies and understanding of the people and his many years in the field of social work under different auspices, he has learned the value of tolerance of a people who seize every oppor-



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tunity for self betterment. He has brought us a spirit of love and when I say that it is a pleasure to co-operate with him in every direction, I voice the sentiment of our entire board of directors. His love for the people and his keen interest for their welfare are proven when we see him surrounded by them. Our hopes for the future of our beloved institute, therefore, are bright.

In conclusion let me say that when we shall have a people who have been persecuted for centuries in almost every country of the world and deprived of the rights of education, when we shall have such a people united without prejudice, understanding one another with a true conception of the fundamental prinelples of the value of their moral, spiritual and ethical aspirations, with opportunities for full educational advancement, with a strong, healthy body developed by physical science, when that time shall have arrived then will the Chicago Hebrew Institute be our Zion.

MONTHLY REPORT OF THE B'NAI B'RITH FREE EMPLOYMENT BUREAU.

For the Month of March, 1914.

To the Board of Directors:

Gentlemen—There are many important phases connected with the work of an philanthropic Employment Bureau; of these the field work is one of the most interesting and instructive.

It is not as is commonly thought merely a simple matter of asking for and obtaining a job. Tact, psychology, persuasion and enthusiasm are essential and necessary attributes to a successful field worker.

Each field worker has her own method and mode, and very seldom does she deal with the same caliber of employer twice in one day.

On approaching a firm, the writer asks to speak with the party who employs the help. Sometimes this party is one of high education and splendid intelligence, a superintendent or the manager of a concern; often the employer is only a rough workman appointed as foreman of his shop. In either case the worker uses all her power but applies it in different ways.

As the class of employers differs in breadth of mind and education, so also does their attitude toward co-operating with either philanthropic, municipal, pay or any other employment bureau.

Very seldom is an employer so discourteous as not to listen to a worker. But often after listening he will explain his reluctancy toward co-operating with employment bureaus.

The following arguments are most frequently used against employment bureaus:

Your men are only "bums and globe trotters." A skilled workman need never apply at an employment bureau; if he is any good at his trade, he can get a job himself, if he isn't, we don't want him.

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occasions, when we have petitioned an employer for help and he is unable to assist us himself, he will write a personal letter to some business acquaintance of his and obtain a position, thus assisting our work, and aiding our applicant.

The majority of employers are always eager to show the worker through their factories. This is an advantage to both parties, as the worker then knows exactly what help is required in that factory, and time and energy for both is saved in sending qualified help.

It is also beneficial to an employer when a field worker recommends his factory as being a clean, light and airy working place.

Another pleasant feature is the interesting and helpful discussions between employer and field worker concerning labor conditions, methods and improvements.

The activities of our bureau for this month show that 359 new applicants were registered, 292 recurrent cases and 156 applicants were carried over from the month of February, thus making a total registration of 807 individuals.

Six hundred and thirty-seven cases were sent for positions, making an average of 29 per day, and work was provided for 286 cases, an average of 13 per day.

Eighty applicants were handicapped by sickness and other disabilities, and six were Sabbath observers.

The institutional cases registered were composed as follows:

Relief Department, 52; Bureau of Personal Service, 64; Shelter House, 25; Removal cases, 7; Affiliated Organizations, 20; Other Organizations, 10.

Respectfully submitted,
IRMA A. SACHEN,
Field Worker.

UNION AMERICAN HEBREW CONGREGATIONS.

Passover services were conducted at both places of worship maintained by Sinai Congregation of the Bronx, New York City, by Rabbi Max Reichler and his assistants, Rev. Morris Schrager and Rev. B. Gruenberg.

The public Seder given by Sinai Congregation on April 11th, was an inspiring occasion. Three hundred children, belonging to the three religious schools of the congregation, and two hundred adults attended. The Union Haggada was used and the services were conducted by the children under the direction of Rabbi Max Reichler. The ladies of Sinai and Henrietta sisterhoods supplied and served the refreshments. Many of those who attended signified their intention of introducing this beautiful custom in their homes.

The Teachers' Bible has developed into a very interesting study circle. Two biblical books have been reviewed and discussed during the season. Occasionally an outside speaker is invited to give an informal talk on some Biblical subject or on the method of teaching.

The Sinai Alumni Association has elected the following officers: Nelson James Mueller, president; Frances Markel, vice president; Robert Sachs, recording secretary; Marion Heyman, financial secretary.

* * *

Rabbi Jacob D. Schwarz, assistant director of the Department of Synagogue and School Extension, U. A. H. C., has been reelected for a term of years at an increased salary. The department now has three workers: Rabbis George Zepin, director; Jacob D. Schwarz and L. I. Egelson, who was recently elected.

* * *

On a recent Sunday, Rabbi Wm. H. Greenberg, of Dallas, Texas, visited Bryan, Texas. (Dist. 18. Rabbi Henry Cohen of Galveston, Supervisor) in the interest of the local Jewish organization. He delivered a lecture, and also took occasion to inspect the religious school. The school, which is in a flourishing condition, is under the able superintendency of Miss Mary Kaczer. During the period when Corsicana was without a Rabbi, Rabbi Greenberg paid regular visits to that city. Rabbi David Goldberg is now the permanent minister at Corsicana.

Rabbi Cohen also paid a personal visit to Bryan recently, visiting the religious school in the afternoon and preaching in the evening.

CORRESPONDENCE.

Cincinnati, Ohio, May 1, 1914.

The Editor:

Reform Advocate, Chicago.

Dear Sir:—In an article by Dr. Adolph Guttmacher, "Genius and Characteristics of the Hebrews and Their Contribution to Civilization," in "The Reform Advocate" of April 25, 1914, I was gratified to find the following passage taken almost verbatim from my book, "The Prophets of Israel," recently published by The MacMillan Company:

"The prophet became man's pathfinder in his search after truth, after the knowledge of God. It is in this sphere, in the sphere of the spiritual that Israel claims to have made imperishable contributions to the civilization of the world."

The original on p. 5 of my book reads:

"If (Israel) became men's pathfinder in their search after the truth, after the knowledge of God; and it is in this sphere, the sphere of the spiritual, that Israel attained imperishable fame."

It is no doubt owing to an oversight that Dr. Guttmacher, in adopting this passage, omitted to use quotation-marks and to state his source, as he does in the case of the various other authors from whom he draws in his article.

Moses Buttenwieser.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

The three Cincinnati committees on Union Museum representing the Sisterhood of Bene Israel Congregation, the Sisterhood Society of the Reading Road Temple and the Plum Street Temple Sisterhood held a joint meeting on April 22nd.

The following persons were present: Mesdames Ben Loewenstein, Chas. Thurnauer, Myer Oettinger, Chas. Moch, L. L. Newburg, Lou Kahn, Abe Segal, Edwin Shields, J. Walter Freiberg, Carrie Krohn, Sam Fletcher, Samuel Bing, Harry Bohm, Edward Hirsch, Wallace Holzman, Miss D. Mielziner, Rabbi George Zepin.

It was formally resolved that the three committees on Union Museum representing the Cincinnati sisterhoods should organize into a permanent body to be known as the Cincinnati Board on Union Museum, for the purpose of working for the Union Museum. The following officers of the Cincinnati Board on Union

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Museum were thereupon elected: Chairman, Mrs. Laura L. Newburgh; vice chairman, Mrs. Edwin Shields; secretary, Miss Dora Meilziner; treasurer, Mrs. Chas. Thurnauer. Rabbi George Zepin was made honorary secretary.

Following a discussion of ways and means it was decided that each of the three sisterhoods should endeavor to raise $75.00 apiece for the purpose of purchasing photographs of some of the famous pictures dealing with Old Testament Art and Jewish life. It was also resolved that this body should recommend to the National Federation of Temple Sisterhoods an appropriation of $200.00 for the purchase of Jewish ceremonial objects. The secretary was instructed to address a letter to Mrs. Abram Simon, president of the N. F. T. S., asking her to secure a vote by mail from the members of the executive board, for the purpose of making this appropriation.

The following committee on solicitation of funds was appointed, with power to add to their number: Mesdames Edwin Shields, Chas. Thurnauer, Chas. Moch, and Rabbi Zepin. The meeting then adjourned subject to the call of the chairman.

• • •

On the evening of April 11th, a public "Seder" was given by the Ladies' Auxiliary of Temple De Hirsch, Seattle, Wash., for the pupils of the religious school, at Odd Fellows Hall. A large company of children and adults was present. The services were in charge of Rabbi Samuel Koch of Temple De Hirsch and were conducted by the young people, who acquitted themselves in their respective parts most creditably. The parents and friends followed the service with great interest, after which refreshments were served.

A tea and social afternoon was given recently in the vestry rooms of the Temple under the auspices of the Auxiliary, from which a neat sum was realized, an admission of fifty cents being charged. There was a program which included vocal and instrumental music and readings.

At the last meeting of the Auxiliary a most interesting and instructive address on "Health Standards" was delivered by Dr. J. B. Lloyd, of the Marine Service.

AMUSEMENTS.

RIVERVIEW TO OPEN MAY 13TH.—When Riverview Park throws open its gates for the season on May 13th, many new shows and attractions will be found added to old-time favorites.

"The War of the Worlds" will be the most daring and elaborate spectacle ever attempted at Riverview. It will be staged in the old Creation building near the Western avenue entrance. Another new illusion which will take its place among popular favorites is entitled "Pharaoh's Daughter." It is a pleasant little drama built around a trick of metamorphosis. The Hawaiian Musical Spectacle is another attraction which tells a story—a unique story of South Sea Island life interspersed with Kanaka songs and dances. The little drama unfolded by a troupe of twenty-five brown-skinned natives of Hawaii is entitled "Loi Aloha," or "The Wreath of Love." Besides being entertaining, these dances and songs have an ethnological interest. The Jack Rabbit is the new racing coaster. It has succeeded the Derby, also at Riverview and still in service, as the biggest and fastest coaster in the world. Lovers of racing will find plenty of sport during the season at the new Motordrome. A new track has been constructed a third of a mile in circumference, steeper and faster than that of last year and more substantial, to permit of automobile as well as motor-cycle racing. There will be five nights of racing each week—three nights devoted to motorcycles and two to automobiles. The most famous dare-devil racers of the country will take part in these contests. The Casino, newly decorated, will continue to be the coolest eating place in Chicago. As high-class artists as last year will appear in the Woodland Cabaret. The Palace ball room, the largest in the world, built at a cost of $75,000, will enter upon its second season. On its floor 1,250 couples can dance at once. Dancing will be open to the public every evening throughout the season.

NATIONAL—T. C. Gleason will present at the National Theatre beginning Sunday matinee May 10th, Thos. F. Swift and Miss Adda Gleason in George M. Cohan's latest and greatest success "Broadway Jones." Neither of these stars need any introduction to the patrons of the National Theatre. "Broadway Jones" is one of the most delightful comedies that Mr. Cohan has ever written. It is the story of a wild youth who comes into a fortune and squanders it reeklessly, and is prevented from spending a second fortune through meeting the right girl. It is the kind of entertainment that is absolutely free of any suggestiveness. The rapid dialogue of this comedy is said to be wonderful. The audience catches the enthusiasm with which Mr. Cohan has imbued his hero, and the applause is constant and inspiring. In fact there is a laugh almost every minute in "Broadway Jones."

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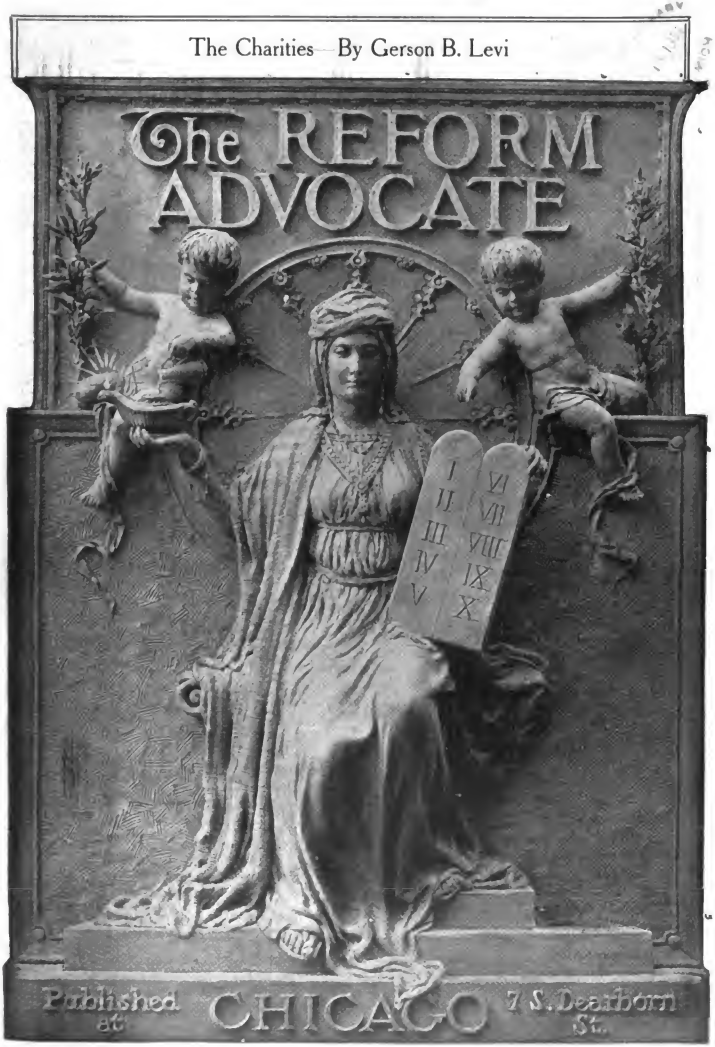
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The Charities—By Gerson B. Levi



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ESTD. 1870. Message

NATIONAL FEDERATION TEMPLE SISTERHOODS.

The following society has become a member of the National Federation of Temple Sisterhoods:

Philadelphia, Pa.: Sisterhood of Rodeph Sholom Congregation, affiliated with Rodeph Sholom Congregation. Membership 517. Miss Jeanette Miriam Goldberg, president; Miss Minnie K. Jonas, recording secretary.

* * *

The following additional report was received by the executive office: Baltimore, Md.—The Wise Memorial Day was commemorated by special eulogistic services and sermon. A collection was made for the H. U. C. Scholarship Fund.

* * *

The Temple Sisterhood of Temple Sinai, New Orleans, La., recently entertained the other sisterhoods of that city for the first time. Some of the ladies represented Biblical Living Pictures, and music and refreshments added to the afternoon's pleasure. The innovation was pronounced a perfect success.

The sisterhood continues to fulfil its lofty purpose in intensifying the religious interests of the congregation, and offers a very creditable number of activities. The Sunday School quarters are entirely under its supervision. It looks after the proper heating, sanitation and adornment of the rooms. Every Sunday, a committee of three ladies attends during class hours, and frequently offers excellent suggestions to the teachers. Under its auspices a kindergarten class has been recently added to the Sunday School, with two of the members as teachers. We have a very fine Sunday School library, partly donated by the sisterhood and partly obtained by voluntary subscriptions from the children. The sisterhood employs the librarian.

On Chanukah, the children give a Biblical play and are served refreshments. On Purim, we give a masked dance for the children and serve refreshments. These are events to which the old as well as the young look forward. We are always very much interested in our Succoth Festival, and the ladies work quite zealously in decorating the booth on our Temple grounds and in furnishing the decorations of paper-made flowers, strung popcorn and cranberries. We also defray the expenses of the fruit, grape juice and "lularches." We decorate the Temple for all the holidays, and on Saturday have flowers on the pulpit, which are sent later to the Julius Weis Home for old people.

Before confirmation a mothers' meeting is called, and those who are not able to supply an outfit for their children are taken care of by us. It is an established rule that the confirmants must be plainly dressed, no fancy ribbons, no jewelry, no flowers, so as to make no distinction. We have had a few informal sociables to create sociability and harmony between all the female members of our congregation.

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On the Friday evening and Saturday morning before Pesach, we have a Seder table arranged in the vestry, and after services our Rabbi invites those of the congregation who are unfamiliar with the Seder service to come into the vestry, where it is all thoroughly explained in a simple, practical way. In this manner by woman's influence, we hope to revive this beautiful ceremonial of our faith, and keep alive, even in this modern, material age, the sentimental side of the religion of our forefathers. It means fresh inspiration to our children, and at the same time knits the bonds of family union closer together. Upon our suggestion our Rabbi gives a lecture for the children one Saturday out of every month and while we are not represented upon the Temple Board, the directors very often act upon our written suggestions.

Sinai Sisterhood will co-operate with other local sisterhoods to create a fund for a Hebrew Union College Scholarship, in accordance with the suggestion of the National Federation.

Our interest is alive and keen, even though our sphere of action is limited, and we hope to do better and rise higher all the time, with the one thought, the one ambition, for the glory of Judaism and for a noble example to our young—to foster within their minds and hearts the spirit and love of their faith.

* * *

The Temple Advancement Society, affiliated with Temple Ohabei Shalom, Boston, Mass., has had a year of gratifying activity. In addition to general charity relief work, the Society, as heretofore, has engaged in many enterprises to further the work of the congregation.

For the Harvest Festival held in connection with the feast of Succoth, the sisterhood provides the necessary fruits and vegetables. The fruit is afterwards distributed to the children of the religious school and young visitors, and sufficient is procured to provide also for the children of the Jewish orphanage. A special Committee has charge of decorating the altar with flowers on the Sabbath. After services the members of the floral committee take the flowers to houses of mourning or to sick members.

The Society also recently had an iron fence placed in front of the cemetery of the congregation, at a cost of $1,200. This will be completed later to encircle the entire grounds.

* * *

At the annual meeting of the Ohef Sholom Temple Sisterhood of Norfolk, the following officers were elected. President, Mrs. A. B. Seldner; Vice President, Mrs. D. E. Levy; Secretary, Mrs. D. S. Baum; Treasurer, Mrs. Albert Gerst.

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THE REFORM ADVOCATE.

CHICAGO, ILL., MAY 16, 1914.

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GERSON B. LEVI.....ASSISTANT EDITOR
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Editorial

The Charities.

The annual meeting of the Associated Jewish Charities held during the week called to the attention of those present many details of the work and the ideals of an institution that from year to year is growing in value. Many are to be congratulated on the successful completion of a year none too easy for the institution of charity, as it was none too easy on manufacturer and merchant. And yet the report will show an increase in the amount gathered and later alloted to the institutions supported out of the funds of the Associated Jewish Charities. It is to be regretted only that the increase in the funds gathered did not always mean a new subscriber but meant in too great a proportion an increased subscription on the part of one already on the list.

The address of Mr. Cyrus Sulzberger touched vital spots. In spite of the fact that we have an Associated Jewish Charities, federation in the charities of Chicago is by no means complete. From present indications and frequent reports of the orthodox charities the work begun very auspiciously has not advanced very far. The institutions supported out of the funds of the orthodox charities complain that they are not getting the support that had been promised them in return for merging under the one collecting agency, and if reports be true that are current the administration of one or more of these institutions has not been productive of a spirit of congratulation even among the office holders. In that section of the community the amounts collected have been inadequate and the work of the institution if for no other reason has been inadequate. Judge Mack was correct in saying that the merger of the so called South side and West side charities should not be possible until the newer comers prove that they are willing to give readily according to their means and understand that office in the institution must be accepted and held in trust, and not for self aggrandizement. Up to the present therefore the Federation principle has not been completely worked out in Chicago.

Worthy of attention also was Mr. Sulzberger's complaint that only too frequently the gathering of money and the spending of it is without the recognition of the worth of the receiver of charity. The men and the women who do the work of the charities and who actually see the needy and get the ideals of the poor are not touched by the "better than thou" spirit. They know the strength as well as the needs of the "poor relations."

The large attendance at the annual meeting of the Associated Jewish Charities marks a strong contrast against the attendance at the meetings of the distributing organizations. Charity has its two phases of work. The gathering of the funds is a very necessary but in the end subservient detail as compared with the other, the distributing phase. The Associated Charities present the first phase; the second is shown in the reports of the subsidiary organizations. It is really a pity that more subscribers do not avail themselves of the opportunity offered by the series of annual meetings to learn in some detail of the work done and the methods followed by the workers in the task of distribution. The past year has shown the attempt to put more information into the possession of the subscribers to the charities than heretofore was given, but still not enough was given. For one thing, the reports of all the organizations should be sent to all the subscribers. It may be that the additional expense of printing more copies of the reports will be met by additional subscriptions from those whom a closer acquaintance with the work done and with further needs will prompt to become larger givers.

Information is especially desirable because the work of the charities has gone beyond the ideal of mere alleviation. We have reverted to (and not gone forward to) the older Jewish ideals that said charity consisted not in giving a morsel of bread or a coat, but was fulfilled when the giver or his agency put the recipient of charity on his feet and made of him an independent, self-supporting, self-respecting worker in the community's task. That work the Jewish Aid Society, the Home Finding Society and others have been trying to do, and in large measure, where it has been attempted, success has rewarded their efforts. Perhaps if more knew how families by timely help and advice have been, by small amounts,—an average of about 260 dollars—raised from despondency into hopefulness and have been transformed from charity patients and allowance men and women into independent workers, they would recognize the possibilities at hand and again the Associated Charities would be materially aided in the collection of larger subscriptions.

That the Jew, whose charity problems are so pressing, because his problem is not of his own making, should make this splendid showing in the forward looking charity is something to be proud of. Jews are not to be accused of thriftlessness and shiftlessness. The causes that bring men and women to the office of charity for help are not of that category.

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at all. A pogrom, a flight, a long, grinding, degrading persecution, changed circumstances in the new land, different industrial conditions, the tense and nerve tearing strain, all of these enter into making the great and far-spread problem of the Jewish world today. We are thankful to the leaders who have not allowed us to be satisfied with letting the day take care of itself but have taught us and rehearsed for us the ideals of charity and social justice as the Jew knows of them.

We have done much in the way of charitable reconstruction, but there is still too large a gap between the charity of the Jew and Jewish charity. Jewish charity as it has been framed and phrased by the thinkers of Jewish life and as it has been put to the test by the searching years of persecution is one thing. The charity of the Jew or of some Jews is quite a different thing. For how many is it a ransom for the soul? For how many is it merely a robbing Paul to pay Peter? To close the gap something of the religious spirit of the Jew is necessary. Only under the prompting of the other-loving spirit will givers give as they should. The prompting can come from the pulpit, from the deeper knowledge of the problems and the conditions involved. It is not altogether for the good of the cause that more gather to hear how much money has been gathered than to hear and to learn of the uses to which the money has been put. The organizations that carry on the work of the Associated Charities are deserving of a fair and full hearing. The whole process should be known by every one interested in the charities. Little by little then the charity of the Jew will actually coincide with Jewish charity.

GERSON B. LEVI.

NEW YORK LETTER

By Our Own Correspondent.

New York, May 11.

At the Free Synagogue yesterday morning Dr. Stephen S. Wise lectured on "War or Peace," which was an address on the Mexican situation. While he lauded the ideals of peace and condemned wars, Dr. Wise asserted that there are times, such as the present imbroglio in Mexico, making a resort to force necessary. He commended President Wilson's policy and attitude with regard to our Southern neighbor and praised his tendency to peace and his resort to arms only when this is required. Through the President's wisdom an unpopular war averted, yet the honor of the nation preserved unsullied. Next Sunday morning the address will be delivered by Secretary of State William Jennings Bryan.

Dr. Samuel Schulman yesterday was taken to Mount Sinai Hospital, where to-day he was to be operated on for appendicitis. His condition is not considered as provoking alarming fears.

The Gates of Hope Congregation in East 86th street has agreed to amalgamate with the Mount Zion Congregation of Harlem, the edifice of the former to be used by the united body and the minister of the latter, the Rev. Benjamin A. Tintner, to be in charge. The 86th Street Synagogue has not had a permanent minister since the Rev. David Davidson resigned some months ago. Both these congregations are conservative.

The Union of Orthodox Jewish Congregations of America will hold its convention next month at Arverne. Plans are now being considered for the creation of a New York Federation of Orthodox Jews.

The Jamaica Congregation Mishkan Israel has secured a plot of ground on which to erect a synagogue structure and money is now to be raised for this purpose.

The bodies of the seventeen soldiers and sailors who fell at Vera Cruz arrived here yesterday and today the funeral ceremonies were held at the Brooklyn Navy Yard in the presence of President Wilson. Dr. Stephen S. Wise followed the President's address with a prayer. The merchants on the East Side generally suspended business for one hour this morning, during the holding of the services. Two of the heroic dead were Jews, a sailor named Frolichstein from Alabama, and a marine named Marten from Illinois.

The annual meeting of the Hebrew Sheltering Guardian Society was held yesterday at Pleasantville. President Adolph Lewisohn reported that the cottage plan of orphanage, where each cottage constitutes a distinct entity for itself and is called a cottage republic, was a great success. Laudatory addresses were delivered by State Commissioner of Education John H. Finley, Borough President Marcus M. Marks and Fire Commissioner Robert Adamson.

The Judaeans held a meeting at the Hotel Majestic last evening to discuss some recent plays of Jewish interest. Dr. Henry M. Leipziger, president of the organization, presided. He was re-elected to this position at the business session preceding the exercises.

Today and tomorrow the customary annual exhibit of the work of the Hebrew Technical Institute will be held. Next Sunday the Montefiore Home holds a reception for the inspection of its new buildings.

Paul M. Warburg, appointed a member of the new Federal Reserve Board, will, it is understood, accept this position and withdraw as a member of the banking firm of Kuhn, Loeb & Co., in consequence.

The late Lena Epstein bequeathed here her entire fortune, contingent upon the termination of life interests therein, to local Jewish charities. The estate is tentatively estimated to be worth about $10,000. Moritz Itzkovitz similarly gave $600 out of his estate of some $1,800 to congregational charities. Herman Wasserman, who left an estate worth over $98,000, gave $100 thereof to four Jewish charities of the city.

The corporation of Stern Bros., the well known retail dry goods house, has been re-organized, and Arthur D. Brandeis, of Omaha, has joined its forces. Louis Stern, the head of the concern, is the president of the local Hebrew Orphan Asylum.

"Occasional."

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Essentials and Non-Essentials in Religion.

By Dr. S. Hecht, Los Angeles, Calif.

After I had decided upon the subject of my discourse for this Sabbath-hour, I had occasion to listen to a characterization of the Jews by a Jew. His contention was that the worst and most dangerous enemies of the Jews are to be found among themselves, within the camp of the Jews themselves. He classified the descendants of Abraham in contradistinction to the usual denomination, which labels them as orthodox and reform Jews, as real Jews, and Jews by the accident of birth.

It is of course refreshing at a time like the present to find a Jew who is a great artist, who has come in contact with the world, who has gained name and fame by his talent or genius, to emphasize publicly, as has done the lecturer in question, his Jewishness, even though he may have laid undue stress and emphasis upon wearing the Arba Canfoth with which his father had invested him in his childhood days, upon reciting the Kaddish for the repose of the soul of his father, upon the effect upon him of the Kol Nidre melody, and upon the contiguous Matze Khoese on the Passover, all of which seemed to be the conception and expression of his Judaism. He had much to say of the Ghetto Jew whose idealism he extolled by citing instances in which that Jew, contrary to a preconceived notion of sordidness connected with the Jew, could, and did forego material advantages in intellectual pursuits.

And so, without intending to enter upon a review of that lecture it may fitly serve as a foil for the discourse originally planned for this hour.

One thing, however, I may state in connection with that address and that is that the children of man, not only outside of the professors of Judaism, but even within our own ranks are hopelessly divided, and that this unfortunate division militates against the realization of the hope of the fraternization of mankind.

Non-essentials in religion are being over-emphasized both within and without our camp, while the essentials are often lost sight of or ignored, so that the religiousness of man or woman is all-too-frequently guaged by the number of services he or she attends, by the size of the prayers recited, by the creeds professed (without any regard to the deed) life and practice are not scrutinized in making up the estimate; in short the spirit is all-too-often sacrificed to the letter.

Professor Eliot, President emeritus of Harvard University who recently published a pamphlet on "the coming religion" has stirred up a veritable hornet's nest in the Christian world, so that the most uncomplimentary, not to say insulting, remarks have been made about a man who stands deservedly high in the esteem of scholars, thinkers and educators, and who never speaks without saying something worth while. Even here, among the local clergy there were those who roundly abused him, who declared that Professor Eliot did not know what he was talking about, that he was in his dotage, and that, at best, he deserved pity at his manifest mental decline. And yet to an unbiased and unprejudiced mind his definition or characterization of the coming religion reveals rather a mental strength, unaffected by advancing years. The protest of the orthodox church by its representatives is quite natural; for when the account of the garden of Eden as given in Genesis is denied historicity, one of the pillars of the church is greatly weakened, and they consider it their duty to guard by all means against the jeopardizing their position; it is indeed, the instinct of self-preservation that suggests their course. It is, of course, the policy of the ostrich, hiding his head in the sand, and unseeing deems himself unseen, but that does not make any difference with the alleged guardians of religion.

Professor Eliot insists upon liberty in religion; his opponents as insistently uphold authority; he attacks the divinity of Jesus; they grow hysterical at such declaration; and so all along the line of his contention he meets the opposition of the orthodox church that refuses to acknowledge the reign of reason.

To us, as progressive Jews, all these denials of the Professor including the so-called miracles, are, of course, what the German calls "ein ueberwundener Standpunkt," and we can endorse his "coming religion" even though we may hold out against some of his views which are the inevitable consequence of heredity or early training, which he can escape altogether as little as we can the results of our earliest instruction and impressions.

But after all, and coming back to our original theme, it is the essential in religion which all religionists who are honest with themselves and with others, should emphasize, and willingly subordinate them to the non-essentials. There is so much that we all have in common, so much that we can accomplish by co-operation that it is strange to allow the non-essentials to interfere with the work that true religion seeks to encompass.

At a time like this when we behold at every hand the trend towards union, when science, art, literature, medicine, law, and what not, are becoming, if indeed they are not already international, when a medical Congress, or a congress of Orientalists, convened in some part of the civilized globe, attracts representatives from every other part, and where Jews and Christians and Moslems can and do co-operate for the advancement of the science of medicine or of philology, when other similar organizations are forming, why should religion alone make the exception, and be permitted, instead of binding together, as some interpret the meaning of religion, to separate and keep apart the children of God?

Is there not an international aspect to religion? Does not God, virtue, immortality enter into every religion that makes for righteousness, and would not, therefore, an international and interdenominational religions congress be of great potential good?

I do not wish to be understood as favoring, at this time, the establishment of a universal religion; the "melting pot" theory, in so far as it touches religion, does not appeal to me under existing conditions; I am not ready, at this juncture, to surrender my Judaism, and as a matter of fact and justice could not, and would not, if I could, ask any one who honestly and faithfully clings to his religion to give it up in favor of another; but in view of the fact that all religions make for religion, and in further consideration of the fact that all have so much in common, it would seem reasonable as well as timely to discuss these features upon a common platform.

The very things that might be urged as obstrac-

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tions in the way, such as the attitude of Russia towards Jews and Protestants, or the still evident anti-semitic spirit in Germany, seem to me rather strong arguments in favor of such "getting together," for race prejudice is rarely, if ever, religious: it is mostly social, or political, or personal.

"The idea of human brotherhood" says Professor Isaacs, "is more and more recognized in this century, marked not alone by material progress, but by spiritual and moral activity as well. When we for a moment emerge from our bundle of hereditary prejudices, and prove superior to the narrow and exclusive views for which our education alone is responsible, we begin to see that the sky is broader and larger than the little patch above us. That acknowledgement is a great step forward. The next is the determination to have an open window in our creed; we crave more light, more air, and the sweet symphonies from our neighbor's house no longer offend us. We discern therein familiar harmonies—spirit calls to kindly deeds."

This is a conception of the essentials in religion, at once lofty and uplifting. Here we learn in an impressive manner how wrong it is for any one to belittle the teachings of another religion, of a faith that imparts comfort and strength to its professor, that the Koran contains sublime doctrines, that the bible of the Buddhist proclaims high ideals, that the New Testament as well as the Talmud breathes love and tolerance.

We can, and should broaden our views on religion, without being either latitudinarians or hypocrites; we should, regardless of our denominationalism, seek to approach our brother closer, and we can do so without surrendering a principle or a conviction, if we bear in mind that as children of the same Father we have so many things in common, so many interests that count, that in those matters on which we differ, we need not be antagonistic.

Above all let us fix our mind steadfastly on the truth that in religion there are essentials and non-essentials, and that the former need to be emphasized rather than the latter. Thus will be, in common with all truly religious men and women hasten the day when religion so far from separating will unite into one bond brotherhood the children of the common Father.

The Modern Religion.

Published in the "Revue du Mois" July 10, 1913, prior to the meeting of the Congress of Liberal Religions held in Paris in 1913.

By Louis-Germain Levy.

Translated from the French for the Reform Advocate by J. H.

When in the opposition to inherited conceptions there arise new ideas, logical and sincere minds are bound to inquire as to the validity of their convictions. They do not pause nor are they satisfied before they have solved the contradictions of the newer theories in order to reconstitute in the newer light the truth of their conscience and their actions.

Hence science has deeply modified the methods and the accepted standards of human thought. On the one hand, Astronomy, Paleontology, the conception of universal and immutable laws and the admitted theories of evolution have materially changed our viewpoints; on the other hand, archaeological discoveries, comparative study of the history of religions and the higher Biblical criticism have changed the measure of authority accorded to the Sacred writings.

All religions, as bearers of a conception of the world and its history, found themselves confronted with these conditions. Hence four different attitudes towards religion and the new sciences resulted: First, That of the believers in strict maintenance and observance of all traditional ceremony, for whom, according to a famous saying, the Truth has come from God in complete perfection at the beginning, and who believe, that any change of creed or outward ceremony would be a sign of treachery and inconsistency. Second, Those who deny all religion as being incompatible with modern science. Third, The agnostics, who suspend judgment. Fourth, The Modernists, who attempt to reconcile faith with modern culture.

None of the religious systems, whether Oriental or Occidental, have escaped these attacks. In all of them attempts have been made and are still continuing to rejuvenate the doctrines and the ceremonials.

To rejuvenate means, the removal of the useless and worn out parts and to replace them by new sap and growth, while retaining all the substances of the body.

* * *

The first and important question then becomes: Which are the useless and worn out parts that modern religion must drop?

Before all, modern religion does not base upon any external authority. Our adherence to any religious tenets must be founded upon serious and untrammelled personal convictions. We must study and weigh the evidence and the contentions submitted. For us authority to demand obedience in religious practice cannot be conceded to old customs, neither is it the privilege of the state or of ecclesiastic powers. As Tyrell said: "God makes his commandments and his judgments resound through the Sinai of the individual conscience."

In second line we can no longer accept the Bible as a book inspired directly by God. We consider that book as a collection of deep human thought and human experience, wherein it is necessary to separate the chaff from the sound wheat. In these writings, of different periods, of manyfold origins and conceptions, there are many portions of unequal value. There can be found mythological and magical recitals alongside of the deepest and most scientific reasoning; the most barbaric and coarsest sentiments in company with all that is beautiful and elevating in the human conscience. Of these documents, that are holy on account of representing the endeavors of fervent souls in quest of the truth and the pure, we only preserve the portions which for their contents, the emotions, the morality in living, do not find their equal in any other literature. Otherwise we cannot admit, that the Bible is the only expression of the truth or that it has spoken the final word thereof for all times to come. The Bible is only the point of departure: the Divine spirit has manifested itself under new and changing aspects during the course of the centuries and with other people besides Israel. We must take the good wherever we find it in the constant endeavor to seek improvement and greater knowledge.

As a third factor in modern religion we must reject the wonders told in the Biblical tales as a manifestation of a fantastic and arbitrary Deity, that could at any moment upset the very economic laws it had itself established. The wonders would place chaos upon the same level with the immutable laws of the Universe, and to accept them as part of any religious belief would seem

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like utter sacrilege of Him, whom all invoke as the essence of all truth and wisdom. The belief in wonders would be the installing of contradiction in the heart of the world, the disassociation of effect from cause and of consequence from principle. Is true religion in any way curtailed by the elimination of the wonders? Quite on the contrary. The conception of law and order by itself is clothed in a peculiar majesty, as it is the expression and the rule of the universal reason. Even if the wonders are eliminated the remainder is marvelous. There still remains the imposing incomprehensibility of the creating forces and Being. This Being is the quality, the spontaneity, genius of infinitely diversified invention in space and during all time, inexhaustible and original, constantly renewing the creation and revelation. There can be no fixing of a particular date for the creation, neither of a revelation that occurred at one time and place and is to remain unalterable for all times.

As a result of these considerations we can no longer face the prayer as a solicitation for impossible changes. It becomes to us a meditation and exaltation, a fervor of conscience through which we modify ourselves. It is an aspiration that becomes inspiration, a gathering of strength which is the beginning of action and deed. It gives us concentrated enthusiasm, arouses our intelligence, increases our adoration and supplies us with a zeal of love, that transfigures our sentiments and spurs us onward to the most noble activities and deeds.

Neither can the modern conscience accept the dogma of the original sin. As stated by F. Buisson (Libre Pensee et Protestantisme liberal. Paris, 1903. P. 27): "A God, Creator, creating man in his own image, submitting him to a test under which he fails, wherefore God condemns him and all his descendants, not only to death, but to eternal suffering and perdition. Later on, after the lapse of a number of centuries, this God sends his son to die on the cross to save, through his vicarious death, the small number of those who believe in him, and promising these few only eternal salvation beyond the tomb." It is no longer required that the anguish for salvation should weigh heavily upon the soul, nor that the nightmare of eternal perdition be always oppressing the mind; sorrow and affliction are no longer considered an expiation nor the voluntary assumption of suffering a virtue. Religion must not be mortification of body and soul, but a living inspiration, the guiding spirit towards a life of generous and even heroic deeds.

For us religion cannot be defined by the faith in a collection of revealed truths, without which faith we remain beyond redemption. We do not admit the separation between faith and reason, between religion and moral action. We take exception to the fanatic words of Luther: "Salvation once acquired cannot again be lost and a thousand sins of the flesh and a thousand murders per day would not suffice to separate us from the Lamb, that washes away our sins." (Cristiani, Luther et le Lutherisme. P. 74.) Neither do we believe in a definite and tangible form. We do accept a doctrine open to our understanding and experience, always capable of increasing our knowledge and of adaptation to the conditions of life and thought.

The enlightened minds of all religious beliefs meet on common ground in their hopes and aspirations. Jean Reville says: "Liberal Protestantism hopes for and is ready to greet a future day when all dogmas, all sacraments and all rites, that have unceasingly divided mankind, shall have disappeared from the religion of society and when the moral religion alone with the love of God and the love for the neighbor shall be the blessed spiritual union among all men of goodwill in the struggle against sin, against egotism and against iniquity. This shall then be the true moral Catholicism of the entire humanity."

Modern Catholics, on their part, proclaim: "The battle of ideals does not permit any deceit. To us all truths can be told." (Program of tomorrow.) The Revue modernist (July and August, 1911. P. 345) states: "If the Gospels contain admirable portions, that always retain their vitality, they also embrace a large amount of dead matter, which the historical criticism, to mention that science only, can no longer vouch for. These difficulties lead us to a religion almost entirely new and analogous to the cult of the Supreme Being." During August of last year the Kransgesellschaft published an appeal, wherein it was declared: "We combat mainly the system of the middle ages, that placed dogma above charity, the Church above Christianity, the law above its spirit and intent and which recognized neither liberty of conscience nor the rights of the individual, but which tried to subordinate everything and everybody in blind obedience to the hierarchy. (Das neue Jahrhundert, August 6, 1911. P. 382-83.)

The Bahaists of the Orient in their turn are imbued with the broadest liberalism. In their devotions they pray for the time when all hatred and malice shall have vanished and the distrust prevailing between the different religious societies and sects have turned into brotherly love; when the implements of war shall be turned into agricultural or industrial tools. According to them God has at all times raised up men to be the guides and master minds of mankind. Each one of such, under different guises and in varying languages, has taught or preached the identical principles. Whether they be called Moses, Buddah, Jesus, Mahomet or Baha-Oullah (founder of Bahaism) they are all the emanation of the same spirit. Bahaism has no special rites, neither does it possess an ecclesiastic hierarchy. (See H. Dreyfus, in Religions et Societes, Paris F. Alcan, 1905.)

In India there exists a modern Buddhism, a religion without dogma, that requires its adherents not to blindly believe either the sacred writings or even the words of Buddah himself. This new religion works towards the abolition of all religions ordination and of all distinguishing marks of the priestly caste. (See Alexandra David, Le moderne Boudhiste, Paris. F. Alcan, 1911.)

* * *

We desire to free religion from all selfish consideration, whether of fear, superstition, dread of infernal punishment or hope of reserved seats in Paradise. We demand true spiritual adoration, disinterested enthusiasm and activity from love of moral duty and obligation. Less interested in sanctimony than in deeds we are willing to leave the consideration of holiness to more blissful souls, that are easily and egotistically satisfied. The more delicately attuned spirits of the deeper thinkers have their greatest joys veiled by the great distance which separates ignorant dogma from true knowledge, the limited from the boundless, the perfect from the incomplete.

We insist, that religion be sincere and without ambiguity, that not only it be not in conflict with reason or that it be justified by reason, but, that it draw from reason itself its soundest and incontrovertable confirmation.

We intend to base upon historical experience and to anchor our principles upon the soundest facts.

If there is one fact, that stands out beyond all doubt and which the most skeptical scoffers fail to attack, it is the one that "Man thinks." In making this affirmation I state something entirely different from and independent of mere matter, of accident, something beyond physical measurement. I proclaim the sovereign dignity

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of the Spirit, an autonomous power which is both creative and legislative. As against the object arises the subject, against the fact the right, against decision liberty, against quantity quality and against brutal power love.

Thus we introduce the conception of moral worth. We shall not limit ourselves to a statement of facts, but we appreciate them at their full value. That means we shall compare the facts with the ideals. In insisting that thought exists, in spite of and against all extrinsic considerations and proofs, we maintain that mere success is not decisive, but that there are some absolute values and that all others are to be measured in relation to these.

Still these standards of value or measure were not created by Man. In making the statement: "I only follow my reason and my conscience," you acknowledge a Supreme power above the variable, accidental and passing nature of mere matter, individual or society, for you cannot claim that reason and conscience are your own work or creation.

Neither are reason and conscience the result or creation of social conditions. Society does not create truth or moral authority. The addition of egoism is in no way sacred. Social restraint does not repress inward thought and the individual conscience is often in opposition to the demands and the convictions of the majority. The good is the object establishing its own value and standard. A single man may be far in advance or superior to the aggregation of a large number of ignorant or erring people; such were the Hebrew prophets, Socrates, Galilee.

Reason and conscience are given to us and they are given to us by impersonality, which owes its strength and authority to no mere chance or accident. They are present in all of us, working in differing potential activity in bodies that remain apart and distinct, but forming the various spirits within the great spirit.

It is an undeniable fact, that there is something beyond us, that judges us and subjects us to its laws for our own good, something within us and (even more than within us, "Interius intimo meo," as said by St. Augustin) at the same time is beyond us. It is not ourself and still is united to us.

It is a fact, that if there is chaos in nature there also is harmony and beauty.

It is a fact, that the Creative Power has produced the human conscience with its incoercible aspirations to seek the truth, justice, goodness and all spiritual joys. There is within us the constant desire for progress and betterment; we always want to know more, love deeper and secure greater powers. This ardor for more complete knowledge and ability is not of our own making or invention; it furnishes proof of the constant and living tendency in our most inward being of aiming at improvement and perfection.

It is a recognized fact, that the fundamental energy does not work at random or blindly, as it has produced man, who masters and transforms the brute and obscure forces of nature. Besides: "The existence of moral contentment goes far to prove that nature is not estranged from morality, that morality is the result of the action of the absolute." (Lagnean in the Revue de Metaphysique et de morale, June, 1911.)

The uniting of these facts constitutes what we call Divinity. This Divinity reveals itself to us in our reason, our heart, our knowledge, our intuitions, our enthusiasm, our energy and in a more convincing manner, in the genius of our great men.

What difference does it make what name we might apply to this Divinity? How dare we presume to define this all embracing eternal Creator, when we are unable to clearly define life, existence, individuality and the beautiful? We know that our homage is but limited and insufficient. It can serve only as a guiding mark for our spiritual inspiration and our best efforts must be limited to successively enrich our understanding of the Divine ideal through the acquisitions accumulated through our thoughts, the arts and tenderness.

All the erroneous conceptions of God owe their origin to the construction of these conceits with anthropological elements and materials and within special limitations. It should be well understood, that it be impossible to apprehend the qualifications of the Deity directly or in the guise of a personal individual being. If the Divine may be felt, God himself can only be deduced, and at the best our ideas or conceptions or sentiments of the Deity must necessarily remain but incomplete and limited. In Exodus (xxxiii, 17-23) we find Moses asking God to show himself in his glory and God answers him: "Thou canst not see my face; for there shall be no man to see me and live. Behold, there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by me, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by: And I will take away my hand and thou shalt see my back parts; but my face shall not be seen."

Thus the ancient Jewish thinkers already recognized, that we only could see the Divinity "from behind," that is, not in a direct way.

Modern religious sentiment, through veneration for the overflowing superabundance of the Eternal Ruler, has the primary humility required, that of dropping all presumption, all caviling, quibbling and dreaming of the old time Theologians. It recognizes, that of this Supreme Power we can have but inadequate and limited knowledge and conception.

Sufficient for us to know, that this Supreme Power exists, to have the assurance, that there is a God.

This assurance of the existence of an Eternal, Supreme Ruler, such as is established by our experience, is found in the continuous activity of growth, the inexhaustible creative force, altogether surpassing our understanding. In this actuality are reconciled and organized the boundaries which our own superficial understanding separates and opposes, as stated by Nicolas de Cuse: "Our thoughts are directed toward the Truth, which is the perfect union of opposites, the same as is the polygon to the circle."

From this continuous activity we receive some rays, which we call the truth, the good, the beautiful, the ideal. "Still we should not confound the footsteps with him who made them, the rays with the sun, as we only have the traces of the Invisible and only the rays of the eternal sun. It must be well understood, that all the religious feelings that animate us are not like simple autosuggestions, but like the signature of the Eternal and indestructible spirit within us." (Charles Wagner.)

Besides the Divine Reality, that constitutes the principal religious fact, there is another question which troubles numerous spirits, who are anxious to learn whether man's destiny terminates with death or continues beyond the grave. In this matter we lack all positive assurance. At all events there are some indications that would warrant the assumption of some spiritual continuance ultra-terrestrial.

There is thought, which, though known to us only in connection with physical conditions, appears to us as of an order and activity entirely different from our other physiological functions, not confined by limits of space or time.

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During the very course of our terrestrial career we pass through continuous renewal of death and life in our own existence; we successively undergo the different stages of life, embryonic, infancy, youth, manhood, old age. We thus change continually and still retain through all the changes the consciousness of our own identity.

During the period of our intra-uterine existence we developed organs, that were of no immediate use or service, which, however, during the later development of the body were needed for certain functions. Why should not some of the aspirations and faculties inherent in our present bodily construction, but which do not find complete employment or satisfaction in this life, be the very indications of their functions in a life beyond earth?

Altogether the mystery of the hereafter does not seem any more extraordinary or marvelous than is the mystery of generation or that of the change from inorganic to actual life or the life of thought. It is generally accepted as scientifically established, that from the original gaseous masses all life has issued including man in his present stage of perfection, as if such a belief were a simple matter and capable of positive proof. Why then not also admit, that the Power, which has created that which had no previous existence, might not from similar motives allow the continuation in existence what already has been created? The more so as this Creative Power has endowed our heart with the desire for an unlimitd life in the unknown Beyond.

These considerations, even if they do not furnish absolute and incontrovertible proof, at least do not contain anything unreasonable. Hence they can readily be admitted to a place in the religion of the present day. Only this question must not be allowed to haunt the mind nor to become the condition "sine qua none" of the moral effort. At no stage of religious development will the wise and the just permit sanctimony to be the motive of their activity, but they will do good for the love of the good.

We have proposed a religion, which is not afraid to think. This by itself is insufficient, as a religion does not fulfil its destiny unless it lives and stirs life. Hence, in order to live, religion must assume some tangible organization. All organization, however, is subject to changing influences depending on surroundings, history, aducation, resonance and reaction.

This means, that religion is a mixture of inward feelings and outward display and it sustains institutions and ceremonials. This means further, that the doctrines of the different religions, although based upon the identical ethical principles, may be expressed in varying customs and cults. One same thought can be expressed in different languages and might be stated differently in any one language according to individual conceptions and attainments. Hence, in view of our different origins, our varying customs and our diversified preferences, there is no evil in the continued existence of differing original and autonomous religious groups or associations. The underlying principles will be common property but the individual forms may retain their special characteristics, be they Christian, Mohammedan, Buddhist or Jewish. The particular shading will not interfere with the fundamental color.

Finally religion must not be permitted to volatize into a vague and ineffiacious sentimentality. It must live within all the activities and emotions of our individual lives, our social and cosmic organizations. It would be grievous to lose all the resources of strength, solidarity and poetry derived from memories, traditions, customs, and some forms of communal services. Even if we do not advocate any form of superstition or special devotion, we do not intend to make religion a mere dry and intellectual doctrine. A discreet parfume of mysticism is not at all out of place. The heart has its themes of suffering and hope, of wretchedness and pleasure, of tears and happiness, which it yearns to develop on certain days and at certain hours within an appropriate atmosphere and surroundings. The ideal would be to so unite life and truth, duty and pleasure as to merge them into one solid compound, that would generate and nourish each other by the most complete penetration and the warmest circulation of activities.

* * *

Our last words are intended for the idealistic Free Thinkers.

I would tell them: "You place above everything, the cult of truth, the love of the good, the inviolable value of the human personality. To that extent you are in full accord with us for you clothe humanity with an incomparable dignity. At bottom, if you declare yourselves as irreligious it is because at heart you are truly religious, for you only deny the carricatures of God as contained in the Mythologies and as distorted by the theologians." To you would best apply the saying of Schiller: "Do you wish to know which is my religion? —I have none.—You want to know why? On account of religion."

Why should Free Thinkers not adopt a religious conception, which requires no sacrifice of reason or conscience, but which leans upon them for support? This is not a closed and congealed system, but thought in action in the fullness of its tendencies, which embodies the entire acquisition of human effort and which finds only in order to seek still more and better truths. Why should they refuse to accept a doctrine, which is meant to promote more complete life, and which is to include and organize all higher ideals? This is an authority that liberates, that tends to join, enlighten and complete the scattered truths into one united life-spending homogenous composition and which maintains, above the scientific analysis that decomposes and dries up, the fresh, new exalting faculty of astonishment, admiration and adoration. This entire subject might readily be resumed in the short formula of: "We wish to be a part of loving and living activities of Universal life."

We do not underestimate the difficultics and we do not share in a hallowed narcotic optimism. At the same time, if it be admitted, that alongside of confusion there exists order, the mystery of the world without a God, as has been remarked, becomes a greatery mystery than the mystery of God. Hence, why not choose in favor of an intelligent guidance and direction of the Universe? Undoubtedly "a noble soul might feel itself all alone in the world and still retain its nobility," as said by Rauh. "Still one is happier to be in accord and harmony with the great majority of humanity."

If, in the foregoing, we have not established absolute and scientific assurances and proofs, we have at least offered reasonable grounds of probabilities. Why not accept these probabilities as part of our hopes? In so doing we would gain strength, energy, confidence and the joy of life; we would gain additional growth for what is already great and strong within us, our entire existence become more profound, duty be a pleasure and love grow fuller.

The assertion is constantly repeated, that man is nothing more than an animal developed through evolution. Granted. Still it required a mysterious Power to raise man from an animal that walked on all fours and which browsed in the fields. This Power has raised him upon his feet and made him look up to the heavens in his research for something that is superior to his purely terrestrial interests.

This is a fact of no less authenticity than is that of the fall of man.

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"Two Little Souls".

From the Yiddish of "Shalom Aleichem."
By Hannah Berman.

Authorized Version.

"Well, is everything ready there with you? Then take these two, and carry them down—down to earth itself, and come back at once."

Thus spoke the Lord of the Universe to the Angel of Life, as He pointed to two sinful little souls.

And, the Angel took the two sinful little souls under his wings, and let himself go down with them towards the earth beneath him.

And, the night spread its black wings over the face of the earth, and it was covered with darkness.

And, a cold wind, and a strong wind swept around, and blew through the window, through the door, and through the walls of a tiny, tumbled-down cottage. In the tumbled-down cottage, on a bed of straw, on the bare earth lies a withered little woman. She is in pain, in travail. She suffers the pangs of child-birth.

And, a cold wind, and a strong wind swept around, but could not blow in through the well-built walls, and the high doors and windows of a beautiful house—a house of wealth, beautifully built. Surrounded by silks and satins and fine linen, lies a well-built healthy woman. The woman is in pain, in travail. She suffers the pangs of child-birth.

And, the Angel quickly let loose the two little souls.

"Go, little brothers," he said, "go forth and suffer the trials of mankind."

And in the self-same night, two little children were born into the world. One on the bare straw, into hunger and suffering and pain, to be driven here and there, to be despised, to be superfluous—not to be wanted anywhere.

And, the other one was born on silks and satins, into joy and comfort and good fortune—to eat and to drink and to enjoy life.

"Holy One!" began the Angel, addressing the Great Lord of all created things, "Holy One! is it right that it should be so? This one all—and that one nothing. This one luxury—and that one not a crust."

"Look down, and be silent!" answered him the Lord of the whole Universe.

There went by a period of twenty years.

And, again the night spread its black wings over the face of the earth, and it was covered with darkness.

And, a strong wind and a cold wind swept and blew through the window, through the door and through the walls of a tiny tumbled-down cottage. Out of the tiny, tumbled-down cottage a voice is heard—a weeping, moaning voice:

"Lord of the Universe, dear Lord, hear my prayer! Hear my cry! Send to me the Angel of Death! Take me away from the world! I cannot bear my sufferings any longer!"

"No! Live! Live yet, suffer yet! Live long, live long, my child!"

And, a strong wind and a cold wind swept about and blew, and could not blow through the well-built walls, the high doors and windows of the beautiful wealthy house.

From the beautiful house of wealth, a voice is heard—a weeping moaning voice:

"Lord of the Universe, dear God! Hear my prayer! Hear my cry! Take the Angel of Death away from me. I want to live! It is a sin to leave all the good things of this world. I don't want to leave the world at so early an age. I am so young!"

"No! Die, die! Take farewell! You have enjoyed enough, my child!"

And, a strong wind and a cold wind swept and blew around, in the night. And, the sinful soul which was in the happy house, the house of wealth, the healthy soul ascended, unwillingly, to heaven thee.

And, a strong wind and a cold wind long continued to sweep and blow around and about. And, the sinful soul in the tiny tumbled-down cottage remained, unwillingly, in the body of the poor man, the sickly one, for a long time. For a long time, it lingered there still.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

A Model Seder Service was held this year under the auspices of the Ladies' Auxiliary of Temple Anshe Chesed, Vicksburg, Miss., in the library of the religious school. The ladies decorated the library and arranged a beautiful Seder table. Rabbi Kory made a few introductory remarks on the value of home ceremonies, and then in the presence of the assembled children, their parents and friends, conducted a Model Seder Service. The service itself was inspiring, but its real, lasting effect was seen subsequently in that it lead to the holding of the Seder in some of the Jewish homes where it had never been given before. This was not a public Seder. Rabbi Kory disapproves of the public Seder, maintaining that the Seder is primarily a home ceremony, and there is need today of reinstituting religion in the home. That the Model Seder Service accomplishes this end was amply proven by the results mentioned.

The Ladies Auxiliary, as its name designates, represents the work of the Jewish women in aiding and furthering the cause of Judaism in general, and the local congregation in particular. Through the Auxiliary, funds have been raised from time to time for redecoration or for making repairs on a large scale to the Temple. Besides this, ever since it has been in existence, the Auxiliary has year after year worked for the augmenting of a special building fund for the erection, at some future date, of a more imposing, beautiful and modern house of worship. For this latter purpose, during this year a Carnival was given, by which the Auxiliary raised $1,650.00, which was added to the building fund. This building fund idea is being carried out because the Auxiliary does not believe it is right to saddle the congregation with a large building debt.

Under the auspices of the Auxiliary the Temple is decorated for all Holy Days and Festivals, especially on Shabuoth and Succoth. On Purim and Hanukkah some appropriate entertainment is given to the children of the religious school by the Auxiliary. The Auxiliary annually awards prize sfor efficiney to th pupils of the religious school.

One of the regular features which has proved of the most lasting benefit is the Open Meeting which was inaugurated four years ago. Since that time the Auxiliary has been holding a series of open meetings every year. The program is somewhat as follows: Current Jewish Topics; A Paper on some important subject followed by formal and informal discussion. Suitable readings and musical numbers are interspersed. Those meetings have aroused interest in Jewish matters and on the whole have created a very healthy enthusiasm in congregational work.

During the month of May, the 10th Anniversary of the Auxiliary will be fitttingly observed. The Auxiliary was organized in January, 1904, and this May rounds out ten years of its work. Mrs. Adolph Rose has been president since the society's organization, and she has proven herself, not only an efficient leader, but an untiring, zealous worker. She has willingly consented to address the Auxiliary on this occasion, taking as her topic "What the Auxiliary Has Done and Hopes To Do."

At its last meeting the Auxiliary decided to publish a monthly bulletin of all congregational activities, beginning with September, 1914.

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Sinai Temple.
Grand Blvd. and 46th St.

Rabbi Samuel Cohon will preach on Sunday morning, May 17th. Services commence at 10:30 a. m. precisely.

B'nai Sholom Temple Israel.
53rd St. and Michigan Ave.

Dr. Gerson B. Levi. Services with sermon Friday evenings at eight o'clock and Saturday mornings at 10 o'clock.

K. A. M. Temple.
33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple.
Ogden Ave. and Washington Blvd.

On Friday, May 22, 1914, at 8:15 p. m., Rabbi Samuel S. Cohon will deliver an address on: "Israel Zangwill's Fiftieth Anniversary."

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Anshe Emeth.
1363 Sedgwick Street.

Services on Friday evenings at 8 o'clock and on Saturday mornings at 10 o'clock. Rabbi Joseph Hewesh preaches at both services.

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April 2, 1914—Deposits.... 1,102,791.84

Increase .....$ 890,515.91

Statement at Opening of Business, April 4, 1914.

RESOURCES.

Loans and Discounts ..$795,250.91
Bonds 1 8,300.00
Overdrafts 702.97
$1,044,253.88

Furniture and Fixtures 6,310.30
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Cash and Due From Banks 286,978.01
492,692.54
$1,543,256.72

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Capital Stock..$300,000.00
Surplus 120,000.00
Undivided Profits 12,772.98
$ 432,772.98
Reserved for Taxes, etc.. 7,983.15
Dividends Unpaid 688.75
Deposits 1,102,791.84
$1,543,256.72

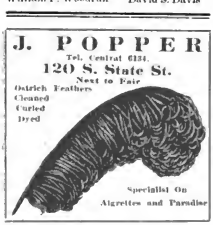
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248 East 33rd Street

Women's Societies

Junior Auxiliary of the Mother's Aid.

The annual meeting of the Junior Auxiliary of the Mother's Aid of the Chicago Lying-in Hospital and Dispensary, will be held Monday, May 18, 1914, at 1:30 o'clock.

On Monday, May 25th, there will be a luncheon given in the Ivory room at Mandel Bros., followed by a theatre party at the Palace Theatre.

Woman's Society of Zion Congregation.

The closing meeting of the Woman's Society of Zion Congregation will be held Sunday, May 17, 1914, 8:30 p. m., at Zion Temple, Ogden Ave. and Washington Blvd. Officers for the coming year will be installed. After the program, refreshments will be served in the Temple vestry rooms. The following program will be rendered: Piano Solo, Mrs. L. T. Weinshenker; Readings, Miss Bluma Bernstein; Vocal Solo, Miss Rose Goldman; Accompanist, Mrs. L. T. Weinshenker.

West End Ladies Auxiliary of the Maimonides Hospital.

The West End Ladies Auxiliary of the Maimonides Hospital will give a Charity Ball on next Sunday evening, May 17th, at the Douglas Park Auditorium, Kedzie and Ogden avenues. The Committee in charge has made splendid arrangements for an enjoyable entertainment on this evening. The proceeds of this affair will go towards the furnishing up of the newly purchased nurses home of the hospital. A large attendance is therefore expected.

Local News

The Sinai Social Center, 4622 Grand blvd., will give the fourth regular Saturday Evening Dance this evening. Owing to the popularity, which the dances have already attained, they will be continued every Saturday evening, all through the Summer. Admission will be granted only to people holding an admission card. The novel feature of these dances is a lesson in the lastest dancing steps, by a professional instructor, which precedes the dance.

* * *

Henry Kay Bach, president of the National Consolidated Watch Company, died at the home of his parents, Mr. and Mrs. Leopold Bach, 924 E. 42nd Place, Wednesday, aged 34 years. He is survived by his parents and two brothers, I. M. and C. L. Bach. Funeral services will be conducted at the home Friday morning at 10 o'clock by Rabbi Tobias Schanfarber. Interment will be at Mount Maariv.

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Detached cottages, bath, hot and cold water, clean wholesome home cooking, cheerful service, vegetables and fruit of our own growth in glorious abundance. This will be found a gratifying, satisfying home for your outing. Use of boats for fishing and rowing on Grand Traverse Bay.

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The regular meetings of the Friday Evening Club are held every Friday evening at 8 p. m. in Mollner Hall, 2128 Crystal street.

The subject of discussion next Friday will be the place held by the "Drama in Biblical Literature." In the discussion last Friday on the "Dance in Biblical Literature," very interesting and exhausted accounts were rendered by the Misses Weiss and Freeman. Other participants were the Misses Reinschreiber and Rinaldo and Messrs. Bendheim, Greenberg, Fink, Kuntz, Chanoch and Alexander.

All those interested in Jewish literature, history, and affairs are extended a hearty welcome.

* * *

Mr. G. F. Sulzberger, Vice President of Sulzberger & Sons Company, has been elected a director of Greenebaum Sons Bank and Trust Company. Mr. Sulzberger is a son-in-law of Mr. Julius Rosenwald.

* * *

Chicago Pays Last Honor to Battle Victim.

Samuel Meisenberg, private in the marine corps, who fell at the American occupation of Vera Cruz, was buried on Thursday, May 14, in the Independent Western Star cemetery. Funeral ceremonies rarely equaled in extent and significance in Chicago were held in honor of the dead soldier, the first Chicagoan to fall in the battle. The President of the United States sent a wreath that testified to his respect and admiration for the fallen private.

The governor of the state and the mayor of the city, senators of Illinois in the national congress, the president and commissioners of the county board, representatives, judges, legislators, attended the services. And shoulder to shoulder with them stood tens of thousands of the men and women of Chicago who bore no titles of distinction and who held no public office, but who helped make the services notable in the city's history.

Chicago's determination to honor the fallen soldier, recognizing the loyalty of the man of foreign birth who contributes so large a part to the life of this city, came to a climax at noon on Thursday, when the body of Meisenberg was borne into the synagogue of the Congregation Anshe Kenesses Israel, 3411 Douglas Blvd. Preceded by an escort of police and military, the coffin was taken into the synagogue. Here, in the presence of the distinguished officials and the members of the congregation, the last rites were performed.

The program included addresses by Governor Dunne, Senators Lewis and Sherman, Mayor Harrison, and Judge Hugo Pam. The sermon was read by Rabbi E. Epstein and the prayer service by Rabbi Kalman Klenovitz.

The funeral procession included more than 1,000 members of the Illinois National guard and United States marines in uniform.

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JUNE BRIDES

Our new and complete lines of the world's finest footwear will greatly assist you in the selection of your

TROUSSEAU.

We make street boots and afternoon shoes to your measure.

Evening slippers to match your gowns (on short notice).

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Let us show you what the Cadillac Vacuum Cleaners will do. It will cost you nothing to try it.



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the size of our store—doubling it in fact, and as soon as alterations are completed, will be in better position than ever to give our patrons that degree of PERFECTION IN SERVICE which they have learned to expect of us. A beautiful new soda fountain will also be installed

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SCIENTIFIC SCALP AND FACE MASSAGE
IMPORTERS OF FRENCH HAIR GOODS.

SPAGHETTI **MICHELI'S** RAVIOLI
FAMOUS ITALIAN RESTAURANT
Music 75c DINNER WITH WINE 75c Singing
You have tried the rest—now get the best
MICHELI'S, 11th and Michigan Avenue
Excellent Steaks, Chops, Fish and Game
Open Till One

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Betrothed.

Mr. and Mrs. E. Goldstein of 336 E. Fifty-sixth street, announce the engagement of their daughter Hattie to Sidney S. Schnitzer, son of Mr. and Mrs. D. Schnitzer of 510 Oakdale avenue.

Mr. and Mrs. Mark Oppenheim of Dowagiac, Mich., announce the engagement of their daughter, Wilma H., to Max Koltinsky of Gary, Ind.

George R. Sparks, 4441 Indiana avenue, announce the engagement of his daughter, Norah C., to Frederic A. Fischel, son of Mr. and Mrs. Jacob J. Fischel, 552 E. Fiftieth place.

Married.

Mr. and Mrs. Barnett Pruzan of 1305 Independence boulevard, announce the marriage of their daughter, Miriam, to Dr. George Halperin on Tuesday evening, May 12th.

Died.

ROSENSTIEL—Fanny Rosenstiel, nee Greilsheim, wife of Bernhard and mother of Max, Elsie, Edward, May and Juliette, sister of Louis Greilsheim, aged 47. Funeral Monday, May 11 at 10 a. m. from Furth's chapel, to Waldheim cemetery.

STEIF—Wolf, husband of Julia (nee Freedlander), father of Leo B., Esther and Theresa Steif, brother of Edward Steif. Funeral Tuesday, May 12th, by autos to Marks Nathan Jewish Orphan Home synagogue, Albany and Ogden ave., 1 p. m., thence to Waldheim cemetery.

KATZ—Salo, in his 74th year, father of Mrs. Mary Reis, Mrs. Sam Schoenfeld, Eugene, Max, Sam and George Katz, grandfather of Rita and Edward Rodenbeck and Charles and Rita Reis, at his residence, 5201 Woodlawn ave. Funeral Wednesday, May 13, 9 a. m. Rosehill.

HYAMS—Simon Hyams, May 11, age 70 years, father of Joseph, John, Mark, Abram, Hyman, Samuel, David, and Sadie Hyams, and Mrs. J. M. Palmer. Funeral from Furth's chapel on Wednesday, May 13, 1:30 p. m., to Free Sons cemetery.

OTTENHEIMER—Jeanette Ottenheimer, wife of the late Herman Ottenheimer and fond mother of Fannie O. Alton, Hattie O. Alton, and Leon F., at her residence, 4749 Indiana ave. Funeral Thursday, May 14th, 11 a. m.

BACH—Henry K. Bach, May 13, aged 34 years, son of Leonard and Julia Bach, brother of Isaac M. and Clarence L. Bach. Funeral Friday, May 15, from his late residence, 924 E. 42nd Place. Interment at Mount Maariv.

WANTED.

Situation as managing housekeeper by refined, educated German lady. Would be willing to leave town. Have experience and can furnish best of reference. F. Hyman, care of G. Meyers, 4741 Prairie avenue.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Michael Reese Hospital, for the election of Directors and the transaction of such other business as may properly come before the meeting, will be held at the Michael Reese Hospital, corner of Twenty-ninth street and Groveland avenue, Sunday, May 17th, 1914, at 3 o'clock p. m.

The nominating committee, chosen in accordance with the by-laws, has nominated the following directors: Directors for three years, William N. Eisendrath, Benjamin R. Cahn, Bernard Rosenberg, Maurice L. Rothschild, Edwin F. Meyer; Directors for two years, Nelson Morris, Abraham W. Meyer; Director for one year, Julius E. Weil.

Other nominations may be made by twenty-five members, provided the names of the nominees are sent in writing to the undersigned on or before May 10th, 1914.

A. J. PFLAUM, Secretary.
1038 Stock Exchange Building.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Jewish Aid Society will be held at the Standard Club, Michigan avenue and Twenty-fourth street, Tuesday, May 19th, 1914, at 8 o'clock p. m., for the election of directors and the transaction of such other business as may come before the meeting.

The nominating committee respectfully reports the following nominations: Director for one year, Hugo Sonnenschein; director for two years, Gustav Hochstadter; directors for three years, Dr. Gerson B. Levi, Morris Woolf, Clarence Hirschhorn, Wm. L. Lowenbach, James Witkowsky, Oscar M. Wolff, David L. Stern.

Other nominations may be made by twenty-five members, provided the names of the nominees are sent in writing to the undersigned on or before May 12th, 1914.

MORTON D. CAHN, Secretary,
38 North La Salle street.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Jewish Training School of Chicago will be held at the Standard Club, Michigan avenue and Twenty-fourth street, Tuesday, May 19th, 1914, at 8 o'clock p. m., for the election of directors and the transaction of such other business as may come before the meeting.

The nominating committee has nominated the following members to serve as directors for a term of two years:

Directors for two years, Joseph K. Arnold, August Blum, Leo Fox, Dr. E. G. Hirsch, A. D. Lasker, Isaac B. Lipson, Lessing Rosenthal, Arthur H. Spiegel.

ISAAC B. LIPSON, Secretary,
1607 Fort Dearborn Building.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Chicago-Winfield Tuberculosis Sanitorium will be held on Tuesday, May 19th, 1914, at 8 o'clock p. m., at the Standard Club, Michigan avenue and Twenty-fourth street, for the election of directors and the transaction of such other business as may come before the meeting.

The nominating committee submits the following nominations to serve as directors: Directors for three years, Murray Wolbach, Jacob R. Wineman, Isaac S. Rothschild, Louis Vogel, Hamilton Moses, Mrs. A. L. Radzinski, Mrs. J. Springer; director for two years, Mrs. Milton Florsheim.

Other nominations may be made in writing by ten members duly filed with the recording secretary at least ten days prior to the annual election.

MRS. BENJAMIN F. ENGELHARD,
Recording Secretary,
2636 Lake View avenue

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Home for Jewish Friendless and Working Girls will be held at the Standard Club, 2400 Michigan avenue, at 8:30 p. m., on Monday, May 18th, 1914, for the election of officers and directors and the transaction of such other business as may come before the meeting.

The nominating committee reports that it has nominated the following officers and directors for the term of one year:

Officers 1914-1915—President, Adolph Kurz; Vice-President, Dr. Emil G. Hirsch; Vice-President, Morris S. Rosenwald; Treasurer, David B. Stern; Secretary, Miss Jennie Mandel.

Directors 1914-1915—I. Baumgartl, Mrs. Max L. Falk, Mrs. Gustave Freund, Mrs. D. B. Falter, Mrs. Chas. A. Gimbel, Mrs. M. M. Hirsch, Mrs. E. C. Hamburger, Mrs. Albert Hoefeld, Mrs. Louis Kuppenheimer, Miss Tessie Kohn, Mark Kahn, Miss Minnie F. Low, Albert H. Loeb, Mrs. Emma B. Mandl, Mrs. Ruth Muhr, Mrs. Julian W. Mack, Mrs. George Pick, Julius Rosenwald, Mrs. A. L. Radzinski, Mrs. Edward E. Strauss, Louis M. Stumer.

Other nominations may be made by twenty-five members, in accordance with the by-laws, provided the names of the nominees are sent in writing to the undersigned, on or before May 12th, 1914. JENNIE MANDEL, Secretary.
720 West Twelfth street.

Chicago, April 25th, 1914.

Notice is hereby given that the Annual Meeting of the Jewish Home Finding Society of Chicago will be held at the Standard Club, 2400 Michigan avenue, Monday, May 18th, 1914, at 8 o'clock p. m., for the election of officers and directors and for the transaction of such other business as may come before the meeting.

The nominating committee has nominated the following officers and directors for the term of one year:

Officers 1914-1915—President, Adolph Kurz; Vice-President, Dr. Emil G. Hirsch; Treasurer, David B. Stern; Secretary, Miss Jennie Mandel.

Directors 1914-1915—Leopold Deutelbaum, Dr. Emil G. Hirsch, Albert D. Lasker, Adolph Kurz, Minnie F. Low,

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Mrs. Emma B. Mandl, Julian W. Mack, Mrs. George Pick, Julius Rosenwald, Louis M. Stumer, David B. Stern.

Other nominations may be made by twenty-five members, provided the names of the nominees are sent in writing to the undersigned on or before May 12th, 1914.

JENNIE MANDEL, Secretary.
720 West Twelfth street.

Pure Drinking Water.

The greatest attribute to mankind is perfect Health. More money and time have been spent, in search of this, than in any other way. The Air we breathe, the Food we eat and the Water we drink, are full of dangerous organisms. This may sound strange to the average reader, but should you go into some of our greatest laboratories and see the millions of germs that lurk in them, you would be convinced.

The greatest carrier of these three, is Water, and if we can be absolutely assured of its Purity, much of the danger is overcome. Therefore, nothing in the way of hygienic and sanitary economic equipment has reached such a high degree of perfection as a Water Purifier for the Home or Office, using the germ proof, unglazed Porcelain.

Through many years of exhausting experiment this substance, properly made, has been found absolutely dependable, and The Allen Filter Company, the successful manufacturer.

As a Water Purifier this has been tested repeatedly, and never found wanting, the most severe, being by the local Board of Health and the National Pathological Laboratory, who both state, that they never had such perfect samples of Water to test.

The following is a copy of a letter from the Chicago Laboratory:

"Chicago, Ill., Feb. 21, 1914.

Allen Filter Service.

Gentlemen:—

From various Bacteriological Examinations of water from your Porcelain Filters, during the past four years, our records show, that your Filters always delivered perfectly safe, reliable Drinking Water free from all Bacteria.

Yours very truly,
Chicago Laboratory."

Our own recommendation in the face of such a splendid showing would be presumptuous, so we simply ask our readers to consider the proposition offered in this issue and have no hesitation in accepting the same promptly. Phone the Allen Filter Co., Randolph 835 for a demonstration, or call at their show room, 344 N. State St. A trial will convince you.

Books Received.

Methods of Teaching Primary Grades by Ella Jacobs, Jewish Chautauqua Society, Philadelphia, Pa., 1914.

Wanted.

Partner or purchaser desired for a high class educational institution. Suitable for Jewish woman. For particulars address "Educational," care Reform Advocate.

Domestic News

The cornerstone of the new Temple of B'nai Jeshurun of Newark, N. J., was laid on Sunday, May 10th. Rabbi Solomon Foster is the Rabbi of the congregation.

* * *

Mrs. Miriam E. Newman, widely known in Jewish social circles, and one of the most ardent advocates of cremation in this city, yesterday died at her home in Philadelphia. Two years ago she was stricken with paralysis. She was 71 years old.

Mrs. Newman was the widow of Morris M. Newman, one of the pioneers of the building and loan association idea, and organizer of the Philadelphia Cremation Society, of which he was president from its inception until his death 11 years ago.

Before marriage Mrs. Newman was a Miss Arnold, of Mechanicsburg, Pa. She was a liberal contributor to the societies connected with the United Jewish Charities, and until her illness was a member of the Board of Managers of the Jewish Foster Home. For years she was a member of the Keneseth Israel Congregation. Three children survive.

* * *

Dr. Aaron Hahn, attorney of Cleveland, and former rabbi of Tifereth Israel congregation, is being widely discussed for the Democratic nomination of judge of the Court of Appeals. Dr. Hahn was a member of the recent Ohio Constitutional Convention.

Attorney Abraham Kolinsky, former member of the state legislature, has received the endorsement of the Democratic County Committee for Democratic candidate for the state senate.

Foreign News

The Hon. Mr. Justice Heaton, Vice-Chancellor of the Bombay University, presided on the 8th April at the distribution of prizes to the pupils of the Israelite School of the Anglo-Jewish Association. Mr. D. J. Samson, the Hon. Secretary, mentioned in his report that the Government had increased its annual grant from rs. 2,000 to rs. 3,000, and had also sanctioned a recurring grant of rs. 500 to be used mainly for improvements in the salaries of the teachers. There were 235 pupils in the school, all of whom, with the exception of seven Hindus, were members of the Bene Israel community. Mr. Justice Heaton, in the course of an address, said that one fact appears from the report, the singing, the drills, and the recitations they had heard or witnessed was that the work done in the school was thorough and good.

* * *

It is stated on high authority that, in a conversation with Professor Metchnikoff, of Paris, Count Witte, the Russian ex-Premier, who is now once again persona grata at Court and a candidate for a high post, admitted that the anti-Jewish laws were harmful, and that he was in favor of the gradual abolition of all anti-Jewish restrictions.

* * *

Jews have been able to follow the election campaign without anxiety, though in some constituencies the reactionary forces combined with the most advanced Socialists with the sole object of defeating Jewish candidates. This was the case in the departments of the Herault and the Gard, and resulted in the defeat of two Jewish candidates, Professor Albert Milhaud and M. Cremieux, son of the Senator of that name. These, however, are isolated cases, and the Socialist Party, as a whole, repudiates all association with anti-Semitism. The first ballots resulted in the return of four Jews, among them three who had held seats in the previous Chamber of Deputies, viz., MM. L. L. Klotz, ex-Minister, re-elected by an enormous majority, Andre Hesse, and Camille Pierard. The new member is M. Pierre Masse, son of M. Edouard Masse, member of the Central Consistory of the Jews in France and of the Central Committee of the Alliance Israelite. The brothers MM. Joseph and Theodore Reinach and M. Jean Javal, members of the late Chamber, will have to submit themselves to second ballots. One or two of the new Jewish candidates stand good chances at the second ballots.

* * *

The Jewish community of Vienna has celebrated the one hundred and fiftieth anniversary of the founding of its Hevra Kadishah.

* * *

While Beilis is quietly settling down in Palestine, his defenders in Russia are still being persecuted. Last week the famous expert, Court Surgeon Pavloff, was called upon to make a declaration to the judicial authorities with regard to the coaching he is alleged to have received from the Jewish lawyer, Wilenkin, with reference to his evidence at the trial. M. Pavloff denied the suggestion that he had received instruction from anybody, and added, "I am being persecuted for telling the truth, which is based on science, and to which my position as Court Surgeon and Professor compels me to adhere."

It is satisfactory to learn that, despite the risks they run, there are Russians in responsible positions who are determined to defend the truth, even in cases which affect Jews. In Wilna there has been an experience of a different nature. The Governor, M. Verekin, who used to be very well disposed towards our co-religionists, has began a series of unfriendly acts against them when he learned that our influential enemies had actually submitted to the Ministry the name of the successor, basing their demand for M. Verevkin's removal on his friendship towards Jews.

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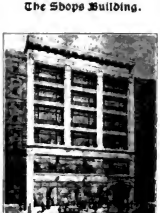
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Rabbi Moses Bezalel Leeria, the Rabbi of Suvalk, Russia, is reported dead. The deceased succeeded Rabbi Katzealbergen who was called to St. Petersburg. He was the author of several works, on Talmudic subjects.

* * *

The Duma commission has decided to recommend that the new Institute of surveying be closed to Jews.

* * *

The Hungarian government has raised two Jews to the ranks of magnates, Wilhelm Frankel and Heinrich Frankel.

* * *

For some weeks past there has been in Palestine a travelling company of Jewish Students and Gymnasts from Europe, principally from Germany. In the course of their travels they arrived at the town of Saffed and visited the Kaimakam, who said to them:

"The Jewish and Moslem races are genealogically related, and must always go hand in hand. Sufficiently great is our country, and will always remain open to the Jews."

The Jewish Colony in Judea, Rischon le-Zion, has had an opportunity of receiving the Governor of Jerusalem, Magid Scheikel Bey, and the Kaimakam of Jaffa. Accompanying the Governor were his wife, his two sons, and Herr Brill, the chief official of the Jewish Colonization Association. The guests visited all the laid-out grounds, plantations, and cellars of the colony, and then partook of tea, which was served in the Cellar Offices. During tea they conversed for over an hour with some of the oldest colonists. The Governor promised to visit the colony again for a day or two next month, as it had pleased and interested him exceedingly.

* * *

Shortly before Easter the Greeks again raised a groundless charge of ritual murder against the Jews of our city, and the following event occurred the result of which might have been serious.

A young Grecian lady, accompanied by her mother and husband, went to a house inhabited by Jews, and demanded, with terrible cries and threats, the immediate surrender of her little child which she affirmed had disappeared and was being kept hidden by the Jews. In her excitement she also said that another Greek child had been stolen the previous evening. The Jewish family asserted that they knew nothing whatever of the matter, but their assurance was quite in vain. The Greeks began to search the house all over, including the cellar and cupboards, all the time repeating their absurb threats. The search had lasted an hour when another woman came in to inform them that the child had been found, and there the matter ended.

WHY SO MUCH FOOT TROUBLE?

The majority of the people who have trouble with their feet, as a rule, never give a thought to first causes. From day to day they go along complaining. Others more fortunate, but equally shortsighted, pay regular visits to the chiropodist.

It may be a surprise to these sufferers to be told that in spite of advanced methods of shoe manufacture eighty-five per cent of shoes are not fitted correctly. It is known in the scientific shoe making

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circles, that sixty-five per cent of the shoes made today, are turned out by unskilled and inexpensive help, and even then are produced in such enormous rapidity, that it is impossible for the manufacturer to construct them over the proper lasts and patterns.

It is also known that eight-five per cent of the retail shoe salespeople are not capable of fitting shoes. They do not know the essential requirements of a good shoe, nor have they studied the particular shoe they try to sell, and therefore do not know for what particular foot it is suitable. It never enters their minds to study the requirements of the different feet they are daily called upon to fit. All look alike to them. Consequently the purchaser gets a pair of shoes, which, after a few times of wearing, create nothing but excruciating pain.

The conditions of the inexperienced or careless salesman are largely brought on by the retail merchant. Many of the salespeople are compelled to work on a commission basis, and, therefore, rush the customer in order to make a quick sale, regardless of the result to the purchaser. A great many stores also employ what is called "short hour clerks," who work only in the afternoons. Others employ students of various professions during their vacations. It is therefore almost impossible for a customer to get a comfortable and a properly fitting shoe. It is very essential therefore for you to be sure, first, that the store you patronize stands for principles and will give you satisfaction, and, second, to go only where the salespeople know the stock, and have made a thorough study of this particular business. You will find that these conditions are thoroughly understood and fulfilled at the Geo. C. Bruns Co., 74 E. Madison St., near Michigan Ave. You should not overlook the fact, that a perfectly fitting shoe is the most essential part of your dress and comfort.

THE PROBLEMS OF AMERICAN JEWRY.

Address Delivered Before the National Conference of Charities, Memphis, Tenn.

By Cyrus L. Sulzberger.

In these days of many conferences, the suggestion has frequently been made that our National Conference of Jewish Charities be abandoned. It is said that our problems are the general problems and should be dealt with at the general conferences; that there is nothing specifically Jewish to warrant our segregating ourselves from the body of our fellow citizens. The argument runs that, although the peculiar nature of our clientele requires the separate existence of our own relief-giving agencies of one kind or another—owing largely to the fact that our poor are for the most part Yiddish-speaking—the underlying causes of distress are substantially the same as those with which our sister organizations have to deal and may well be dis-

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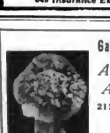
If the administration of relief were the chief problem with which American Jewry is concerned the argument would be sound. Tuberculosis is non-sectarian and finds its victims without the slightest prejudice. Widowhood and orphanage have in them no taint of anti-Semitism and in these later days even correctional institutions have been called upon to open their doors and have opened them with a non-discriminating hospitality which we should like to see displayed elsewhere. Although the conditions with which we have to deal resemble, in some respects, those of our neighbors, the causes are, for the most part, widely different. Even the conditions themselves are similar only in some respects. How much of the poverty and misery of the world is due to drink and how many families have been brought to dependency because of it is notorious. Yet an examination of the latest available reports of the relief organizations of New York, Brooklyn, Chicago, Philadelphia and Baltimore—cities containing about 75 per cent of the Jews of the United States—shows that of 13,000 cases, in only eighteen is intemperance given as the cause of distress. Considering all moral or subjective causes, that is to say, all causes where the dependent is himself responsible for his dependency—intemperance, desertion, imprisonment, shiftlessness, and immorality—we find that in the five cities named only 10 per cent of the 13,000 cases were brought to dependency by these causes. In the remaining 90 per cent the causes of distress were quite beyond the control of the applicant. When this is compared with the experience of non-Jewish organizations, it becomes apparant that we have a different clientele to deal with.

The source of our problems not being chiefly in our wards, where is it? It can be named in a few words—the economic distress in Galicia; the political oppression in Roumania; and above all, the heartless persecution in Russia. The brutal conditions which the Czar permits or imposes upon his Jewish subjects have brought to these shores more than a million refugees—despoiled and disheartened; their families disrupted and their careers destroyed. Never in all the history of our country has it been called upon to receive an immigrant population quite like this. There are philosophers and peasants, doctors and draymen; lawyers and laborers; architects and artisans; merchants and mechanics; orthodox, skeptics, anarchists, conservatives, socialists—every shade of religious and political opinion, every walk of social and intellectual life. The Jews of America have welcomed this vast mass of their brethren—a number four to six times as great as those originally here to receive them—and have welcomed them gladly, although in so doing mistakes have not been avoided.

What were our mistakes? In the

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first place, we did not know—we could not know because we had had no contact with them—the character and attainments of the strangers who were coming to us. Although of our own faith and race, they were alien to us in appearance, in speech and in customs, and we failed to disabuse our own minds of the almost universal feeling that an alien is an inferior. It was therefore with a sense of our superiority—a sense that the facts far from justified and very often might have reversed—that we approached the self-assumed task of leading our brethren along the paths of American development. In the next place, we allowed ourselves and them to be caught in the machinery of the industrial development which was taking place contemporaneously with the beginning of this migration. The figures of the United States Census Reports show how tremendous this development has been since 1880, and the enormous and continuous demand for labor that has accompanied it. At the beginning of the migration the clothing industry was largely in the hands of Jews, who were glad to give employment to the refugees. The incoming Jew eager for an opportunity to earn his livelihood, was equally glad to accept a place at a sewing machine where his duties could be easily learned, although his previous career might have been at the bar, in the practice of medicine or the teaching of religion. The result was this anomalous situation—the employer was the usual merchant with the usual merchant's outlook; the workman was frequently an incompetent workman with the outlook of a student or a philosopher. Is it surprising that friction followed? Even the best of employers in those days was too much accustomed to regard his employes as hands—a better day is dawning in this respect—whereas in point of fact these employes were far less hands than brains. The consequence was that where there well might have been friendship, a condition of antagonism arose. On the one side was the feeling that there was an ungrateful lack of appreciation of benefits conferred; on the other, the conviction of being exploited. As has been said, the needle industries, partly because they required little previous experience and partly because the employers were Jews and were ready to help their expatriated brethren, attracted a very large part of the immigration, and as a result of the conditions just described, these industries were in a constant state of warfare. Strikes, actual or threatened, were omnipresent and the turmoil was incessant.

This condition, if we stop to reflect, was not strange. The employers, although Jews themselves, were not Yiddish-speaking and had no direct language of communication with the workmen. A system of contracting, which had long existed in this industry, easily lent itself to the use of an intermediary in the person of a Yiddish-speaking contractor, and that this system should have resulted in the sweat-shop was inevitable. This employer,

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however high his ideals may have been had no personal contact with the men who were actually doing his work and no immediate personal knowledge of the conditions under which it was done. His relations were entirely with the contractor from whom he exacted all that the law of supply and demand could give him. The contractor, ground down in price by the employer, in turn ground the workmen and they were crushed by the combined weight of both. From these vicious conditions, escape was found only after long continued struggle. The contracting system has not yet been abolished but it has been very much lessened in volume and improved in character, and by the adoption of the protocol in the women's trade, not only has a method been found for redressing grievances without resort to the strike, but an object lesson has been taught to all industry showing how, with necessary modifications, as the demands of each trade may require, amicable relations between capital and labor may be maintained.

You may ask what all this has to do with the National Conference of Jewish Charities? The connection is right here. With the improved conditions in the needle industry and the increased capacity of the people to care for themselves, the problem of relief has very materially altered. The United Hebrew Charities of New York has only half the number of applicants that it had a decade or so ago, despite the fact that the population has nearly doubled in the meanwhile. The establishment and development of mutual aid societies has been an important factor in this improvement. The people have learned to care for themselves in larger degree in evil days as well as in good, and are rapidly assuming their proper status of independence and self-support. Of the present-day applicants for relief in New York, 75 per cent. have been more than five years in the country and many of them are a legacy from that earlier unhappy period—a legacy of tuberculosis and premature widowhood brought about by the overwork and under-pay of those days. Of the vast sum expended by New York more than half is needed for widows and sufferers by tuberculosis, and nearly half the remainder for other forms of sickness.

The demand upon the relief societies today is as great as it is because the population is large in numbers and for the most part poor; the cost of living is high, and the laudable desire is to provide adequately as far as may be for those who are dependent. The real problem facing the Jews of America, however, is not material relief. Our duty is to teach the newcomer the ways of American life and to aid him in adapting himself thereto without losing his contact with Judaism. On these words "without losing his contact with Judaism" too much stress cannot be laid. Forcibly uprooted as he has been from his native environment, if he lose his religious grasp as well as all his other accustomed surroundings, he will veritably become a stranger in a strange land, having neither customs nor morals to sustain him. It is for us, therefore, to map out lines of constructive development, so that we may enable our brethren from abroad to continue in this country lives they have been accustomed to live—lives of self-respect, independence and uprightness.

This duty, resting upon the Jews of America, of developing constructive methods of philanthropy, brought into existence a chain of institutions unique in social work at the time of their inauguration and some of them still alone in the field of philanthropic endeavor. Such organizations as the Gemilath Chasidim or Free Loan Societies were instituted by the Russian Jews themselves. They were no American precedents for them, but they were copied from similar institutions abroad. The Educational Alliance which, under one name or another, are found in every large Jewish community, are modifications of the Social Settlement, and their success is to be measured by their ability to reach parents as well as child and prevent the breach which is so frequent between the product of the old world environment and that of the new. Technical and Manual Training Schools have been an important factor in developing high-class mechanics and enabling them to find a useful and profitable place in the community.

The Baron de Hirsch Trade School is a model institution founded by the Baron de Hirsch Fund. Here young men are given a course of trade instruction lasting only six months, and it is remarkable what can be accomplished in so short a period of intensive instruction. Wood-working, metal-working, house and sign painting, carpentry and kindred pursuits are so well taught that in half a year young men who, six

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months before knew not even the names of the tools of their trade, are sufficiently expert to be first-class helpers, and are put well along the road of self-support.

Two other important benefactions made possible by the generosity of Baron de Hirsch are the Industrial Removal Office and the Jewish Agricultural and Industrial Aid Society. The activities of the former of these organizations are sufficiently known to the Conference to require no detailed description. Newly arrived immigrants, coming in the first instance to New York and failing there to place themselves in occupations suitable for them, are sent by this office to all sections of the country; 1,555 towns and cities, situated in every State in the Union have received the 65,000 persons who, in the twelve years of its existence, have been thus distributed. The generous co-operation of the interior communities has been a condition precedent to this successful work.

Intelligent analysis shows that there is no immigration problem in this country, our sole problem in that connection being that of distribution. If the whole country were populated no more densely than the State of New Jersey it would contain a population of 1,000,000,000. What we are really facing is not too many people but too many in one spot and not enough in another. A few years ago the Government established a Division of Information and Distribution, which, however, has been of little value because its possibilities have not been realized; or if realized, have remained undeveloped. When it is seen what can be done by a private organization, hampered in financial limitations and confining itself to one class of immigrants, the achievements which the Government might accomplish can hardly be estimated. Of the 65,000 persons sent away by the Industrial Removal Office, 33,000 are bread-winners, the remainder being their wives and children. These thousands of workers are annually adding to the wealth of the community an average of not less than $500 per year, or, in the aggregate, more than $16,000,000 annually. All of this vast sum, which is not consumed at the point of production must of course, be handed over to the railroad companies for transportation to the markets. If the managers of the railways had vision they would see it to be in their own interest to transport immigrants from the seaboard to the interior at a nominal rate of fare. The immigrant would be carried but once, but his products would give them business year after year. A man without means at the seaboard and a job without a man in the interior cannot under present conditions, be brought together. It is in the power of the railways to serve themselves, as well as the man who works and the man who employs, by bringing the man to the job. The Interstate Commerce Commission, if necessary, should be invoked for permissive or compelling rulings to bring about this end.

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Most important, perhaps, of the constructive activities is the agricultural work which is being done. A generation ago a Jewish farmer in America was a rarity. True, before the Revolutionary War, one family was farming in Westchester County in New York, and scattered Jewish planters were to be found in the South; but these were rare exceptions, and remained exceptions until within a comparatively recent period. To encourage farming among the Jews various agencies are at work. The Agricultural School at Woodbine, N. J., established by the Baron de Hirsch Fund, and the National Farm School at Doylestown, Pa., which owes its existence to Rev. Dr. Krauskopf, are two institutions giving instruction in agricultural pursuits—the former in ordinary farming and the other in more specialized fields. In Chicago a number of public-spirited men organized the Jewish Agricultural Aid Society of America and provided the funds for aiding Jews to become farmers. Early in the Russian immigration the Baron de Hirsch Fund made the experiment of settling some families on abandoned farms in New England and this was the beginning of the Jewish agricultural movement in America. It was found that there was enough to be done in this way to justify the existence of a special society for the purpose, and a few years later the Jewish Agricultural and Industrial Aid Society was formed, its funds being provided by the Jewish Colonization Society and the Baron de Hirsch Fund. Its main office is in New York, and there is a branch in Chicago, established since the discontinuance of the Chicago Society. Its clients are to be found in thirty-five States of the Union and it has outstanding more than $1,000,000.

The dominant economic fact of the past two decades has been the cityward trend of population. The growth of industries in cities has made there a demand for labor, the reward of which is both more rapid and more secure than on the farm. As a result our several recent census reports have shown a disproportionate growth of urban population. In the face of this tendency, with the farmers of New England abandoning their homesteads and taking up lands in the West and the sons of native farmers moving to the cities, it required both vision and faith to undertake the recollection upon the soil of a portion of the people who, for hundreds of years, had been divorced from it. The vision was true and the faith justified, as is shown by the thousands of Jewish farmers now successfully following their calling and adding their quota to the all too small food supply of the country. The worst result of the city trend already mentioned is not the increased congestion of cities. It is the reduced per capita production of foodstuffs and the consequent increase in living cost. In the remedying of this evil the Jewish farmers are doing their share, and, incidentally, they are reaping the benefits naturally accruing to them under the circumstances.

The success which has attended the farming movement among the Jews

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has prompted well-meaning persons in all parts of the country to endeavor to stimulate it by all kinds of ill-considered schemes of colonization. Many seem to think that the solution of all or most of our problems is to be found in agriculture, and without stopping to reckon the cost, either in money or in misery, they are ready to encourage every plan in that direction. The history of Jewish colonization in the United States is a history of failure. As long back as the early eighties of the last century Emma Lazarus sang the praises of a Jewish colony in Texas. Her poem is the only reminder left of that colony. The early established colonies in New Jersey, which were partly agricultural and partly industrial, have been maintained at an expense which it would be utterly impossible to duplicate, and are now, after thirty years, beginning to approach self-support. A colony was established at Arpin, Wis., in 1904 for eighteen families. At one time it had fourteen. They all or nearly all left. Today there are six families. This experiment cost the society more than $25,000, besides what it cost the people themselves. The same year an experiment was tried at Tyler, Texas. It was a dismal failure. Happyville Colony in South Carolina was happy only in its name. Established in 1905, it was eventually sold out under foreclosure. In 1909 ten Chicago families were settled at Waycross, Ga.—all gone. In 1910 ten families settled at Flora, Ill.—two remain. In 1912 thirty-five families from St. Louis established the Ida Straus Colony at Milline, Texas. Six families are now settled there with very doubtful prospects. The latest attempt is that now being made in Utah. Its enthusiastic friends predict great things—the enthusiastic friends of colonization always do. Those who shape their judgment more on business experience than on enthusiasm are not so favorably impressed. They prefer to adopt the policy which President Wilson has called "watchful waiting." They know that $1,500 is the absolutely minimum sum with which a family can be placed on a farm with any hope of success, and that by no means every man desirous of farming can succeed in the calling. Both physical and temperamental qualities are needed—after financial requirements have been cared for. To change from the crowded city tenements to the wide space of the open may seem bliss to us, but to him who has been accustomed to close neighborliness of the one, the other is apt to present the loneliness of the desert. The little story of Ardelia in Arcady who, being sent to the country for a summer outing, pined for the noise and distraction of the city, is too often the story of the ghetto dweller transfered to a farm. Hard as is the work of a sewing machine operator it is quite a different kind of hardship from that which the farmer has to bear. Many a man, after submitting to the hard labor that his work called for, has abandoned his farm in discouragement when his wife wearied of the solitary and unaccustomed life she was called upon to lead or when drought or hail or frost destroyed his

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crop. The sweat of his brow brought him no reward and unless he be of extraordinary moral fibre only one thing will hold him to the farm under such conditions. That one thing is the fact that his own money—the savings of years of toil—is buried in his soil. If he be the ward of philanthropy without a stake of his own involved, it is almost certain that he will not persevere.

This is no mere theory. Experience in instances enough to make it sure has established the rule. It is nothing short of a calamity to any man to remove him from the city to the land if he fails of success, for not alone does he lose his time and his substance, but his wandering foot must again move in a new direction. The home he had established in the city is broken up; the new home he established in the country is a failure. Older, more tired and more discouraged, he must anew gird up his loins for contest with the world. The story of the exile of modern Israel is sad enough. Let us in our good-natured optimism not be guilty of abiding to its pathos.

An encouraging feature of the agricultural development is the desire for co-operation which has developed through the Federation of Jewish Farmers, its credit unions; its co-operative fire insurance company; its purchasing bureau, and its other evidences of a community spirit. While, of course, this spirit was stimulated by the society, it could not have been successfully established unless the people themselves had been ready for it. Through this Federation there is being established a sense of self-reliance and a power of co-ordination which are rich with promise in other fields.

For many years one of the theories to which we have steadfastly clung has been that the Jews from Eastern Europe would not, or could not, act in unison and that they were unwilling to accept any leadership and were temperamentally incapable of organization. There was much to give reason to this belief. Prompt to form a Chevra as soon as the necessary number were to be found in a given community, they were equally prompt to form a second as soon as the number has grown, so that, instead of having one society with some strength we had two and twenty-two, each struggling with its weakness. To be sure, the more societies, the more officers, and the more officers the more vanity to be gratified. It was not however solely or even chiefly vanity that prompted the multiplicity of societies. The Anshe this town and the Anshe that felt that they had more in common with the men of their own native place, and it took many years of education and experience to teach them—as it has taken an equal number of years to teach us—that in this country all of our Jewish interests must be regarded as common interests and that here we are all American Jews, whether born in Russia, Galicia, Germany or on this soil. It would be idle to claim that this lesson has been completely learned but that some hing

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has been accomplished in this direction is shown by the latest step in the march of communal progress in the development of the Kehillah movement.

Of the Kehillahs that have been organized, the most important—both because it was the first and because it is in the largest community—is that in New York. The work that has been done by this Kehillah, under the inspiring leadership of Dr. J. L. Magnes, need not here be described in detail. Its greatest practical achievement has been to awaken at least a part of the community to a sense of the necessity for religious education, and the Bureau of Education which it has organized under the supervision of Dr. Benderly will go

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far toward removing, from the next generation, the stigma resting upon the present of ignorance of its history and traditions. The greatest moral achievement of the Kehillah has been to unite in one body representatives of all shades of Jewish opinion and all classes of Jews. At its annual conventions, discussions are carried on in Russian Yiddish, in Galician Yiddish and in the most polished English. Ghetto dwellers with side curls and wearing their hats sit beside our leading philanthropists and financiers. Rabbis of reform congregations and the most orthodox rabbis in the land are colleagues, and radical labor leaders and their antipodal employers here meet on a footing of equality. What all this means for the future solidarity of the Jewish community can hardly be foretold. This, at least, may be ventured. In those communities where a Federation of Charities has been established, it has not been found possible to federate all under one head, but those organizations controlled by the German Jews and their descendants been combined into one Federation, and those of the Russian, Roumanian and Galician Jews into another. New York has been a laggard in the matter of Federation—so much a laggard as to merit the reproaches which have been heaped upon it. I venture to prophecy, however, that when we do get a Federation in New York—and we are bound to—we shall not see the incongruous situation existing in other cities of two organizations perpetuating differences that have no right to exist. When we get our Federation, thanks to the brotherly spirit engendered by the Kehillah, we shall have one organization embracing rich and poor, reform and orthodox, native and foreign born. The brotherhood of Israel has always been a maxim. Unfortunately, in America it has at times been little else. The time is not far distant when it will be an established rrality. The dawn of that day is already visible.

VICARIOUS HAPPINESS.

If the word "sympathy" had not become completely transformed and lost all taste of its root, we should need a new word expressing fellow-feeling in joy to match fellow-feeling in suffering. In other words, such as "pathetic" and "pathology," the original sense continues, and we know that suffering and pain are referred to; but in "sympathy" the little prefix, which means "together," seems to have converted the whole word, as if it only needed to bring people closer to have that satisfaction dominate everything. The dictionary, even, retains none of the sadness of the word and records only its significance of congeniality and union. So sympathy belongs as rightfully to the joys of life as to its sorrows.

One of the points that need to catch Mr. Ingersoll's audiences was that, if the Creator had made goodness as catching as evil, health as contagious as disease, it would be easier to believe in him. If some one had met the taunt with a square assertion of the contrary, and had flung at the witty lecturer the challenge to show anything more contagious than the infection of his own cleverness and good nature, anything more likely to be taken by people than his own generous spirit, even his quickness of retort would have fallen flat. It is strange that, having so often relied on the laughter he kindled to spread like fire among his hearers, it should not have occurred to him that what makes bad things spread is not that they are bad, but that there is no provision in nature for the illimitable distribution of seeds, whether of wheat or weeds, and in human nature for the transmission of the spirit in man throughout the realm of man. What hope would a public speaker have if there were not this communicableness in people, and who would think of indicting the arrangement which is open to evil use because of that use, without inquiring whether the line was not just as available for good use and with all the advantage which good has over evil.

In the matter of happiness there is one preventive influence which lends some color to the objection that suffering travels faster than joy. It is the idea that happiness is getting all of it ourselves.—is selfishness. With people trying to find happiness by getting it, and made unhappy by the sight of other people's happiness, it would, of course, be impossible to make the contagion of enjoyment equal to that of misery. Misery no one wants to keep, and it easily travels. But when so many people try to keep from others what they gain, and so many others look on the good things denied them with only the thought of having them instead of others having them, of course the high walls of possession hamper enjoyment. This is, however, no fault of the constitution of things, but a fault of understanding. It is one side of human nature standing in the way of the natural process, not the natural process, which obscures the fact that goodness is infectious, and happiness contagious.

The writer of the Ten Commandments made no anticlimax in putting

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the command against covetousness at the apex of the list. Covetousness is the arch-distrust. It shows that the great happiness of life is not seen or believed in. It is the moral heresy for which there can be no tolerance, the heresy as to its being the essence of all good things to communicate themselves and get shared. Let a man really doubt that, and a blight has struck him at the heart. All his virtues, all his obediences to all the commandments up to that, are vitiated with that infidelity all things desirable are dishonored with such breath. Not to find a joy in things without being the owner of them, and to embitter one's own with envy of another's fortunes, is simply ignorance that happiness is a vicarious process. Limited to self it is short-lived, and either ceases or is poisoned. Through the finer possession of sympathy it increases with every sight of joy, and extends its domain as far as the mind can reach. There is no finer, more exalted pleasure than the entering into happiness wherever one sees it, and in contributing to it wherever there is opportunity. It is a joy without shadow. Those whose joys retreat into memories have a surprise in finding greater pleasure in seeing goodness and light grow in the world than they could ever have had if all had been vouchsafed to themselves.

The same satisfaction may be gained without waiting for time to bring it. Happy the age which looks out upon a world retreating, and sees love widening with the generations and renewing the heart from within, in growing good among men. He who does not, toward his end, see the world bettering should consult a spiritual oculist. The fault is in his seeing. For all sorrows past there come their lessons, and the power of foresight. Not only the wider commonality of good gives vicariously its grace, but the good yet to be visits the mind and elevates it. So surely is this the fruit of a good age that we think they must be old who gain it. But perhaps old Walton was not old when he sat under a willow tree, looking over the fields, thinking of the owner of that pleasant meadow, "that he had a plentiful estate and a heart to think so: that he had at this time many law-suits depending, and that they both damped his mirth and took up so much of his time and thoughts, that he himself had not leisure to take the sweet content' that Walton, who "pretended no title to them, took in his fields, and thus sat joying in his own happy condition and pitying the poor rich man that owned this and many other pleasant groves and meadows." He need not have been old. Others need only think as he did about life, and look about them with a true eye, to find equal, fine contentment. For he who strives to gain happiness will find an end to it at every trial. Only by entering into the happiness around, and increasing it, and enjoying vicarious joy is the secret revealed. In the old story from Buddhist lore, the sinful woman, turned from the gate of heaven, but thanking God there was a heaven though she might not enter there, found herself borne through the air into the highest heaven. It is so true a story that even lesser sinners may find its truth; and there are a great many ways of trying the experiment.—The Christian Register.

AMUSEMENTS.

NATIONAL—Seats are now selling for the final engagement of Eugene Blair in "Madame X" which opens at the National week commencing Sunday matinee, May 17. Miss Blair and her company will be pleasantly remembered by our theatregoers as having played "Madame X" here this season to crowded houses and judging from the large advance sale of tickets so far, Miss Blair will no doubt repeat to capacity audiences this season. Willis Hall, a former south side stock favorite is playing the male card in Madame X.

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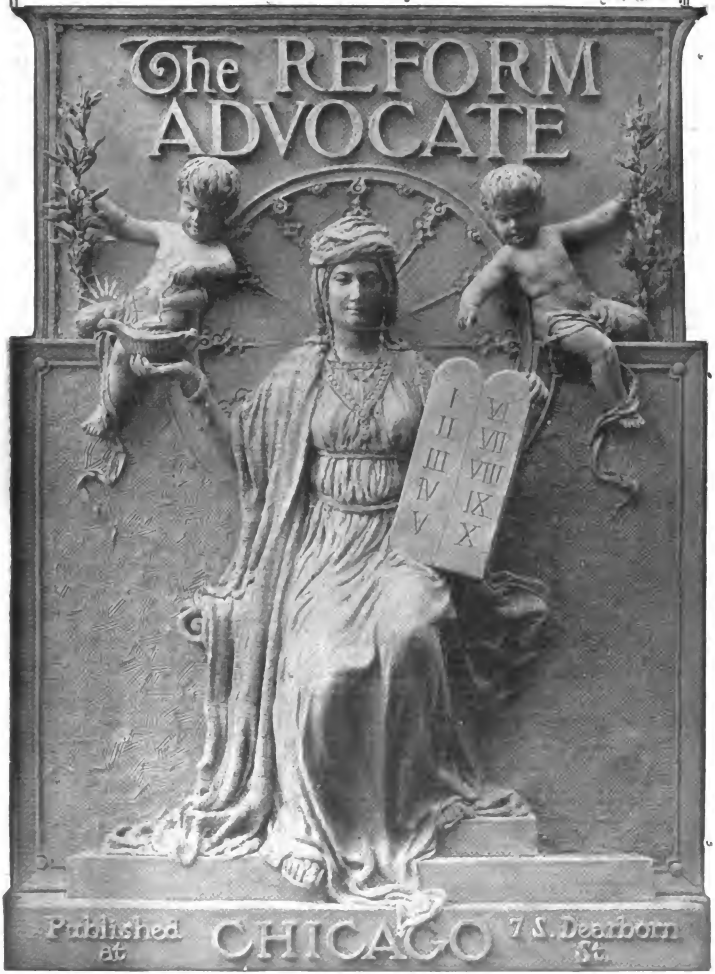
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Jewish Mysticism—By Gerson B. Levi



Vol. XLVII—24th Year. MAY 23, 1914. No. 15

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FEDERATION OF ORTHODOX JEWISH CHARITIES.

The Federation of Orthodox Jewish Charities has at last been completely reorganized. The entire management of the Federation has been turned over to a Managing Committee of twenty-one, to which was added six representatives of the Women's Auxiliary Societies. This action was taken with the unanimous consent of the Federation Board, consisting of seventy directors, and with the approval of the officers of the various institutions which are supported by the Federation.

The reorganization marks the end of a long period of turmoil, the incidents of which have, from time to time, reached the newspapers. The meeting of Tuesday evening lasted until past midnight. In the end, however, the meeting partook of the nature of a love feast, all misunderstandings having been cleared away.

In the course of the evening, when it became apparent that harmony was completely restored, a written declaration of fealty to the Federation was drawn up and signed by every member of the Managing Committee, and by the Presidents of Presidents of all of the Institutions which were represented. Immediately thereafter new subscriptions were turned in to the Chairman, and it was announced that a large number of subscribers, who withheld payment of their subscriptions pending the reorganization would at once forward payment to the Treasurer. It was announced also that a substantial sum of money would be distributed among the institutions within twenty-four hours. There is seventy thousand dollars of outstanding subscriptions which are expected to be paid into the treasury immediately.

The Managing Committee organized with Samuel Phillipson as Chairman; James Davis, Vice-Chairman; B. J. Schiff, Treasurer; Max Shulman, Secretary.

A Steering Committee was immediately appointed, with A. L. Stone as Chairman, the other members being James Davis, I. B. Lipson, A. Margolis, A. Turner, M. Stone, B. J. Schiff.

The Steering Committee will immediately present a set of rules for the reorganized body, and will determine the membership of all other committees.

The Managing Committee was assured that it would have the co-operation of the Boards of the various institutions, and of the board of Directors of the Federation, and also of the Women's Auxiliary Societies, all of whom are pledged to assist in making the Federation a permanent success.

New subscriptions and increases from former subscriptions were immediately announced.

The Managing Committee is composed of the following: Samuel Phillipson, James Davis, Moses Stone, August Turner, A. Margolis, George Sultan, Louis Bomash, A. S. Roe, Thos. Piser, Samuel Weinstein, Jacob Levy, I. Schor, A. L. Stone, Benjamin J. Schiff, Morris Cower, Isaac B. Lipson, Max Shulman, Charles L. Herron, A. J. Harris, B. Laeff, I. Klawans, Judge Hugo Pam.

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Statement of Managing Committee.

The present condition of the Federated Orthodox Jewish Charities of Chicago demands an earnest and straightforward declaration on the part of the Presidents of the affiliated Institutions and the members of the Managing Committee, confirming their conviction that the Federation is absolutely needed and must be upheld for the best interest of all charitable institutions affiliated with it.

The establishment of the Federation, has necessarily involved the bringing together of a large number of earnest men and women having different views and opinions, with the result, that the effectiveness of the organization has been hampered. By the unanimous action of the Board of Directors, ratified by the boards of the affiliated institutions, a reorganization of the management has been effected, which meets the approval of all, and which establishes complete harmony of action and insures effective direction of the Federation.

It is now necessary to urge the subscribers to the Federated Charities that they pay their subscriptions at once, as the treasury of the Federation is completely exhausted, and the Institutions are in dire distress.

We, the undersigned, therefore, do hereby declare that the Federated Orthodox Jewish Charities is indispensable in our community and should and must be sustained for the best interests of both the donors and recipients of our charities; and we appeal to the Jewish public of Chicago, particularly to the subscribers of the Federated Orthodox Jewish Charities to come to the rescue of our charitable institutions with immediate help; and we further pledge ourselves, individually and collectively, to make every effort possible to place the Federation on a solid and substantial basis, that the institutions may be properly supported and thus avoid a possible calamity that otherwise would overtake these institutions, and bring disgrace to the whole Orthodox Jewish Community of Chicago.

(Signed) Samuel Phillipson, Jas. Davis, Moses Stone, August Turner, A. Margolis, George Sultan, Louis Bomash, A. S. Roe, Thos. Piser, Samuel Weinstein, Jacob Levy, I. Schor, A. L. Stone, Benjamin J. Schiff, Morris Tower, Simon Arkin, Herman Iglowitz, Paul Witkowsky, B. Morris, Isaac B. Lipson, Max Shulman, Mrs. M. Tower, Mrs. Benjamin Davis, Mrs. J. C. Grossberg, Chas. L. Herron.

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THE REFORM ADVOCATE.

CHICAGO, ILL., MAY 23, 1914.

THE REFORM ADVOCATE
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IN THE INTEREST OF REFORM JUDAISM.

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GERSON B. LEVI.....ASSISTANT EDITOR
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Editorial

Jewish Mysticism.

Under the title Jewish Mysticism and "designed to give the reader a bird's-eye view of the salient features in Jewish mysticism rather than a solid presentation of the subject as a whole," there has appeared another volume from the pen of Dr. J. Abelson, the learned principal of Aria College, Portsmouth. The volume is small in size but singularly valuable and informing in its contents. There was need of a volume on this subject, and without in any way detracting from the value of the volume it ought to serve as preparatory for more detailed and extended information along the same lines, or on certain definite individuals of importance in the movement.

That the book was necessary any one who has read the late William James' Varieties of Religious Experience will appreciate. With keen insight into the workings of the human soul and with a command of the authorities that have registered the expressions of some of the unique figures in the development of religious types and peoples, William James has given in his chapter on Saintliness, when so much might have been said concerning Jewish saintliness and Jewish saints, and in the chapter on Mysticism, which William James uses in somewhat narrower content than does the present book, not a word that might indicate that in Judaism and with Jews there were parallels to many of the things mentioned as having appeared, let us say, in Christianity. He was hardly to be blamed, however, for the neglect. Scholars depend on a certain amount of preparatory plowing being done by others in fields outside of those that they can plow and harvest themselves. And it is the duty, now partially fulfilled, for those who possess the Jewish sources to bring them to the general student's table. Most assuredly in the discussion of Asceticism there would then have been some statement of Asceticism in Judaism, and in the whole discussion on the prayers of the saints there would have been some room profitably used for the prayer or apostrophe to the soul which Bachya has in his Hoboth Halebaboth.

It has been assumed all along that nothing of the nature of the phenomena that the book calls attention to need be looked for in Judaism. The great abiding distinction between Judaism and Christianity is the absence in Judaism of anything that approaches freedom from the law, and the absence in Christianity—at least in the Paulinian interpretation of it— of legalism. Judaism has been condemned, we believe without a hearing, for being a religion of the law. Salvation depends on the fulfillment of the law and on every law at that. Let the Jew ever fall short of the fulfillment of all the conditions and details of the many hundreds of laws, his lot is sealed, he is beyond redemption. It almost seems that the fulfilled laws would cry out for the punishment of him who had fulfilled them but had left out some of the law-brotherhood. Of course when this is the conception that is to be fought Paulinian Christianity has an easy task. Man has to be redeemed from the law and the distinction is established once for all between the failure of Judaism and the greater power of Christianity. It was only necessary to picture Judaism in its worst and knock it down to establish Christianity at its best. We must assume as a natural tendency that the man attacking another religion will unconsciously state the religion at its weakest and give the points that are most vulnerable and establish his own religion by placing parallel with the mediocrities of the other religion the best of his own. Christian scholars have not given Judaism a fair hearing for this very reason. Many times their judgments have not been securely founded on enough facts, and many times, too, the facts were not allowed to speak for themselves, but were distorted to teach something that had not been intended by them at all. It is easy to speak of the burden of the law, yet the Jew who lived under the law did not feel the burden of the law. And even the most observing did not have the thought that his fate was sealed and he was doomed if he did not fulfil all the laws. It was his purpose to carry into actuality as many as he could, but it was said of old that only the generation of the wilderness was able to live up to all the requirements of the law.

The fact of the matter is that for the sake of argument, and sometimes innocently enough, the salient features of a religion will be picked out and dwelt on, not to say exaggerated, until the writer and certainly the reader will forget to think that the religion in question was an actual religion and not merely a constitution on paper, that in the case of Judaism it was a religion that had faced many days and many civilizations, power and defeat, ease and persecution and had succeeded in living on and through all. The writer will pick out for Judaism the one phrase, "legalism," and will formulate all his thoughts around

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this one idea. Other facts, if printed, will be in smaller type or, better still, left out. This notion will not only bias the material actually used but will exclude material that cannot be readily bent into the lines of the legalistic theory. But no religion that has survived has done so without answering the needs of a human being and of generations of human beings. The human soul, it ought to be appreciated, will formulate many of its traditions and will codify many of its experiences, and that will be done by Jewish soul as well as by Christianity. One has only to read of the bitter charges raised by Protestantism to appreciate how legalistic even Christianity can be as it is expressed by and through the Catholic phase of it. A religion of love, too, can be codified, and codified love perhaps cuts a sorrier figure than codified justice. All religions work with the same materials and must answer to the same tests. Christian scholars ought to be given the materials therefore that will show them that they will find, if they look for them many of the things that they have learned to find with pleasure in their own religion. The difference in religions, then, is not a difference of materials, it is a difference of emphasis. Judaism can have and has mysticism, though, on the whole, it has laid emphasis on what William James might call the religion of healthy-mindedness, and its form of mysticism will be affected by the emphasis.

A case in point. The ostentation of the Jew, especially the Pharisee (but, thanks to Herford's Pharisaism, perhaps we shall see a revision of this opinion among Christian scholars), in prayer, in charity, in the fulfillment of the details of the law has become proverbial and has passed for destructive criticism of Judaism's claims from Christian pulpits. Abelson quotes the example of the Hashaim and the lishkat Hashaim, the latter being the special apartment in the Temple in Jerusalem—the chamber of the silent ones, where there was a charity box in which men deposited money in secret. They who needed the charity helped themselves in secret. The very presence of such a chamber with its ideals is answer enough to all the arguments of ostentation and Pharisaism so-called.

The process of interweaving of the mystical with the legal has, according to the opinion of Dr. Abelson, been done in remarkable degree by Judaism, and he who would understand Judaism must be prepared to watch the process and look for signs of it at all times and even in the most legalistic generation. "Indeed this blending of legalism with spirituality, this consistent (and successful) interweaving of the formalism of tradition with the mysticism of the individual, is an arresting feature of Jewish theology in all ages." The Zohar, and Dr. Abelson is right in this, while one of the great works of the mystical movement is not the starting point of it. Nor is it the end of the movement. Inasfar as mysticism has a human quest it will be found in every religion, including Judaism. It will always be ready for expression when the means are at hand. It will be readiest for expression as a reaction against a materialistic age and time.

In two or three spots there is perhaps too much of the polemic spirit both against Christian theologians and "the mistaken opinion of a certain set of Jewish theologians," which could easily, without weakening the strength of the argument, have been softened. That is a matter of manner and does not lessen the value of the book as an informative introduction to Jewish mysticism. The time for a summary is not yet. The book is eminently worth while reading. It will add information even to Jewish readers.

GERSON B. LEVI.

NEW YORK LETTER

By Our Own Correspondent.

New York, May 18th.

At the Free Synagogue yesterday morning, in celebration of the annual Day of Peace the speaker of the occasion was Ex-President William Howard Taft, Secretary of State Bryan, originally scheduled, having at the last moment found himself prevented from attending. Long before the exercises began, the great auditorium was crowded from pit to dome and the galleries harbored many for whom seats could not be found. The doors had to be closed well in advance of the commencement of the service. Dr. Stephen S. Wise conducted the service and introduced the Hon. Oscar S. Straus, a member of the Free Synagogue, who spoke on the permanent court of arbitration at the Hague and its influence on the cause of peace in the civilized world. Ex-President Taft, in his remarks, dealt with the question of international peace, and illustrated his views by references to the recent developments in Mexico. Peace, said Mr. Taft, has made an enormous advance as a cause, as is apparent from the willingness of the parties to the present imbroglio in Mexico to arbitrate their differences by mediation. He further pointed out that war with Mexico would surely result in a long and costly guerilla warfare, and he criticized the present administration for having in the past year succored the rebels to a certain extent and thus made it appear that the United States was deeply interested in Mexican affairs for their own sake. A luncheon to Mr. Taft at the Lotos Club given by Vice-President Abram I. Elkus and Dr. Wise, followed the exercises.

Two mental hygiene clinics have been established by the Free Synagogue; one of these is uptown at the Synagogue house, the other on the lower East Side at the downtown branch. A special committee is in charge of these activities.

Among those mentioned for consideration by the Democratic leaders as the candidate of their party for the office of United States Senator from New York, to succeed Elihu Root, are Congressmen Jefferson M. Levy and Herman A. Metz.

It is reported that Governor Glynn will send an emergency message to the legislature, now in extraordinary session, to the end that primary day, falling this year on the Eve of the Day of Atonement, may be changed to an earlier date. Under the new election law this day has great significance.

Last week the Day Publishing Co. was incorporated in this state by Herman Bernstein, Secretary of the American Jewish Committee, Dr. J. L. Magnes, and Bernard Semel, of the "Kehillah." This corporation will publish "The Day," a new daily newspaper in Yiddish and English, beginning next September, and Mr. Bernstein is to be the editor of the publication.

The annual memorial services of the Hebrew Union Veteran Association and of the Hebrew Veterans of the War with Spain were held yesterday at Temple Rodeph Sholom. Nathan Straus was the principal speaker.

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A special meeting of the Montefiore Home was held yesterday at which it was voted to change the name of the institution to Montefiore Home, Hospital and Country Sanitarium for Chronic Diseases.

Last week the Beth Israel Hospital secured a large plot of ground on which to erect its new building on lower Second Avenue. It will occupy this site by May 1, 1915. This work will involve an expenditure of one million dollars, which sum is now in process of collection.

The late Louis Seeberger, a trustee of the Hebrew Technical Institute, left an estate of $500,000 without any bequests to public charities. Bernard Shlanowsky gave $600 of his fortune of more than $125,000 to six communal institutions.



Religious Unrest.

Rabbi Martin Zielonka, El Paso, Texas.

The age of doubt and skepticism has passed; the age of faith is at hand. The power of Darwin and Spencer and Huxley is waning and agnosticism is supplanted by a recognition of the longings of the heart. "You'd be surprised," says the librarian in 'The Inside of the Cup,' "to see the different kinds of men and women who come demanding books on religion—all sorts and conditions. They're beginning to miss it out of their lives; they want to know."

Two decades ago, men and women were steeped in the materialistic sciences and decreed the death struggle of religion; "The necessary myth" they declared had lost its force and science would be enthroned in the hearts of men where religion formerly served. But the heart-hunger would not down, men and women, to use an apt phrase of Churchill, died of "fatty degeneration of the heart;" and today science is no longer so positive of its claims and philosophy, instead of denying, has become the handmaid of religion.

Because this condition exists, a tremendous unrest may be noted on all sides. Men and women are seeking their balance; they seek readjustment. They cannot accept the doctrines of their fathers, they will not adopt literally the creed and articles of faith which appealed to their forbears, they realize the need of religion, they recognize the place of religion in modern life, they admit the necessity of a belief in a "power not ourselves," and yet they would have this faith, not a cold reiteration of the learned phrases of childhood, but a vital factor, a propelling power in every act of life.

I can judge this movement dispassionately; I can judge it from without. I am not interested in any particular creed nor has my training been such that I am shocked by the newer teaching. As a Jew I can view the religious unrest apparent on all sides and glory in the heroism of those who would free religion from the shackles of medievalism and make it a vital factor in 20th century civilization. As a Jew, I can give the hand of fellowship to those striving to make religion coextensive with life. I believe they are approaching more and more the faith, I humbly try to teach and preach.

This movement has become so vital as to find expression in the lighter literature of the day. And if we limit our survey to only a few of the books written in English we find a vast difference between those published by American and English authors. The latter tell us that old institutions must not be disturbed. Robert Elsemere and Stephen Trame find the solution for their questionings not within the church but in leaving their pulpits and founding the "New Brotherhood of Christ" and "St. Thomas's Temple;" while John Marvel and John Hodder considered it their duty to remain within the church and bring the lessons of social responsibility to the people under their charge. Therein lies the vital difference between the religious life of England and America. The former may develop an exotic growth of modern thought along original lines or it may send its most progressive preachers to America; the latter feels the need of development from within, a readjustment of old forms and organizations to meet the need of the present. And let me point out here that all books agree to the need of some organization as sign and symbol of the work. While John Hodder and John Marvel, remain within the church organization, Robert Elsemere and Stephen Trame found organizations to undertake church work along modern lines.

And wherein does this religious unrest display itself? What are the dogmas and doctrines and creeds against which the modern social order rebels? Stephen Trame, John Hodder and Robert Elsemere present the same picture, while John Marvel does not enter into a critical analysis of faith but lays greater stress on his social activities, his search for the wayward girl, his intense interest in the strike, his work in a chapel of the factory district which he would not exchange for a fashionable church.

In the first place, these men realized the futility of much religious endeavor. Religion has no hold on life. It means nothing to the average business man; it means nothing to the social world. While men and women are ready and willing to support a church organization and build magnificent church buildings, such support is a salve to conscience and such buildings are monuments to the glories of the past and not busy centers of modern activity. Church organizations have become rich men's clubs and mission churches are an attempt to keep the laboring men satisfied with their lot. And within the churches the preachers are fettered, told to preach religion and keep their hand off business and politics and social progress. The requirements are generally such as St. John's put forward when seeking a successor to Dr. Gilman—"one who would preach the faith as we received it, who was not sensational and who did not mistake Socialism for Christianity."

As if religion could be divorced from life and made a separate study for a special time and occasion! But when the preacher realized his lineal descent from the prophets of old, when he read and reread the burning words of those moral teachers whose books have lived throughout the centuries; when gaining courage from these, he applied their thought to modern conditions, the smug self satisfied class declares him a traitor to the cause, a socialist and would drive him from his pulpit.

And when he took an inventory of his beliefs and consulted the cultured members of his community, he found their doubts were his doubts; their failure to respond to the call of religion was the failure of religion to interpret its truths in terms of today. He found the mythological accretions of the ages repelled men and women whose hearts were aching for some religious fellowship

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but whose minds could not give assent to the dogmas and creeds which as John Hodder tells us, "were settled by compromise, by manipulators, by bribery in councils of the church, which resembled modern political conventions and in which pagan emperors did not hesitate to exert their influence over metaphysical bishops." These men realized what Robert Elsmere learned after deep research—"not that Christianity is false, but that it is only an imperfect human reflection of a part of truth. Truth has never been, can never be contained in any one creed or system."

And what are the doctrines about which these laymen have their doubts? Is it any doubt about the fundamentals of all true religion? Is it any doubt as to the Fatherhood of God or the Brotherhood of Man? Is it any doubt as to the value and need of religion in modern life? No, thrice no! These men recognize the value and need of religion; these men know modern philosophy as taught by James and Royce in America, by Eucken and Bergson in Europe is the hand maid and not the opponent of religion. These men realize the force of religion in the struggles of the past and they desire it to become a vital force today. These men are anxious to attend and join the fellowship of any church which teaches a doctrine compatible with modern thought and interprets doctrines for present day living.

These men have given thought to the great religious problems of the day and the result of that thought is best expressed in the words of Robert Elsemere—"I can believe no longer in an incarnation and resurrection; Christ is risen in our hearts and in the Christian life of charity. Miracle is a natural product of human feeling and imagination. God was in Jesus, pre-eminently, as he is in all great souls but not otherwise, not otherwise in kind than He is in me and you."

And here is no objection to true religion, here is not a word of fault finding with the eternal longing planted in every human breast. Here is objection to the accretions of the ages, to theology which assumes the form of religion, but cannot take its place, here is objection to Greek and Roman mythology which was substituted for the pure faith as it pursued its victorious course in the early Christian centuries.

Here is simply a recognition of the human principle of compromise and not a denial of the divine principle of eternal truth. For the unbiased student of the early Christian centuries soon recognizes the many compromises Christianity was forced to make in its conquest of heathen nations and at the same time realizes the pure gold of faith so covered by the dross of heathenism that it can no longer be recognized. Each sect emphasizes some particular dogma or doctrine and forgets the sublime setting of which this dogma or doctrine is simply a single stone. To use a German proverb, "one cannot see the woods on account of the trees."

But modern religious unrest is not exclusively destructive. It does not seek to tear down the fabric of religious faith; it does seek to put the same on a safer foundation. And this foundation it finds in "Individual Responsibility" and in "Personality." It declares the day past when men gather in magnificent churches, hear splendid choirs intone the orisons and a gifted preacher declaim in sweet cadences the sublimity of ancient dogmas, the necessity of remaining true to these but not daring to say a word about the bitter cry of the children; the need of better housing conditions for the poor; the demand for pure milk for growing infants, and afraid to denounce the partnership of wealth with vice in obtaining large rentals from property used for immoral purposes.

Present day religious unrest declares the living generation has a responsibility for the future which it dare not shirk, a responsibility for the disease which carries away innocent victims who have no redress, a responsibility to God for supplying a living wage and healthy living conditions for every one willing to work. And it believes these things are not the dreams of idle dreamers, but possibilities here and now, it believes the agitation of these needs by great personalities will bring them about no matter how much politicians might plot against them and declare all well. The advance of the world has not been brought about by slavishly following the past, but by superb personalities, who were termed heretics and infidels, who suffered torture and ignominy, who were scoffed and scorned but whose teachings have lived to put to shame their persecutors. Such personalities rise in every generation and if we will only be open-minded to receive their instruction, we will be giving a worthy religious heritage to future generations.

Such books as "Robert Elsemere," "John Marvel, Assistant," "The Next Religion," and "The Inside of the Cup" force men to think and consider. They open the eyes of those who feel the self-sufficiency of their own faith and at the same time force the agnostic and the scoffer to meditate. Men and women who thoroughly consider the question realize the central fundamental truths of all religions and recognizing these, become more tolerant toward those who differ. I do not seek converts to Judaism, but I do seek a deeper appreciation for the religious unrest about us, a fuller understanding that from the darkness of suffering and sorrow must eventually come the light of hope and faith.

Religious unrest is one of the most hopeful signs of the day. It is the leaven in social and political unrest, it is the ideal finding expression in the strivings and struggles of mankind. It seeks not uniformity of belief but unity in action for the improvement of our fellowman. Herein it should receive our highest encomiums and bring us all nearer and nearer to the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Is. 11:9.)

Kadesh-Barnea—The Oasis Where the Israelites Camped for Thirty-Eight Years.

Professor Camden M. Cobern, Ph. D.,
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This old earth has yet a few strangely hidden treasures which thrill the heart of an explorer when they are discovered. The excitement of Conan Doyle's heroes when they found "the Lost World" in South America could have been no greater than the excitement of modern excavators in Egypt digging up gold jewelry and bronze weapons and wonderful ivory statuettes from palaces and graves dating back to a period centuries or perhaps millenniums before the Trojan War.

The excitement is even more intense, as in my own case last winter, when in a pre-dynastic grave one sees under the sand and stones a clay bowl almost as delicate as modern china and as beautifully formed and exquisitely polished as any Roycrofter could equal. As this precious thing, which was made thousands of years before the potter's wheel was invented and which no eye had seen for six thousand years, drops into one's hand, absolutely perfect without a break or nick or discoloration, he grasps with astonishment at sight of this strange relic coming from the inhabitants

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of a lost human world which lived and loved and hated and worshiped as far before the days of the Trojan war as we live after it. The discovery of a living geologic bird, large as an automobile, and of a turtle big as a battleship could not rouse the pulse to swifter action than this.

Yet the discovery of some hidden spot on the earth's surface never visited by modern man, which possesses historical importance in its influence upon the development of the human race—this gives a palpitation of heart even greater than that which comes from the uncovering of buried treasures belonging to an unknown hero of a forgotten past. Few in all the future years of this earth can ever hereafter feel the thrill of such an experience. There, are, to be sure, a few unmapped districts in Tibet and Central Africa and perhaps even in South America; but none of these represent historical sites where world-transforming influences have originated.

The Most Celebrated Oasis in the World: The two oldest documents of the Pentateuch made Kadesh-barnea the permanent residence of the Israelites during almost the entire "forty years" of the wanderings. The two other basal documents give it prominence, the one at the beginning and the other at the final stage of these desert journeys. Next to Mt. Sinai this little oasis appears in all the documents as the most important stopping-place of the Israelites on their way from Egypt to the Holy Land and, according to the general agreement of scholars, while they stopped but a year at Sinai the made this their ecclesiastical center for some thirty-eight years, the ark resting here while the tribes scattered through the wadis lying around it. That 'Ain-Kadis is the true location of the ancient Kadesh-barnea of Scripture "is so patent that no other site can really be said in the minds of scholars to rival it" (G. L. Robinson, Biblical World, XVII. 327); "Kadesh is undoubtedly 'Ain Kadis" (L. B. Paton, Journal of Biblical Literature, April, 1913, p. 22). This is one of the few stopping-places of the Israelites that seem to be settled with scientific positiveness. It is the only stopping-place between Egypt and Palestine which is called in the Bible "a city"; the usual name even yet in the desert for any permanent group of tents.

Here it was that the Hebrew nation was born; and the world to-day is a very different world from what it would have been if the Hebrew people had not come to birth in this desert. One of the miracles of history is the conquest of Palestine by a union of tribes most of which had been but a few years before in Egypt as slaves. When these untrained clans first left Egypt they were scared back from Palestine, but after a generation of hardening and training at Kadesh-barnea they assaulted this country of mighty fortresses and permanently conquered it.

What other district, however large, can be pointed to as the spot where a nation was born which gave three religions to the world and thus changed the planet more than a geologic era? It was in this wilderness oasis, according to Wellhausen, that the organization of the nation took place when Moses, "the great national Cadi, laid a firm basis for a consuetudinary law and became the originator of the Torah in Israel." All scholars substantially agree that this was the first experiment station where the Mosaic law could be "tried out" and where these people who had been slaves for generations could be taught independence and the love of freedom and a settled allegiance to the national religion. Here it was, according to all the different strands of the Hebrew documents, that Moses met and conquered several rebellions, some of which attained tragic dimensions. One of these was led by Aaron and Miriam and another even more serious by certain leading princes of the dominating tribe of Reuben. It was here too that the people murmured when the water gave out and Moses the meek, bursting into uncontrollable wrath, struck the rock passionately as he felt like striking the rebels and lo, a spring was opened in the desert! This is usually spoken of as the most wonderful of all the miracles, but recent oriental research would offer a new explanation of this extraordinary event; for just as conservative historians understand that the crossing of the Red Sea was produced by a conjunction of natural forces, now well understood and still active, among which the east wind was conspicuous, and just as modern geologists would explain the drying up of the Jordan as having been produced by a landslide a little distance up the stream—where similar conditions have brought on similar results in recent times—so Egyptologists might with equal reason explain this narrative by well-known facts revealed by the monuments.

The mining and drilling of rocks was no rare thing in the Mosaic era. The oldest Egyptian map known (now in Turin) dates from this period and shows the different galleries of a certain gold mine and the well which had been sunk for the miners near by. One Pharaoh, referring to one of these foreign wells which he had dug, says: "I enclosed it by a wall like a mountain of granite." Another inscription dating from the time of Seti I. tells how he sank a well 190 feet before he reached water, though his son, the Pharaoh of the oppression, found a living spring at the depth of twenty feet. It is make plain by various texts that to strike the rock with official authority was a well-understood signal that the engineers were to begin work at that point at once. One particularly interesting text declares concerning the reigning Pharaoh:

"The gold appeared on the mountain at the mention of thy name!"

"When thou didst speak: 'Come thou upon the mountain,' it rained immediately!"

"When the prince said: 'I will have a well here,' the water which was in the depth was obedient to him!" (Records of the Past, viii. 69-75; Brugsch, Egypt under the Pharaohs, pp. 288-292; cf. Breasted, Ancient Records, iii. 171, 195, 263-289.)

According to these panegyrics the Pharaoh had but to speak the word and lo! the water leaped from the living rock. No miracle was accomplished and no miracle was reported. It was simply the ordinary pictorial oriental method of saying that the prince gave the command for the work to be done and it was done quickly and successfully. That the Hebrews were accustomed so to describe similar achievements is fortunately settled by a curious piece of information contained in one of their ancient popular songs:

"Spring up, O well; sing ye unto it;
The well, which the princes digged,
Which the nobles of the people delved,
With the scepter, and with their staves" (Num. 21:17, 18).

A well dug with a scepter or staff is evidently one dug with picks at the command of the ruler who holds the scepter and staff. Yet the finding of water at the needed moment and in the most unexpected place was a divine providence so marvelous that Kadesh-barnea was always thereafter remembered as the scene of God's special manifestation. The waters

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may have been hidden in the cliff from the time of the earth's creation; but when at the command of Moses the limestone barrier was broken away, they poured forth in what still seems a miraculous stream.

Why did Moses strike the rock twice? Was it because he thought once was not enough? Did he not get enough water at the first trial and was this counted against him as lack of faith, so that for this sin he was kept out of the Holy Land (Num. 20:12)? At any rate there are two living springs, not one only, which even to this very day burst out from the mountain cliff at the northeast corner of this strange and beautiful garden of God. Such prodigality is not to be found anywhere else in this "great and terrible wilderness" (Deut. 1:19; 8:15).

Kadesh-Barnea—Why it was Lost; How it was Found: It seems incredible that one of the most sacred religious and historical sites of the ancient world should be practically lost to civilized man for nearly a thousand years and all the more incredible since in all the ten thousand square miles of the Sinaitic Peninsula only three or four other oases comparable to this in beauty and in the bundance of water are to be found. But the incredibility begins to disappear when we remember that even in the ancient time this was called Kadesh, "the Holy," and up to the present moment the spring is called the "Holy Fountain" by the population who wander about it. For any one of the Bedouin of any tribe to show these sacred springs to an "unbeliever" would be an act of impiety and of disloyalty to his race. His superstition also protects his piety in this case, for all Christians are thought to be magicians and to possess incantations which affect the rainfall, so that showing this spring to a Christian or even mentioning it by its right name might tend to dry it up.

Besides this, the two tribes which from time immemorial have had immediate control of the territory adjoining these springs, the Teyaheh and Azazimeh, are distinguished among all the natives of Sinai for their fanaticism and ferocious antagonism to Christians. Professor Palmer, the first man to explore systematically the desert of Sinai, says of the Teyaheh that while the three virtues of all Arabs are eloquence, hospitality, and plundering, the members of this tribe have omitted from their ethical ideals the first two, through their unrivaled enthusiasm in successfully practising the third.

The Azazimeh are even more savage. They are "superstitious, violent, and jealous of intrusion upon their domain, suspecting all strangers of sinister designs upon their lives and property" (Palmer, Desert of the Exodus, ii. 291, 320, 403, 407.) They are dreaded not by foreigners only but by all other Bedouin. It can almost literally be said that their hand is against every man and every man's hand is against them. When any two of these shake hands, each naturally holds the hilt of his sword so as to be ready for any emergency should the other turn traitor (Palestine Exploration Fund, Quarterly Statement, Oct., 1911, p. 173). These two tribes tenaciously resist any attempt on the part of any stranger to visit these springs, and this is not altogether unreasonable, since they are worth far more to them than a million-dollar gold-mine could be worth to a European community.

In spite of its dangerous associations, 'Ain Kadis was well known to the Christian geographers of the fourth century, and though probably seldom visited continued to be known as the site of Kadesh-barnea even as late as the twelfth century. The fact that this was on none of the regular paths between Egypt and Palestine, but was surrounded by a terrific wilderness, would account for its dropping out of sight after Islam took possession of this part of the world. It should also be remembered that it was shut in by a wall of mountains from Palestine and Phenicia and by another mountain range of "cyclopean architecture" from Moab and the East Jordan country, while it was hidden on the east and south by an unmapped and unpathed desert in which unnumbered caravans have perished and where even to the present year the dried skeletons of camels and the dried bodies of lost travelers are no very unusual sight.

It is little wonder then that for more than half a millennium Kadesh-barnea disappeared from the maps and was lost to the Christian world. It was the celebrated traveler Seetzen, killed later by the Mohammedans, who was the first European to look upon this little "lost world" springing up suddenly out of the sand as if brought into existence by the magic of some Aladdin's lamp. He stumbled upon it in 1807 during a wild and dangerous journey coming south from Hebron by the same route which we followed, but he did not discover its name nor recognize its importance, though he did correctly locate the Wady el-Kadis (Reisen, iii. 347-349).

The next man to visit this site was Rev. John Rowlands, the missionary, who had lived for thirty years among the Arabs and who on his way south from Gaza in 1842, as he stood upon the mountain ramparts which separates Palestine from this district, happened to hear an Arab speak of this oasis and point to it from a distance. When a little later he searched for the place and found it, he at once identified it as the celebrated camping place of the Israelites. He declares that when for the first time he saw the "small hill of solid rock, a spur of the mountain rising immediately above it, . . . the only visible naked rock in the whole district," and realized that he was looking upon the very rock smitten by the wand of Moses, he was almost prostrated with excitement (Williams, Holy City, appendix). The claim of Mr. Rowlands was so sensational that few scholars accepted it. This doubt became positive disbelief after a number of scientific parties sought diligently for this phenomenal oasis and "holy spring" and failed to find them. Even Abdallah Effendi (Palmer), who had previously made a scientific survey of the peninsula, failed to find the place, as he acknowledged in 1881, though he made the attempt several times, and on one journey (1870) thought he had reached it. President Bartlett of Dartmouth (1873) made such a thorough yet unsuccessful search that he, with others, came to the conclusion that the former description had been so colored by emotion as to be wholly unreliable.

It was Dr. Henry Clay Trumbull, editor of The Sunday School Times, who in 1881 proved Mr. Rowlands to have been a seer rather than a dreamer. One other white man, F. W. Holland, seems to have reached 'Ain Kadis a little earlier than he (Palestine Exploration Fund, Quarterly Statement, 1879, p. 69; 1884; p. 9), but the true rediscovery of this site in its important historical relations was due to Dr. Trumbull. It was through several conjunctions of good fortune that he reached the spot. He was refused an escort from En Nakhl to Hebron on the ground that only three caravans had succeeded in making the trip safely in twelve years. But partly because they hoped through him to bring more pilgrims to Castle Nakhl and partly because certain leading Bedouin wished to gain the assistance of this "Sheik of the editors" in

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getting some of their relatives out of a Jerusalem prison, they finally agreed to this route. Then came another piece of good luck. One of the leading sheiks was off on a plundering expedition and the other was sick, so that the caravan was given in charge of the young sons of the two sheiks with Oudy, a shrewd old Moslem, as guide. It was not until long after they had started that Dr. Trumbull mentioned his desire to make a side trip in order to reach 'Ain Kadis. When this was mentioned, Oudy pretended never to have heard of such a spring, but Dr. Trumbull scorned and shamed him, saying: "You do not know your own country as well as I do. We ought to change places. You ought to give me blackshish instead of my giving you any." Finally he succeeded in so provoking the guide that in anger and self-defense he acknowledged that there such a spring in such and such a locality, but swore on the Koran that Dr. Trumbull did not know where it was, affirming that to attempt to reach it would mean to be robbed and murdered. Even after assent to the journey had been gained by judicious bribery and a strong appeal to Moslem pride, they almost missed the goal because of a sudden panic that seized the entire party of Arabs while they were crossing the lonely and demonic waste which lies along the border of the Azazimeh country. But at last, after he had almost given up the possibility of finding in such a desert even water enough to fill their rapidly emptying goat skins, suddenly this strange, mysteriously hidden "garden of Allah," which perhaps only three white men had seen before in seven centuries, blossomed out before him. Since Dr. Trumbull's researches Kadesh-barnea ('Ain Kadis) has ben placed upon most modern biblical maps, though necessarily located somewhat by guess.

Many parties, previous to our own, had tried to visit once more this enchanting spot, but all had failed, so far as reported, excepting those led by Professor George L. Robinson in 1900 and by Abdul Rahmin (W. E. Jennings-Bromley) at a date not given (Biblical World, xvii. 327 ff.; Protestant Exploration Fund, Quarterly Statement, April, 1910; Jan., 1912).

Professor Robinson in attempting to make up a caravan found great difficulty, being told that no white man had even attempted to cross from Mt. Sinai to Kadesh-barnea since Palmer, eight years before, was killed on this route by the Teyaheh who owned the "sacred waters." The dragoman who finally consented to go refused to make a "covenant of blood" before starting, and when within four days' journey of the place tried to run away and escape from the contract. Several times during the trip Bedouin tried to intercept them, and once a war party of the Teyaheh came out against the intruders in great numbers; but the long oriental experience of the leader, the largeness of his escort, the shine of his gold, and his threats of vengeance by the Turkish government if his plans were thwarted finally prevailed, and he was permitted for a brief space of time to look upon the "holy" spot which was legally taboo. He was the only visitor before us, so far as known, who took any photographs whatever. His brief field-notes, which were minutely accurate, were published in the Biblical World (vol. xvii.).

Abdul Rahmin risked much in order to make his explorations in this desert, traveling as a native Turk in Arab dress, though a reward of one thousand dollars was placed upon his head by the Turkish government. He did not describe 'Ain Kadis, but his account of the habits of Bedouin who wander about it is of substantial value (Palestine Exploration Fund, Quarterly Statement, Jan., 1912, p. 14; Apr., 1910, 140-144).

Attempts at Unification Among the Jews in France.

Paris Correspondence of the "Welt."

Translated from the German for the Reform Advocate by J. H.

France is the classical country for a concise and uniform organization of the Jews. The consistorial constitution, which had been adopted by the Sanhedrin under the inspiration or dictation of Napoleon I., is the very oldest of all official Jewish organization in the several modern states. It was intended to exert its influence from the common center in Paris to the remotest corners of France, and it did have the desired effect in shaping both the conditions of life and the manner of living among the Jews throughout all of France. In the course of time the oligarchy, which had managed to obtain control from the beginning, was satisfied to keep the official structure thus placed within its power unaltered. Of the program of the ingenious creators, which included all spheres and activities of life, there was nothing retained beyond the maintenance of the existing charitable institutions and the synagogal service, to the latter of which all efforts were devoted in order to secure the same pomp and magnificence that prevailed in the Churches of the neighbors. In the same measure of this increasing ostentation the attendance at the synagog and in the religious schools diminished. The curtailment of the original program entailed the loss of interest and activity. When after the enactment of the separation laws it was attempted to reconstruct the congregational associations only some 4,000 out of a Jewish population in Paris estimated at considerable over 100,000 took any interest in the movement.

The task imposed upon the Sanhedrin is not yet solved. In France, too, the Jews must hew their own path. Modern Anti-Semitism readily found adherents here as the population, although radical in politics, has long centuries of Clerical anti-Jewish historical past inbred in its sentiments. On the other hand the hordes of recently inmigrated Eastern Jews, who, under the most favorable conditions could not have been readily assimilated and who for the present have no inclinations in that direction, imposed new problems.

Hence it is not at all to be wondered, that from this new element of Eastern Jews a strong reaction against the predominating system has been engendered. Since many years a plan had been propagated to unite all the Jews in Paris in a large central organization, which was to embrace all the social and spiritual interests of the Jews, the same as had been the intention of the earliest consistories. This plan has failed of realization owing to the opposition and indifference of the French Jews. The official institutions have refused all co-operation. The Federation des Societes Juives de Paris, which was founded in spite of such opposition, is composed almost exclusively of societies of Eastern Jews. The means and the activities of this new organization are but limited, and at best its sphere of action will be restricted to preparatory work. It proposes to bring the individual societies into "contact" with each other, to study the material and moral conditions of life of the Jews in Paris and organize at the proper time such ad-

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ditional special societies as are deemed required. As thus shown, there is still considerable lacking for an all embracing program of activity, such as a general society must be prepared to carry out.

To justify their abstention from this organization the French Jews have established an organization of their own under the guidance of the Paris consistory called Central Office of Jewish Philanthropy. In all probability this society will not lack sufficient means. On the other hand, the purpose and intent of this new undertaking does not seem well defined and this had been severely criticized by some more independent spirits at the meeting called for its organization. In the haste to set up a competitive institution nothing definite could have been expected. One thing seems assured: As the name indicates and as may be inferred from the tenor of all the speeches delivered, the sole purpose seems "Charity," the very thing the other Union intends to avoid. The organizers of the Federation desire to encourage independence through individual efforts and through the co-operation of the French and the immigrant Jews. The new "Office" busies itself with the problem of the "Foreign Jews" in France and the several questions of providing for the physical needs, hygiene and assimilation.

Even if there is a gaping chasm between this program and the aims of the founders of the Federation, the creation of the "Office" is at least a step in advance and indicates some progress. It is the expression of the solidarity, which finally has been awakened in the circles of the French Jews for the "Foreigners." What separates the two institutions may finally be overcome through honest work. If both do their work in the proper spirit they will likely meet on common ground.

* * *

RITUAL MURDER AGITATION IN FRANCE.

(From the Same Correspondence.)

When the Entente with Russia had been concluded, the progressive elements in France expected this treaty not only to establish a political solidarity, but they hoped that thereby French civilization and liberal tendencies would exert considerable influence upon Russian conditions. This expectation has not been realized, on the contrary it is an undeniable fact, that Russian views have found adherents among all French political parties. To what limits the consideration and deference to the political allies extends in Frence can be seen by the fact, that during the entire duration of the Beilis trial even the larger non-political newspapers and periodicals did not dare to publish anything in refutation of this malicious aspersion. The clerical Press naturally did not hesitate to furnish its readers well seasoned articles exuberating with atrocious details. When Beilis finally was cleared of the charges this same Press was overflowing with stories of the unlimited power of the united International Jewry.

In France itself an occurrence recently took place, which many skeptics had thought impossible. In a Corsican village, in that beautiful island where murder and other atrocities have always been common events, a child disappeared. A Priest, anxious to show his familiarity with a certain class of literature and newspapers, set up the theory of a ritual murder with all the usual customary accompaniments and lack of positive evidence.

In that part of the country, seldom even visited by a Jew, the rumor spread like wildfire and the stories told by unknown mysterious travelers found ready belief. Among the few papers which dared to publish the story in Paris was the clerical "Echo de Paris," that bears in its heading in the capacity of directors and chief editors the names of Simond brothers. (Originally their name was Simon.) Such a golden opportunity to prove their "loyal disposition" could not be missed by these gentlemen (sic.).

The "Libre Parole" carried on its campaign from Purim to Pesach against the "bloodthirsty Jews" on the lines of the established Russian methods. This paper furnished its readers the following solemn warning: "This year (1914) the 14th day of Nissan, the first day of the Jewish Easter festival, comes on the 11th day of April. This is on Holy Saturday, the day before Easter Sunday. For the Jews, OUR ENEMIES, it thus becomes an unusually important Easter festival, that furnishes them with more than the customary demoniacal fury. In countries, where they feel fairly protected by the criminal law Catholics cannot be sufficiently cautioned to carefully look after their children."



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Sinai Temple.
Grand Blvd. and 46th St.

Dr. Gerson B. Levi will preach on Sunday morning, May 24th. Services commence at 10:30 a. m. precisely.

B'nai Sholom Temple Israel.
53rd St. and Michigan Ave.

Dr. Gerson B. Levi. Services with sermon Friday evenings at eight o'clock and Saturday mornings at 10 o'clock.

K. A. M. Temple.
33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple.
Ogden Ave. and Washington Blvd.

On Friday, May 29, 1914, at 8:15 p. m., Rabbi Samuel S. Cohon will address his congregation on: "The Light of Setting Suns."

Isaiah Temple.
45th St. & Vincennes Ave.

Dr. Joseph Stolz, Rabbi. Saturday services continue throughout the summer. Dr. Joseph Stolz will preach.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

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Demand Loans	205,714.53	
Cash and Due From Banks	286,978.01	
		492,692.54
		$1,513,256.72

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Capital Stock	$200,000.00
Surplus	120,000.00
Undivided Profits	12,772.98
	$ 432,772.98
Reserved for Taxes, etc.	7,691.15
Dividends Unpaid	688.75
Deposits	1,102,791.84
	$1,513,256.72

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CONFIRMATION SERVICES.

B'nai Sholom-Temple Israel, Michigan Ave. and 53rd St.

Dr. Gerson B. Levi, Rabbi. Services will be held on Sunday, May 31, at 10 a. m. Confirmants: Seymour Benjamin, 5243 Michigan Ave.; Victor Bergman, 4816 Indiana Ave.; Helen Cohn, 5741 Michigan Ave.; Hortense Cohn, 5358 Prairie Ave.; Lucille Cohn, 5358 Prairie Ave.; Jerome Dinkelman, 5134 Indiana Ave.; Emanuel Fensterstock, 5952 S. Park Ave.; Carol Goldberg, 5816 S. Park Ave.; Harold Goodhart, 6018 St. Lawrence Ave.; Morton G. Gross, 5312 Calumet Ave.; Dorothea Hefter, 6206 Champlain Ave.; Milton Herold, 5008 Michigan Ave.; Selda Herring, 4320 Grand Blvd.; Hugo E. Heyns, 5225 Indiana Ave.; Nathalia F. Isaacs, 5255 Prairie Ave.; Franklin Kahn, 5243 Michigan Ave.; Mildred Karpen, 5406 Michigan Ave.; Ralph Levy, 5846 S. Park Ave.; Irwin Lewis, 4944 Prairie Ave.; Helen Loewenstein, 5224 Indiana Ave.; Margaret Newman, 4342 Calumet Ave.; Oswald Pick, 4436 St. Lawrence Ave.; Herbert R. Ries, 220 E. 46th St.; Lilian Stulper, 316 Englewood Ave.; Myrtle Stulper, 316 Englewood Ave.; Cora Taub, 539 E. 46th Pl.; Benjamin Ulrich, 5725 Prairie Ave.; Selma Vehon, 5224 Prairie Ave.

K. A. M. Temple.
33rd St. and Indiana Ave.

T. Schanfarber, Rabbi. Services Sunday, May 31st, at 9:30 a. m. Einhorn ritual. Confirmants: Lenore Brin, 214 E. 48th St.; Amy Cowen, 5445 Indiana Ave.; Erma Freund, 6035 S. Laflin St.; Helen Goldstandt, 5207 Prairie Ave.; Grace Goodman, 4909 Champlain Ave.; Mildred Hirsch, 5818 S. Park Ave.; Dorothy Johnson, 4729 Prairie Ave.; Marion Liebschutz, 4801 Indiana Ave.; Ruth Michaels, 4351 Greenwood Ave.; Bessie Nathan, 5840 Michigan Ave.; Dorothy Osterman, 4936 Indiana Ave.; Eva Perlman, 4941 Vincennes Ave.; Ruth Romberg, 2213 Calumet Ave.; Phoebe Sitron, 5236 S. Park Ave.; Esther Spira, 3429 State St.; Dora Schwartz, 4327 Prairie Ave.; Carrie Stern, 5319 Michigan Ave.; Jessie Stern, 5319 Michigan Ave.; Arthur Ascher, 5041 Michigan Ave.; Harry Feulner, 5611 Loomis St.; Nat. Goldberg, 5025 Michigan Ave.; Adolph Goodman, 4548 Prairie Ave.; Sollie Griesman, 6338 S. Robey St.; Melville Guggenheim, 4906 Vincennes Ave.; James Herman, 3807 Indiana Ave.; Lester Kaatz, 4843 Michigan Ave.; Harold Klawans, 2900 State St.; Karl Newhouse, 4630 Prairie Ave.; Victor Rosen, 374 S. Robey St.; Ernst Sostheim, 5421 Drexel Ave.; Irving Schwarz, 5727 Prairie Ave.; Leo Unger, 4540 Vincennes Ave.; Harry Wolff, 905 Addison Ave.

Isaiah Temple.
Vincennes Ave. and Forty-ninth St.

Dr. Joseph Stolz, Rabbi. Services Sunday, May 31st, at 9 o'clock. Confir-

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mants: Gertrude M. Baumgartl, 4837 Grand Blvd.; Sadie Beck, 600 E. 42nd St.; Elsie H. Bergman, 1432 S. Sawyer Ave.; Meta M. Berner, 4748 Prairie Ave.; Pauline L. Berwin, 4627 St. Lawrence Ave.; Helen H. Bilinski, 4824 Calumet Ave.; Lilian Botkowsky, 4722 S. Ashland Ave.; Pauline Blank, 6410 Drexel Blvd.; Iza C. Cohen, 5242 S. Park Ave.; Irene Daniels, 4946 St. Lawrence Ave.; Marion Eintracht, 1223 E. 63rd St.; Edna Eisendrath, 4340 Grand Blvd.; Emily Frankenstein, 4501 Ellis Ave.; Ethel Goldfuss, 4600 S. Ashland Ave.; Anna Gold, 518 E. 46th Pl.; Ruth Goldman, 4736 Prairie Ave.; Jeanette Olive Goodman, 4524 Michigan Ave.; Lilian B. Kahn, 4915 Champlain Ave.; Vivienne L. Kaufman, 4834 Grand Blvd.; Sylvia J. Landau, 5201 Indiana Ave.; Bertha R. Lyon, 5049 Drexel Blvd.; Esther D. Maremont, 4408 Michigan Ave.; Esther Meyer, 6915 Stewart Ave.; Dorothy L. Misch, 5400 Michigan Ave.; Leonore Pfaelzer, 4514 Forrestville Ave.; Edna Reinheimer, 5036 Calumet Ave.; Beatrice Ringer, 4839 Champlain Ave.; Libbie Siegel, 5123 Ingleside Ave.; Della Sporn, 4803 Langley Ave.; Rose Taussig, 4901 Vincennes Ave.; Adelaide Tessler, 4453 Calumet Ave.; Oleita I. Van Gelder, 5446 Calumet Ave.; Rosalie Wolfson, 6144 Indiana Ave.; Evelyn Yeddor, 8557 Morgan St.; Raymond J. Anspach, 820 Wells St.; Leonard Bezark, 4341 Vincennes Ave.; Walter Degen, 4603 Calumet Ave.; Myron L. Dellafield, 5816 Prairie Ave.; Solomon C. Etshokin, 5160 Michigan Ave.; Harold France, 4839 Calumet Ave.; Lester E. Frank, 5009 Grand Blvd.; Harold B. Friedman, 5300 Michigan Ave.; Samuel J. Gluck, 4727 Langley Ave.; Mortimer B. Harris, 5006 Ellis Ave.; Melville M. Kahn, 4915 Champlain Ave.; Jean Kempner, 434 E. 44th St.; William M. Kolb, 5154 S. Park Ave.; Alfred J. Lassers, 5306 Calumet Ave.; Joseph M. Lederer, 5141 Ellis Ave.; Hans Levy, 5100 Ellis Ave.; Leonard A. Lewis, 6212 St. Lawrence Ave.; Jack May, 4910 Vincennes Ave.; Phillip B. May, 5160 Michigan Ave.; Albert L. Michael, 4744 Indiana Ave.; Lawrence A. New, 4925 Grand Blvd.; Morton E. Samuels, 5231 Prairie Ave.; Bernie M. Schreiber, 5720 Michigan Ave.; Herbert Strauss, 1510 W. Garfield Blvd.; Richard S. Strauss, 4343 Vincennes Ave.; Raphael Washer, 651 E. 50th St.; Roy Wedeles, 439 E. 48th St.; Louis J. Weiss, 4149 Berkeley Ave.; Melvin L. Wolf, 4553 Ellis Ave.; Herbert O. Wolfner, 4932 St. Lawrence Ave.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st Street and Michigan Avenue.

Shabuoth Services Sunday, May 31st, and Monday, June 1st, at 9:30 a. m. Confirmation on Sunday. The Religious School will participate in the services. The confirmants are: Julia Bartelstein, 2325 Dearborn St.; Burton Boruszak, 4815 Evans Ave.; Bernice Cohen, 537 E. 26th St.; Lillian Cohen, 3808 Indiana Ave.; Taube Ephraim, 69 E. 59th St.; Anne Feldt, 3344 Union Ave.; Rena Goldmeier, 5936 Michigan Ave.; Dorothy Goldstine, 53 W. 18th

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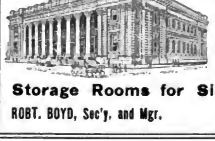
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St.; Herman Goldstein, 6212 Champlain Ave.; Harry Kulp, 1031 W. 53rd St.; Belle Morris, 3434 S. Park Ave.; Rose Pruzansky, 3213 Wallace Ave.; Morris Rommbury, 157 W. 31st St.; Max Segal, 253 E. 35th St.; Stella Zadack, 3336 Dearborn St.

Moses Montefiore Congregation. 1048 N. Robey St.

J. Newman, Rabbi. Services Sunday, May 31st, at 9 a. m. Confirmants: Gertrude Rozinski, 914 N. Oakley Blvd.; Jeanette Natenberg, 1509 Milwaukee Ave.; Tobia Vera Schrayer, 1613 N. Leavitt St.; Dorothy Slepyan, 2117 Potomac Ave.; Gertrude Luster, 959 N. Oakley Blvd.; Bertha Lubeck, 2733 Potomac Ave.; Bessie Esther Rich, 1300 N. Robey St.; Frances Provol, 1047 N. Robey St.; Pearl Zupnik, 1041 N. Western Ave.; Sylvia Golden, 958 N. Hoyne Ave.; Ruth Riff, 1550 Haddon Ave.; Samuel Hollender, 2159 Caton St.; Saul Lefkowitz, 1343 Milwaukee Ave.; Felix Isenberg, 2112 Crystal St.; Julius Tobias, 1264 N. Lincoln St.; Harold Grossman, 2118 S. Halsted St.; Emanuel Ratzenstein, 1351 N. Hoyne Ave.; Alfred Zimmerman, 2510 North Monticello Ave.; Sam Brook, 1112 North Hoyne Ave.; Joseph Abraham, 1047 N. Hoyne Ave.; Leo Zucker, 2358 Potomac Ave.; Sigmund Fink, 2941 Walton St.; Abe Cohen, 1426 Milwaukee Ave.; Paul Bieber, 1117 N. Hoyne Ave.; Elias Moll, 1143 N. Robey St.

Temple B'nai Abraham, 112-116 S. Marshfield Avenue.

Rabbi M. Ungerlieder. Services will be held on Sunday, May 31st, at 9:30 a. m. Confirmants: Milton M. Cooper, 1140 S. Marshfield Ave.; Sidney D. Deitch, 621 W. 14th Pl.; Jeanette Freund, 4639 Ashland Ave.; Felix A. Goldstein, 1439 Garfield Blvd.; Olga Hochfelder, 2741 N. California Ave.; Eugene J. Kalbas, 671 Maxwell St.; Richard Kaufmann, 1434 S. Avers Ave.; Victor L. Kohn, 4015 N. Irving Ave.; Louis Kollisch, 206 S. Western Ave.; Joseph D. Levy, 733 S. Leavitt St.; Max M. Liekton, 5130 S. 5th Ave.; Rose E. Meyers, 1253 S. Turner Ave.; Edna Newberg, 1234 S. Harding Ave.; Millie Schooler, 4826 W. Jackson Blvd.; Joseph Seeb, 6540 Aberdeen St.; Samuel Stein, 1211 W. 12th St.; Eugene Smith, 2510 Flournoy St.; Hortense A. Stepner, 1808 S. St. Louis Ave.; Celia C. Weingarden, 5247 Calumet Ave.; Sarah Witkovsky, 1320 S. Albany Ave.; Ruth Yarmo, 1936 Polk St.; Harry Young, 3638 Grenshaw St.; Leonard B. Zippert, 1509 S. Kedzie Ave.

The Marks Nathan Jewish Orphan Home.

The Home has pleasure in informing the public that its Synagogue, which, for some unavoidable cause, has been closed for some time, will be reopened for Services commencing from Shavuos. Cantor Chas. Alexander and the Choir of the children of the Home will conduct the Services. On the first day of Shavuos, the Bar Mitzvah and Confirmation Ceremonies of about forty-five children of the Home will take place. Rabbi T. Schanfarber, Mr. Max Shulman, the Supt. of the Home, Mr. E. Trotzkey, as well as some of the children, will make addresses. The public are most cordially invited.

Nashville, Tenn. Vine Street Temple.

Isidore Lewinthal, Rabbi. Confirmants: Alfred Hirshberg, 317 Peabody St.; Alfred Powers, 1015 Pope Ave.; Alvan Solinsky, 1916 West End Ave.; Beatrice Kessler, 800 18th Ave. S.; Rosa Roody, 1511 Woodland St.; Lena Schneider, 115 7th Ave. N.; Evelyn Simon, 1001 3rd Ave. S.; Rose Marie Weinbaum, 143 7th Ave. N.

Central Conference of American Rabbis.

The coming Conference to be held in Detroit, June 30 to July 8 promises to be a memorable event in the history of our Central Conference.

A number of scholarly papers will be presented, Reports on very important matters will be submitted and practical problems of the American Rabbi will be discussed.

The Ministers' Hand Book, which has been under consideration for a number of years, seems about to become a reality. The Committee on Synagogal Music will offer a final report and hopes to present the new Union Hymnal in printed form. A whole day will be devoted to Religious Education and a most interesting symposium on the Progress of Religious Education will be given by representatives of national organizations active in this field.

The notable feature of the Conference will be the Silver Jubilee Celebration. There will be a historical review of the Aims and Achievements of the Conference, and the Honorary President and the Past Presidents will deliver brief Addresses on the Progress and the Spirit of the Conference.

Every charter member of the Central Conference is especially urged to attend and you are most earnestly requested to be present. It will be a Conference ever to be remembered.

The fact that we are to meet in Detroit, a community noted for its generous hospitality, is sufficient assurance that your stay will be a delightful one.

Please fill out the enclosed postal card and return it immediately.

Faithfully yours.

Cor. Secretary.

Women's Societies

Willing Workers.

On Wednesday, May 27, 1914, the regular meeting of the Willing Workers will be held at promptly 1:30 p. m., room 412 Masonic Temple. Whist and Lotto after meeting.

Deborah Juniors.

The Deborah Juniors will celebrate their Annual May Day Tuesday, May 26th. All members wishing to go, pack their lunch and meet at 47th St. and Indiana Ave., at 9:00 a. m. On this day flowers are gathered, in the woods and are immediately sent to Stanford Park, where they are distributed to the unfortunate children, who never have the pleasure of seeing flowers, especially in their homes.

Young Women's Auxiliary Jewish Consumptives' Relief Society of Chicago.

The regular meeting of the Y. W. A. J. C. R. S., will be held Sunday, May 24, 3:00 p. m. sharp, at Sinai Social Centre, 4620 Grand Boulevard. Installation of officers and annual reports. Program—Piano solo, Mr. Earl Victor Prahl, Bush Temple Conservatory; reading, Miss Mildred Mayer, 2nd Act, Chanticleer; Vocal solo, Miss Alice Calvert, Bush Temple Conservatory.

Isaiah Women's Club Elects Mrs. Frankenstein.

Mrs. Victor Frankenstein has been elected president of the Isaiah Woman's club for the coming year. The election was held in the vestry rooms of Isaiah temple. With Mrs. Frankenstein the following officers will serve: Mrs. Abraham Weil, first vice president; Mrs. David Pfaelzer, treasurer; Mrs. Joseph Stolz, secretary; Mrs. Fred Ascher, auditor, and the following directors: Mrs. M. J. Davidson, Mrs. L. B. Hefter, Mrs. A. W. Purvin, Mrs. A. B. Seelenfreund, Mrs. Philip Stein, Miss Jennie Steinfeld, and Mrs. Emil Wedeles.

Temple Sholom Women Install New Officers.

At the last regular meeting of the ladies' auxiliary of Temple Sholom the following officers were installed: Mrs. M. Karger, president; Miss Lilly Bergheimer, first vice president; Mrs. S. Lande, second vice president; Mrs. S. Abraham, financial secretary; Mrs. H. Weil, recording secretary; Mrs. T. Gutwillig, treasurer. The annual June outing will take the form of a luncheon and card party to be given at the Hismarck garden on Wednesday, June 3. Miss Helen Frankenstein is chairman and her assistants are sparing no efforts toward making this affair a success.

Mothers' Aid of The Chicago Lying-in Hospital and Dispensary.

"Do you know that the Mothers Aid of the Chicago Lying-in Hospital and Dispensary has a Happy Day Fund? Will you, as a subscriber of this valued issue, or as a member of The Mothers' Aid organization help along the happiness of our sacred cause by a donation of whatever amount you choose to contribute, now that the Confirmation services are approaching? Why send costly gifts to children already surfeited with more than worldly goods? Suppose you incline your ear to the needy and harken to the voice in distress? This is the time for prolific thought and action. Think of the good that can be accomplished and the happiness you can bestow, if instead of sending flowers or duplicate confirmation presents, you send direct to our Happy Day Fund any sum, however small. You will help to strengthen the weak, make happy the disheartened and cheer the sick; so, concentrate your gifts to our Happy Day Fund—receive the blessings of the unfortunate, the recognition and thanks just as though you had made a confirmation gift. No time like the present. Let this confirmation appeal reach the

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hearts and homes of our many members; family and friends, inspiring you with the spirit of gift and giver. Please mail all contributions to Mrs. Max Schlesinger, 4824 Grand Boulevard."

Conference of Jewish Women's Organizations.

The next and final meeting of the season of the Conference of Jewish Women's Organizations will take place on Monday afternoon, May 25th, at 2 p. m. in the Community House, R. S. T. I., at 53rd St. and Michigan Ave. The delegates and alternates to the Conference will be the guests of the Ladies' Society, B. S. T. I., and the business of the afternoon will consist in annual reports of officers and committees, reports from new organizations, and the introduction of the newly elected President, Mrs. Benjamin Davis, by the retiring one, Mrs. Ignace J. Reis. The other new officers are: Treasurer, Mrs. Kal Kalish; Secretary, Mrs. Harry Dinkelman; the Vice-President, Mrs. Camille Waldbott holding over.

* * *

The following letter has been sent to the Presidents of all organizations affiliated with the Conference.

Dear Madame President:

Please have enclosed explanatory letter read at your next meeting, be it a summer outing or n meeting in the autumn. The letter is sent by vote of the Conference, realizing that the blind of the city want help to make a living and not alms.

The Ladies' Society B'nai Sholom Temple Israel have taken over under their auspices the work for the blind and will continue it with Mrs. Ignace J. Reis as chairman. Readings are now carried on weekly at nearly a dozen places.

It is sincerely hoped that the same members of your Club, who have assisted, will continue to do so, as it is desired that no change in readers or personal service workers be made.

With all good wishes for a pleasant summer.

Yours cordially,
Nannie A. Reis,
President.

* * *

Dear Madame President:

The inclosed list of work made and done by the blind is not complete, but it will help to give you an idea of what is possible for them to do; and we sincerely desire your co-operation.

This list includes teaching, concert work, tuning, stenography, subscriptions to magazines and fancy work.

For information regarding prices, please telephone Mrs. F. F. Bolotin, 1518 N. Tripp Ave., telephone Belmont 821. She will carefully assist in any way possible, giving prices, names of workers, etc.

Hoping that you will favor us with opportunities of serving you,

We are respectfully,
Vocational Committee.

* * *

List of work done by the blind:

Teaching—Piano, voice, organ, violin, elocution and tuning.

Social Engagements—Music in the above classes will be furnished for afternoon and evening functions and dance music provided by an orchestra. Excellent elocutionists may be secured to fill engagements.

Tuning—Grand, upright, player and square pianos tuned, regulated and repaired.

Stenography—Orders will be satisfactorily filled in this line.

Fancy Work—Many beautiful and useful gifts are made in knitting, crocheting, reed work, raffia work and bead work.

Agencies—Subscriptions to the Ladies' Home Journal and Post will be gratefully received and promptly filled.

Miscellaneous—Hammocks made in meshes and chair caning.

Local News

The regular Saturday Evening Social Dance at the Sinai Social Center will take place this evening. Miss Margaret Wolfstein will have charge of the class assisted by Mr. Henderson. People not in possession of an admission card may receive one by personal application at the office or through the mail.

* * *

Report of Patients treated at Michael Reese Hospital, during month of April 1914. Free Patients, 644; Days of service, 6,086; Private ward patients, 195. Days of service, 1,866; Private room patients, 218. Days of service, 1,801; Total, 1,057; Total days of service, 9,753.

* * *

Judge Hugo Pam, president of the Players' Club of the Chicago Hebrew Institute, announces an entertainment by the dramatic department of the club next Monday evening in the red room of the Hotel LaSalle. Stanley Houghton's one-act play, "The Fifth Commandment," will be presented.

* * *

Louis Livingston, president of the Livingston Baking Company, died Monday, May 18th, at his home, 4340 S. Michigan Ave. Death was due to a complication of diseases. He was 72 years old. The widow, Rebecca Livingston, and six children survive. The children are Max, Abe, Milton, Julian and Helen Livingston and Mrs. Z. Taub of Pueblo, Colo. Funeral services were held Wednesday, May 20th. Burial at Graceland.

* * *

The Chicago B'nai B'rith lodges, under the auspices of the Central B'nai B'rith Council, will observe memorial day in honor of the departed members of the Order on Sunday, June 7, 1914, at the B'nai B'rith Cemetery, at 10:30 a. m. The committee has arranged for a special train, which will leave the Union Station, Canal and Adams Sts., at 10:00 a. m. sharp and will return to the city about noon the same day. There will be no charge for train fare.

The members and their families are respectfully invited to attend.

* * *

The regular meetings of the Friday Evening Club are held every Friday evening at 8:00 p. m. in Mollner Hall, 2128 Crystal St.

At the last meeting a very interesting and animated discussion took place about Drama in Biblical Literature. Rabbi Julius Rappaport delivered a very interesting resume on the Book of Job and Song of Songs.

For next Friday, the topic for discussion will be Capital Punishment in Ancient and Modern Literature.

All those interested in Jewish literature, history and affairs are extended a hearty welcome.

* * *

A Kinder-Symphony, under the leadership of the well known musical instructor Miss Hattie Summerfield, who has done considerable praiseworthy work in this particular field of Social activity, is now being organized at the Sinai Social Center, 4622 Grand Blvd.

Children, both boys and girls, playing any kind of musical instrument will be admitted to this activity. A very small charge, of probably not more than 10 cents a lesson, will be made for each child. Parents who are interested in this work should send the names of their children at once to the Center, and indicate what instrument the child plays, and whether the child is ready to join at once or would prefer to wait until the Fall season.

The work will be of unusual interest and benefit to the children, and parents will act wisely in having their children become members of this organization.

* * *

The cornerstone of the new Julius Rosenwald Hall at the University of Chicago will be laid on the morning of Convocation Day, June 9. The hall, which is the generous gift of Mr. Julius Rosenwald of Chicago, one of the University's Trustees, is to be devoted to the Departments of Geology and Geography, and will have admirable facilities for research and instruction in those fields—among them a large assembly room seating 180 students, a museum approximately 100 x 50 feet, map laboratories, book stacks, for about 50,000 volumes, and a petrology laboratory. As part of the equipment also will be a seismograph, the caisson of which will extend down some seventy feet into solid rock, and meteorological instruments in the tower connecting the new building with Walker Museum on the east. The new building to cost about $260,000, is the design of Holabird & Roche, who were the architects of the University Club in Chicago.

The address at the cornerstone laying will be given by Professor T. C. Chamberlin.

* * *

The shift of Jewish population west has necessitated a change in one of the oldest Jewish educational institutions in the city, the training school, now at Clinton St. and 12th Place. The annual report of the directors recommends the change because the enrollment is somewhat smaller this year than last.

A building fund of more than $100,000 has been raised in less than two years,

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chiefly through the generosity of the Foreman and Mandel families, and the new building will be erected much farther west. The report was read at a meeting of the directors held at the Standard Club Tuesday evening.

The Jewish Aid Society elected officers. They are: President, Abel Davis; vice-president, Fred D. Silber; treasurer, Gustav Hochstadter; secretary, Morton D. Cahn.

The directors of the Chicago Winfield Tuberculosis Sanatorium chose as its officers: President, Mrs. M. L. Rothschild; vice-president, Charles Beitler; second vice-president, Mrs. Emma B. Mandl; financial secretary, Max Lindauer; recording secretary, Mrs. B. M. Engelhard.

Betrothed.

Mr. and Mrs. Hugo Hertz, 904 Leland Ave., announce the engagement of their daughter, Erna, to Albert Mecklenburger.

Died.

BACH—Henry K. Bach, May 13, aged 34 years, son of Leopold and Julia Bach, brother of Isaac M. and Clarence L. Bach. Funeral Friday, May 15, at 9:30 a. m., from his late residence, 924 E. 42nd pl.

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EHRENFIELD—Katie Ehrenfield, sister of Robert Ehrenfield. Funeral Sunday, May 17, 10 a. m., to Mount Israel cemetery.

PLOTKE—Olive D. Plotke, wife of Julian Plotke and mother of Marvin, daughter of Bertha Davidson, Joseph, Samuel, and Louis Davidson. Funeral May 17.

PLOTKE—Rose Plotke, nee Lapp, wife of Fred Plotke, mother of Mrs. Armand J. Lawde, sister of Nathan Lapp and Mrs. Grace Rose. Funeral, Thursday, May 21, to Rosehill.

SHOLEM — Sylvinn Emmet Sholem, suddenly, age 21, son of Maurice and Bella Sholem, brother of Grover Sholem. Funeral services Friday morning, May 22nd, at late home in Paris, Ill.

HERZ—Bernhardt, age 72 years, Wednesday, May 20. Funeral from the Home of the Aged Jews, 6140 Drexel Ave., Friday, May 22, 11:30 a. m., to Oakwoods cemetery.

KIPER—Charles Kiper, aged 55 years, May 19, 1914, at his residence, 420 E. 48th Pl., husband of Gertrude and father of Florence Kiper and Mrs. Francis Buzzell.

MENDELSOHN—Sig Mendelsohn, son of the late Simon and Hanchen, and brother of Jacob S., Sam S., Max S., Fanny, Mary, Mrs. J. L. Strauss, and the late Capt. Benjamin E. Funeral Thursday, May 21st, from Furth's chapel.

BERGER—Joseph Berger, aged 62 years, husband of Rebecca Berger, father of Mrs. J. Weisbaum, Mrs. F. Rushner, Mrs. M. Wertheimer, John S., Louis J., and Flora Berger. Funeral Thursday, May 21st, at 10 a. m., to Waldheim.

BLOCK—Clara Block, aged 30 years, daughter of Wilhelmina and the late John J. Block, sister of Mrs. Anna Fenske, Mrs. Emma Reinel, Mrs. Hattie Kamberg, Mrs. Hulda Hart, Emil, Grover and Paul Block, sister-in-law of Elsie Block. Funeral Thursday, May 21st, to Waldheim.

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Domestic News

Leopold Hammel, largest merchant in Mobile and one of the most prominent citizens of the South, died suddenly at his home on March 15th from heart disease. On last Monday he celebrated the fiftieth anniversary of his coming to America. He was a native of Bavaria, and when a boy of seventeen, in 1864, came to New York, where he got his start. At the close of the war between the States, he came to Mobile, where he had relatives, and after clerking for six years opened a dry goods store of his own, which has for forty-two years been the leading establishment in Mobile. He made a large fortune, the income from which he dispensed to charity with wide-

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open hands. Mr. Hammel was one of the heaviest contributors from the South to the various national Jewish charities and was identified with all national movements for the betterment of the Jewish people. He was a cousin of the late Isidor Straus of New York and had many relatives and friends there.

* * *

The monument in honor of Edward Preettrus, Carl Schuz and Carl Daenzer will be unveiled in St. Louis on May 24th. Mr. Ben Altheimer is vice president of the Memorial Association.

* * *

After a continuous service of forty-four years, Rev. Dr. Max Landsberg announces his retirement as rabbi of Temple Berith Kodesh, of Rochester, N. Y., on March 1, 1915, when he will be seventy years old. The trustees will make him rabbi emeritus and award him a substantial annual pension. Rabbi Landsberg was born in Berlin, Germany, and was educated in the universities of Goettingen and Breslau.

* * *

Congregation Emanu-El, of San Francisco held a special meeting at its Sutter street school house last Thursday evening for the purpose of electing a rabbi. Dr. Meyer's term will expire six months thence and under the by-laws of the congregation it became necessary to take action in the matter. Dr. Meyer was re-elected for a period of five years from the expiration of his first term.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

As a novel means of adding to the Building Fund of Sinai Congregation of the Bronx, New York City, Sinai Sisterhood has adopted the so-called "Ribbon-chain" project. Ribbons into which coins may be inserted at intervals have been distributed among the members. These are to be filled with dimes and returned to Mrs. Ella Muller, chairman of the special committee having this plan in charge. The plan is part of the activities, which are to culminate in the Big Fair, which will be given by the various auxiliary organizations of the congregation next Fall.

The series of open literary meetings being held this season by Sinai Sisterhood have proved very successful. The last open meeting was addressed by Mr. Falk Younker, Field Secretary of the National Y. M. H. A., who spoke on the importance of extending the influence of the religious schools. Vocal and instrumental music are features of these meetings.

* * *

During the past season, the Sisterhood of Temple Emanuel, Denver, Colo., has grown and flourished, and has proved to be an excellent auxiliary to the Temple in every respect. Among the many activities of the society were various affairs given for the pupils of the religious school, consisting of entertainments and gifts in connection with holiday celebrations.

In honor of the celebration of the twenty-fifth anniversary of the service of Dr. Wm. S. Friedman, as Rabbi of Temple Emanuel, which took place recently, the Sisterhood, in conjunction with the Council of Jewish Women, and the Culture Class of the Temple, presented Rabbi Friedman with a handsome mahogany desk and chair for his study, and also tendered him a reception in the vestry rooms of Temple Emanuel on the evening of April 17th.

A successful benefit entertainment was given recently at the home of Mrs. Wm. S. Friedman, from which a neat sum was realized for the sinking fund established to pay off the cemetery debt. The Sisterhood will redouble its effort to add to this fund next year in order to liquidate the entire debt as soon as possible.

* * *

The annual meeting of Adath Israel Sisterhood of Louisville, Ky., was held May 11th. Interesting reports covering the work of the season were presented by the various officers.

The year was an active and successful one and much good was accomplished. Despite larger undertakings, the year will rank among the richest in achievement. A full summary of the good results accomplished will be published later.

Although this was the last meeting of the season, the Sisterhood's work for the year is not yet finished. As long as the Temple is open there is work to be done. The annual Flower Service and the Confirmation Service will as usual call for the assistance of the society, as will also the picnics for the Saturday and Sunday classes of the religious school. The committees which have been appointed for this purpose are already making preparations for the various events.

The last organ recital of the season under the auspices of the Sisterhood was given on May 14th. Mr. Frederic Cowles was the organist, and was assisted by Miss Elsye Kahn and Mr. Wm. J. Horn.

The success of the organ recitals was due in large part to Miss Flora Marguerite Bartelle, who arranged the events, and whose interest in the musical programs of the Sisterhood has helped to make the meetings more interesting and entertaining.

Foreign News

The Governor of Kiev has refused the request of a Jewish deputation, headed by the local Rabbi, that the execution of the expulsion orders issued against 580 Jewish families should be delayed. The orders were made on the ground that the members of these families had lost the right of residing in Kiev in consequence of the closure of three gymnasium schools in which their children had been receiving their education. At the request of a number of house-owners who are threatened with ruin through the expulsion of their Jewish tenants, the Mayor of Kiev has petitioned the Governor-General to postpone the expulsions until the pupils of the closed schools have been enabled to enter other schools.

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The Russian Mercantile Corporation at Kiev has resolved to endeavor to prevent the expulsions. A document has been drafted for submission to the Ministry, in which the petitioners point out the ruin inflicted upon the city's trade by the wholesale expulsions.

The majority of the Jews residing at Golaya Pristan, a watering-place near Cherson, have been served with expulsion orders.

* * *

The General Meeting of the Hilfsverein der Deutschen Juden took place in Berlin on the 26th instant. In the report of the Committee the relief work done by the Society during the last year was set forth, special mention being made of the school work in the Orient. With regard to the schools of the Hilfsverein in Palestine and the recent language struggle, the report stated that the leaders of the Hilfsverein would adhere to their fundamental principles, and, as for the rest, they desired peace. In the subsequent discussion also, in which Dr. Hantke, the Advocate, took part on behalf of the Zionists, the desire was expressed on all sides that the school conflict should end peaceably.

* * *

Dr. Joseph Chotzner died at Harrogate, England, on April 30th, aged seventy-two. Educated at the famous Seminary at Breslau, he was, for many years, from 1870, minister of the Belfast Congregation and afterwards master of the Jewish House and Hebrew tutor at Harrow School, whence he returned to Belfast, retiring later to Ramsgate and then to London. Dr. Chotzner published, in 1905, "Hebrew Humour," a series of essays, and more recently a companion volume, entitled "Hebrew Satire," both of which were extensively circulated in England and in America.

* * *

A sensation of the highest character has been caused by the declaration of the famous Investigating Magistrate of the Beilis case, M. Fenenko, to the effect that he and the Chief of the Gendarmes, Lieutenant-Colonel Ivanoff, firmly believed in M. Krasovsky's theory of the guilt of Tcheberakova in the murder of Yuschinsky, and that they knew her as the head of a criminal gang. The declaration was made during the hearing of a libel action brought by Tcheberakova against a contributor to the Kievlanin, M. Trifonov, for accusing her of the murder of Yuschinsky. The Court dismissed the libel action. The question generally asked is, what will the authorities do now?

JEWISH PUBLICATION SOCIETY.

Address of the President, Mr. Simon Miller.

Ladies and Gentlemen:

The Board of Trustees bids you welcome to the meeting which marks the close of the twenty-sixth year of the existence of The Jewish Publication Society of America. The past year has been one of steady and continuous growth of the Society, as regards membership, sales of books and general progress of the many and varied plans in which we are engaged.

The report of the Board of Trustees which is before you gives but an incomplete picture of what we have accomplished. The figures submitted tell the story of our physical growth, as it were, while the projects planned by the Publication Committee and the Board are the real indices of the progress made.

Our membership is larger than ever before. We now have nearly 12,000 members, of which about 2,970 new members were enrolled during the year. Our accretions have been made everywhere. Our foreign membership has grown, particularly in Western Canada. In England, our new agents, the Union of Jewish Literary Societies, has commenced a campaign in our behalf which would indicate, judging from the initial reports, a creditable representation during the coming year. The suggestion to increase the annual dues from three dollars was considered but the Board thought it best to retain the popular subscription rate and thus assure a wider distribution of our publications. While on this point permit a digression to hear a letter lately received. An effort will be made, however, to induce those who feel that we are doing important work and who can conveniently pay more than three dollars to increase their subscriptions. Three Dollars a year, in these days of the high cost of paper, printing, binding and shipping, do not leave a balance for other necessary expenditures.

Our sales of books continue to increase. We sold during the year publications amounting to over $25,000, which

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is about twelve times as much as was realized ten years ago and about six times a much as five years ago. The total number of books distributed was close to 60,000 copies. From these sales we may safely assume that our books are being read.

Particularly gratifying is the interest manifested in our books by schools, Young Men's Hebrew Associations and by the Inter-collegiate Menorah Association. We have arranged to supply the Menorah Societies with libraries of our books as well as with some volumes not published by us, for use, not only of the Jewish students affiliated with them but for the use of the colleges and universities where these Menorah Societies are established. This expense has been practically borne by the Publication Society. The Society has also subventioned three eminent Jewish scholars, one who was engaged in the preparation of a new edition of the "Talmud Jeruschalmi," another who was issuing a new edition of the "Midrash Rabba" and a third who was publishing in Hebrew, a "History of the Jews of Turkey."

Last year we published five new books and were forced by the demand for our older publications to reprint eighteen of them. The new publications issued were favorably received by the public and the press. In publishing "The Haskalah Movement in Russia" by Rabbi Jacob S. Raisin and "Zionism" by Professor Richard Gottheil, the Society has introduced a new series to the public. These volumes will be followed soon by monographs on "Hellenism," "Mysticism," "Pharisaism," "Rationalism," and "Reform Judaism."

The Society has through the publication of the "Haskalah Movement" added to its own considerable output dealing with the intellectual and spiritual exploits of the Russian Jews, while the volume on "Zionism" has supplied a long felt want—a sympathetic yet accurate statement of the most recent movement in Jewry. The Federation of American Zionists has already placed an order for a large number of copies of this book for distribution among its constituency. The "Jewish Child's Book" by Katherine M. Cohen, just issued by the Society in co-operation with the David Sulzberger Fund of the Hebrew Education Society of Philadelphia, is the first of a contemplated series of Kindergarten Books. This little volume with its quaint pictures of Jewish ceremonial life and the appropriate verses accompanying them, will impress young Jewish children.

In a few weeks we shall send to our members a new Biblical story entitled "The Game of Dogg" which is based on episodes in the life of King David. The volume will be attractively illustrated.

The American Jewish Year Book will be published in September and will contain important articles of timely interest. In December we shall publish Norman Bentwich's biography of Josephus, the great Jewish historian of the first century. Arrangements are being concluded which will enable us to publish at frequent and regular intervals additional biographies. The series will include among others, biographics of Hillel, Saadia, Judah Halevi, Ibn Ezra, Don Joseph of Naxos, Isaac Abarbanel, Menasseh ben Israel, Elijah Wilna and Baron de Hirsch. In the course of preparation we have a volume which will be copiously illustrated dealing with Jewish artists. Mr. Herman Struck, of Germany, will prepare the European part of the volume while Mr. Leo Meitziner will treat of American Jewish artists.

Under advisement the Society has numerous projects. At present there are twenty authors engaged writing books for us. Thus we shall soon have the fifth volume of Ginzberg's "The Legends of the Jews," full of notes, indices and references; Malter's "Saadia;" Dubnow's "History of the Jews of Russia and Poland" of which half the manuscript is in our possession; Slousch's "Jews of Northern Africa;" Friedlaender's "General Jewish History" and Vogelstein's "Rome" the first of a new "Jewish Historical Communities Series" which will include volumes on Prague, Wilna, Cairo, London, Paris, Constantinople, Cologne, Lemberg and other towns.

But overshadowing all the above mentioned projects is, of course, the New Bible Translation which will be issued in 1915. After twenty-one years of labor the translation of the Bible by Jews for Jews has been completed. This marks an epoch for English speaking Jews. Admirable as was the translation of the Leeser Bible it was the work of one man while our version is the product of the combined scholarship of Jewry. It was always our dream to place the Bible within the reach of every Jew, but this was only realized through the munificence of that Prince in Israel, Mr. Jacob H. Schiff, who placed at our disposal a sum sufficient for the purpose.

Some weeks before the announcement was made at a Banquet given in New York on February 10th, 1914, to the Board of Editors of the Bible Translation, that the Translation was completed, a special committee on printing the Bible was appointed by the Board. This committee has met three times and has examined specimens submitted by competing printers, has discussed in detail most minute points as to type-faces, paper, format, plates, ink, Hebrew characters, single or double column, chapter-headings, verse-numbering, running-titles, bulk, leather, cloth, binding, — these and many more, so that the physical appearance of the great spiritual book may not depart considerably from the traditional style and yet be attractive to the eye and handy to use.

The Publication Committee is arranging for the preparation and early publication of the commentaries to the Bible. We propose to publish commentaries which will represent the results of sound scholarship and which will be as little technical as possible. They will be popular commentaries, written in simple language and in an attractive style. The authors are to use the Jewish Commentaries, elucidate Biblical texts by quotations, short and pithy, from Rabbinical sources. Archeological

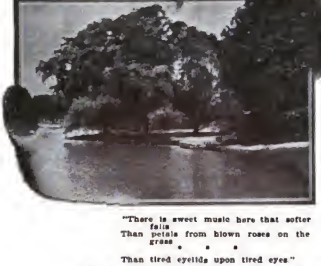
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and historical information will naturally be given, but the moral and religious truths will be especially emphasized. We hope to announce shortly the assignments of authors and books and even the dates of publication.

It has been the purpose of the Society to translate the Jewish Classics which have been a sealed book to everyone but the scholar. The fulfillment of this seemed impossible until at the Banquet held in New York in recognition of the completion of the Bible translation. Mr. Jacob H. Schiff again showed his interest in Judaism by volunteering to supply funds for this purpose. The publication of the Jewish Classics will be taken up at once, for Mr. Schiff has tendered us a fund of $50,000 to this end.

The Society, in spite of these Funds and the Loeb Fund, is hampered for lack of capital to pursue its general work. We need to add largely to our general fund and we are looking forward for additional subscriptions to the sum of $15,000 already subscribed by a number of Philadelphians. This is but a fraction of what Philadelphia should do; other communities who are vitally interested will be approached for funds and we feel that they will not shirk the duty of providing for our Society whose work redounds to the credit and esteem of all Jews.

Officers elected at the 26th Annual Meeting of the Jewish Publication Society of America, May 10, 1914. For One Year—President, Simon Miller, Philadelphia; vice-president, Dr. Henry M. Leipziger, New York; second vice-president, Horace Stern, Philadelphia.

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MERCHAVIA
A JEWISH CO-OPERATIVE SETTLEMENT.

(Continued from page 496.)

The cowshed is empty, the animals are grazing. But they are just coming home, the heavy-gaited beasts, to drink and to indulge in their midday rest. The main stock consists of the silken-smooth, medium-sized Beyrut kine, but at their side trot the little creatures of native Arab race, hardly bigger than a European calf, and, forming a very comical contrast, a pair of the huge Damascus cows, as large as elks, with a slim stag-like heads, a contrast corresponding to that between a spaniel and a Newfoundland. Yes, in this respect too, we are still in the stage of first experiments, and it will take time before we have bred the race that, in this climate and with this fodder, will afford the greatest service.

Let us cast another glance at the excellently fitted up workshops, which are located on the west side, the joinery and smithy which carry out all wood and metal works, from cart-poles to window-frames, from the repair of a blade on the reaping machine to the huge iron gate that will one day close the farm-yard. And now to the fields! Already "the stallion dances on the crunching sand," and the sleek-necked mare upon which I am mounted indignantly wards off with its hind-hoofs the blunt advance of an equine courtier.

For agriculture, to copy Montecuculi, three things are necessary; dung, dung

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and dung! Where the produce is based upon stable-dung we nowadays already have, to my surprise, in the second farming-year, scenes from medium-sized German farms; where it is lacking, one sees scanty harvests. To be sure, the soil is free from weeds, and the corn is still incomparably better than on most of the Arab fields of the neighborhood, but with such produce one naturally cannot expect any profit yet. Nevertheless, what has been accomplished is the humanly possible. When Mr. Dyk arrived here two years ago he found only a single laborer on the land who was prepared to cooperate in the experiment, to such a degree had the laborers been driven to exasperation by theories, despite all the promises made to me two years before. Fortunatly he sent for three of his Galician pupils, who came. He found no stores, no accommodation for the indespensable cattle, not to speak of the cattle itself. All this had first to be got together. Even now we have little more than a half of the necessary stock of cattle, and a year at least will elapse before we have developed the full quota from the young that we are rearing, and are able to produce the necessary dung. In short, we have not even by half a normal farming year behind us; and hardly one before us. Many unforeseen accidents befell us: that attack prompted by blood revenge, which damaged us so severely and pre-occupied us so long; and then the intolerable postponement of the building, because Jewish laborers were not to be found for any money for a long time. And yet the large tract has been almost thoroughly cleared of weeds, and the fields are yielding whatever one can expect from unmanured soil.

If everything that then at the beginning of April stood in the fields had come into the barns, and if the summer-fruit, the cultivation of which was then begun, had developed even half satisfactorily, this year would have already closed with a slight profit. But shortly before the harvest the field was attacked by the mice-plague; the neighboring Arabs suffered terribly, but on our estate the greatest part was saved by the most effective labor known to agricultural science, the labor of Co-operative Settlement, whilst the damage that resulted will be compensated to a considerable extent by the big rise in the price of corn. But a loss remains, and as the summer was not favored by the weather our second balance-sheet will also close with a deficit. But there are two important items that we do not include among the assets: the training that our co-operative laborers have acquired, and the improvement of the soil, the deepening of the mould and its enrichment in the parts that have been trented with dung.

We ride up the hill slowly in a northerly direction: upon the stony slope our people are cultivating an orange and almond plantation. In the muffled monotony the huge, heavy hoes descend, pierce into the crumbling rock-soil, and we are swung again upwards and backwards for a fresh assault. Truly this is harder work for the conquest of the Holy Land than to pay one's shekel once a year

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and to make the air quake in a couple of meetings. But whoever can stand it becomes tough and strong. Of the Ghetto typo, there is no more trace in these bronzed fellows, who lean for a moment on their tools to answer the inquiries of the administrator.

We continue our ride along the declivity upon a stony path, upon which the sagacious horses trend carefully as between eggs. In front of us, on the left, there emerges a round summit, apparently basalt, above the hills, crowned by a monastery—the Tabor. Straight in front is an Arabic village, Solem. Here, nearly three thousand years ago, bloomed the Sulamith, from whose lips the Hebrew poet drew the most passionate love-song known to the literature of the whole world.

We now direct our nags to the right downhill, over the rubble and boulders, between tall grass and rank thistles. There in the Wadi, the bed of the rivulet through which the winter torrents seek an outlet to the Kishon, a pool is still left, where a Bedonin waters his sheep. His camp, three or four black tents, is pitched upon a small plateau; the fire is smoking on the hearth around which his wives are crouching. Half-naked, wild-eyed children, with bald-cropped pates, stare at us, and shaggy curs come yelping at our horses' legs.

And now a smart gallop across the southern fields on both sides of the Haifa-Tiberias railway, and farther still on the new Merchavia-Jerusalem line, which is as yet n torso. Down below, at a great distance from the estate, the Co-operative Settlement has another field of 500 dunam (about 125 acres), covered with n fine crop of wheat. Unfortunately, soon after my departure, a neighboring Pasha who felt insulted for some reason or other ordered his tenants from two villages to trample and ride about on the corn in swarms and caused us serious damage. The worst of it was that one of our best men, a newly-married watchman, lost his life in the affray. Frontier life and borderers' lot! It is a remarkable land. On the sea-shore, capitalism in its first blossom, with bank branches, bill and check transactions, and daily newspapers in all European languages; yet in the country itself, feudalism in its heyday; robber captains who came from Kurdistan with their retinue of braves and outlawed criminals, who subjugated villages and forced them to pay tribute, who terrorized officials or bribed them with backsheesh and their beautiful daughters whom they gave them in marriage, and to-day inhabit their "castles" as landlords and pashas, and sell the fine land for glittering gold to European immigrants. The inhabitants of the country, so far as they are free owners, still live in a primaeval age with blood-revenge and all the romance and the "heroism" of this stage of civilization, which boasts before olive-brown maidens of cattle-thefts, escapades, and attacks; and brooding over the timelessness, the beginning of things, as it was thousands of years before Hammurabi and Abraham, the nomad with his flocks and the same black tents as described in the Holy Writ!

With a certain relief I turn the mare's head towards the old village hill near by, which greets us with its red-tiled roofs. The fields are better than I expected. But how will the men be? For more depends upon the co-operative spirit of the laborers than upon all the science of agriculture.

III. Among the Laborers.

In the largest building of the old village, the former dwelling of the Sheikh, I am entertained at a dinner by all laborers of Merchavia, the "free group," who are cultivating the fields of the future colonists, and by the members of the Co-operative Settlement. The wooden tables are arranged in horse-shoe fashion, and upon the benches sit closely pressed together the men, women and the old children. The steam of the dishes ascends to the smoke-blackened arches of the spacious chamber. It was a real banquet: first beetroot-soup, then roast goose with salad and stewed fruit, and the sweet wine of Palestine that was drunk mostly out of enamel cups.

On the evening of the same day there was a general meeting of the laborers in the same room. First I spoke, next Mr. Dyk, and then began an animated discussion of the two questions of wages and the employment of Arabs, that is, the question of Communism and Nationalism. As for the first question the free laborers are in favor of communist division, that is, an equal wage for all at present, irrespective of the capacity of each laborer. I am known as a decided opponent of this system of remuneration. The essential difference between the co-operative and the communist settlements consists in the fact that the former graduate the wages as much as possible according to the work done, whereas the latter give all their members an equal wage. The reason of this communist practice is obvious; all urban thinkers from Plato to Marx and Kautsky have been forced by the fear of "free competition" to their communist views. It seems to be the power of a curse which causes the enormous inequality of classes, disintegrates society, and destroys nations. I do not share this fear of free competition. I have succeeded in refuting it scientifically. I have been able to show that there are two quite different kinds of competition, according to the social and economic conditions under which the contracting parties meet in the market. Where access to the land is free, that is, where the land is not locked up in class monopoly, peaceful competition prevails, a form of competition that provides a corresponding reward for every superior gift of body, mind and character, but which nevertheless precludes any trace of "surplus value," so that variations of income can never lead to serious, class-forming differences. But where the land is locked up and where, as a result, propertyless "free laborers" are compelled to offer themselves to the owners of the means of production for a wage that leaves their employer a surplus value, there we meet with hostile competition, and those fatal, class-forming differences of income and property which should be prevented, develop very rapidly.

I could explain very little of these difficult theoretical matters to the laborers, who understood my German rather badly, but I was able to show them the absurdity of their principle by means of some practical examples. They recognize the differences of capacity among themselves well enough and can understand that such an excellent laborer, for example, as their foreman, Betzer, who, as a married man and father of two charming children, is content with 55 francs a month, although his qualifications entitle him to double that amount, must earn more than a young laborer freshly imported from Europe, who, with all his enthusiasm, does more

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harm than good. They furthermore see themselves that the principio cannot be carried out without leading to the purest absurdity. For example, a doar little boy named Friedmann, the descendant of a famous family of Rabbis in Galicia, has joined the colony. Is this child to receive the same wage as the adults? As a matter of fact, they let the principle remain a principle, provide him with board and lodging at the common expense, and give him a little pocket-money. On the whole, I think that the opposition on this point is no longer as strong as it was at first. The laborers nnderstand that, as human beings are, the highest production in the long run is to be expected not from the enthusinem of idealists bnt from the well-justified egoism of men who know that their indnstry and their care brings them an immediate reward; and they see that the success of the whole depends upon each individual member accomplishing his best throughout. At any rate it seems to me tbat a certain benevolent neutrality is now observed towards the workmen of the co-operative Settlement, who fully grasp the principle of unequal remuneration according to production and have accepted it unconditionally, out of conviction, not as the result of any pressure exercised upon them.

But the opposition is much stronger in regard to the question of Arab labor. Almost the entire body of laborers steadfastly adheres to the principle that such work cannot bo tolerated nader any circumstances, although the rigidity of the principle has been broken through recently through a single concession. Here too the reason of their view is quite clear; the laborers fear a development such as has taken place in the planters' colonies if Judnea, where, nnfortnnately, Arab labor has displaced Jewish labor to a very large extent. Had it not been for the immigration of the Yemenites, who provide the planters with an element equivnlent to the Arabs as regards modesty of demands and capacity of production, things would be even worse than they already are and we could straightway put down the Jewish colonies created in the south at such enormous cost to our national loss account. Tbnt the laborers on national grounds and on the grounds of thoroughly justified trade-union self-interest are trying to prevent such n development is a matter of which I should be the last to reproach them.

But I had to tell them that the principle here too ought not to be carried to extremes. There is an economic law, the working ont of which we owe mninly to the great American thinkers, Carey and Friedrich List: the law of land capacity. It states clearly and precisely that the more people settle together upon a given area the higher is the average comfort and the average culture of a country. All the smaller too for the husbandman is the area for cultivation that he needs; all the greater will the net produce be that he will secnre out of this small area. For in every progressive country the yield of the land in produce grows from natural causes faster than the population because the cultivation is conducted with better methods and better implements; and this higher net produce, from the same causes, brings still higher prices, expressed in manufactured articles. We must learn to comprehend this law. The Jews must understand and must also try to make the Arabs understand that the more Jews dwell in the land the larger the number of Arabs who can live in it and the higher the degree of comfort and culture that they will enjoy: that it is not a question of their being displaced but only of their moving a little closer together, to their own advantage, in order to make room for those through whose social co-operation they will themselves reap the greatest benefits. Despite all these proofs and arguments it was impossible for the present to convert the laborers of Merchavia, even the co-operative group, to another point of view in the labor question. But I nevertheless succeeded in achioving a "tolerari posse" in a practical question which is not without a humorous side —the question of the shepherd.

This is a calling in which one must have grown up and whose secrets cannot be learned quickly enough even with the greatest enthusiasm, to protect the sheep and their owner from severe damage. Even among the children of the peasants, there are only a few geninses found who are capable of this task. An idealist among our laborers offered himself for the post; but after a few months, in a condition of no slight mental depression, he had to decide to recommond an Arabic successor, who discharges his duties to-day nmid tho silent toleration of the workmen.

The very same questions, after the general meeting, were also discussed at he meeting of the group of laborers who were already members of the Co-operative Settlement. I may mention that this Settlement employs at present about 50 laborers, of whom about 35 will have permanent occupation. From this number the Settlement had just admitted 17 at the time of my visit. They attach the greatest importance to forming an elite and accept as members only those who, by virtue of their technical capacity and strength of character, are worthy of the honor of co-operating as pioneers in the work, of the significance of which for the nation—and perhaps the nations—they are fortnnately now fully conscious. These 17 members, sixteen men and a girl who is occupied mainly in the dairy, assembled after the general meeting in the mannger's office to discnss the matter in a smaller and more intimate circle. Among these I soon succeeded in getting my view of the wage question accepted. As for the question of the Arabs we are, as I must repeatedly point ont, in agreement on the main principle, that in Merchavin, in the long run, all the work shall be carried ont by Jewish hands for which Jewish labor of corresponding qnnlity is nvailable. Nothing further was to be gained for the present.

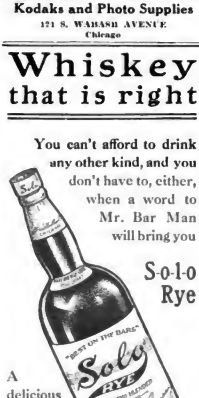
The work-people handed me a report, which I herewith publish with their express approval. It is as follows:

"It is not easy to inform those interested in Dr. Oppenheimer's Co-operative Settlement idea whether the experiment in Merchavin will attain an early success. Many and various obstacles stood in the

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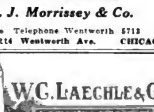
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way of this magnificent project at the beginning. One of the most important was that the idea of an Oppenheimer Co-operative Settlement was not popular in Palestine. Another thing was that at the time when the experiment was about to be taken in hand the form of labor groups was vigorously propagated in the country, and a few such groups had already been at work. The laborers of Palestine perceived in the system of groups the sole possibility of furthering colonization by the Jewish proletariat. They assumed that through the feeling of responsibility which would be aroused in them by entrusting a national possession to their own management, the self-interest of the laborer would be more strengthened than by the undertakings in which an administrator had to bear the responsibility. A further—psychological—reason was, they wished to be freed from the pressure of the administrator.

"When Mr. Dyk arrived in Palestine as leader of the Co-operative Settlement and undertook its practical realization he found no response or sympathy for the Oppenheimer idea owing to its unpopularity and owing to the tendency for the formation of groups. Moreover, the laborers combatted the principle of remuneration according to production, as contained in the co-operative scheme, and feared that if the management were placed into the hands of a leader they would be hampered in their freedom of will as in all administered undertakings, which must destroy all co-operation at the very outset.

"We here know now that the laborers thought and acted wrongly. In the first place they over-rated their own ability, as they lack technical and organizing qualifications. Secondly, they had a wrong notion about the method of management in the Oppenheimer Co-operative Settlement. But the most serious error made by the laborers was in overlooking the significance of a possible failure, as this would not only involve the fate of an important question of Palestinian colonization and but also inflict an immeasurable loss upon upward-striving humanity.

"Thus Mr. Dyk found no laborers. He began the undertaking and accepted every workman who offered himself to carry out the initial preparations. (It may be remarked in parenthesis that Mr. Dyk was assisted only by his three pupils and a Palestinian laborer.) The laborers who accepted employment on the estate of the Co-operative Settlement did so for the following reasons: first, mostly on account of the remuneration; secondly, as a matter of accident; and thirdly, many people said, 'Perhaps something will turn out of it that can make me enthusiastic for the thing.'

"In the course of the first farming year a number of the laborers became convinced adherents of the scheme, and when Mr. Dyk chose the first ten members these were already conscious of the big tant task and co-opted only those whom they credited with a marked interest in the Settlement idea and in whom they foresaw faithful fellow workers and comrades. Up to the present day we have increased to 16 members, who intend with all our strength to realize the idea of the Co-operative Settlement. Our aim is to co-opt all other members from the unattached laborers of the Settlement, but we must take care that people do not come in who want and are striving for something else.

"As regards the internal organization we see from the method by which Mr. Dyk is working that he does not come with ready made statutes, but lets life itself shape our programme, the most suitable system of our inner development. Mr. Dyk has placed the training in the co-operative spirit upon a proper basis by giving us the right to share in the administration, and we wish to set our opinion on record that Mr. Dyk is a leader who understands his work well and knows how to carry it out in practical life. For the future, we wish that Mr. Dyk should extend our share in the management.

"As for ourselves, it is necessary that every one of our comrades should understand that he has to subordinate his individual foibles, his personal idiosyncrasies, to the furtherance of the cause, for the benefit of a newly developing community united by happiness and harmony. We understand that we need leadership, but we should like to express the wish that Mr. Dyk should be an educator rather than an administrator. We are therefore in favor of Palestine laborers being represented on the Council of the Settlement, but they must have no right to influence our inner organization in any way; they shall only have the rights and duties of all other members of the Council.

"A question that is seriously occupying us is the wage question. We members of the Co-operative Settlement are of opinion that the difference of wage is justified not only by the specific conditions of our problem but also by practice itself. We shall always be in favor of work receiving its due reward. Although we think that the wage is at present too high because the farm does not yield a profit, we also realize that in practice it cannot be otherwise. As for the minimum wage we should like Dr. Oppenheimer to explain how this should be fixed for Jewish laborers in Palestine.

"As regards the Arab question we members of the Co-operative Settlement are of opinion that within the Settlement only such things should be done as can be carried out by Jews. We are opposed to Arab laborers being employed at all among us; we are opposed to this even on economic grounds, as Mr. Dyk asserts, because among us remuneration is given according to work done. Among many of us this standpoint must reckon with it and not hurt our feelings.

"In conclusion we beg Dr. Oppenheimer to have his work "Die Siedlungsgenossenschaft' (The Co-Operative Settlement) translated into Hebrew."

Then follow all the signatures.

IV. Frontier Life—In Kinereth.

The evening gave us a characteristic Palestinian sensation. After the members of the Settlement left us Mr. Dyk and I sat on the landing of his wooden shed and talked over the events of the day. I was already in my pajamas, with light straw shoes on my bare feet, and was cooling my over-heated body in the delicious night air that was wafted from

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the sea for below. Suddenly a shot rang out from the farmyard across. And ere I knew what had happened, Mr. Dyk, with the resolute movements of a man who is used to such things and does not wonder any thing, tore the Mauser from the wall, thrust a Browning into his belt and a couple of loaded magazines into his pocket, and dashed out into the ink-black night. On the way he fired a couple of shots into the air, and from all the huts our men rushed out, scantily clad, with all sorts of weapons in their hands, women with crying children on their arms behind them, inquisitive and excited, but so far as I could see, not in the least frightened. And the armed band dashed away before my mind, accustomed to Eur-

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opean police conditions, had even grasped what was the matter.

It was impossible for me to follow them, for by the time I had dressed there was nothing more to hear of the whole commotion than the distant barking of some dogs somewhere far away in the fields. I did not know in what direction I should turn, and so I had no alternative but to wait in some excitement and to reflect how different is the life on the border of barbarism thousands of years old, from our life as civilized beings protected by the strong arm of the police; and also to imagine what a face many of our fellow-Zionists would make in my situation, who do not hesitate to make all sorts of demands from our pioneers down there, without even becoming clear about their situation in these wild climes; and finally to think with a smile of Herr Houston Stewart Chamberlain, Herr Von Graefe, and their noble comrades, and their firm conviction that every Jew from the beginning of all time must be an errant coward.

If my conviction, based upon general sociological considerations, that it is the social economic milieu that forms the human character, has found confirmation, it was here. Mr. Dyk, in Europe, had not the least heroic disposition, and apparently also not the least inclination to heroism with the fist and the sword, and the same applies to the great majority of our laborers; but in such circumstances one becomes a "hero," whether one wills it or not, just as our people there all become horsemen, and, in many cases, first-class horsemen.

Such accomplishments win for the Jewish settler—the psychology of the Arab being such as it is—more respect and honor than the highest records in wheat-growing and in the milk-produce of the stables. And as I am relating episodes, I should like to tell another story of one of our colonists there, from which it can be clearly seen how easily legende are formed in such primitive conditions. A member of the Union of Watchmen, a Palestinian colonist's son, named Igael, has for some time worn the nimbus of a hero. He has cost us rather dearly, the handsome fellow, who is always on the spot whenever a piece of new land in an unfriendly neighborhood has to be reclaimed for a Jewish settlement. He is now in Karkur, in the plain between Haifa and Jaffa that lies before the mountains, where a small, picked band of watchmen and workmen with two girls are together cultivating a very large area as well as they can, to avoid the right of reversion being enforced, and are protecting it at the same time from the neighboring bears greedy for honey. He was formerly in Merchavia also as a watchman, and was reputed even among the Arabs of the vicinity to be the best horseman and shot in the land. A fellow from a neighboring village, who wanted to win glory in the eyes of his brown sweetheart, and his still browner comrades, ventured to pick a quarrel with him. One day, when Igael tied his horse in the post-station at Aphule, the fellow came slinking along, loosened the horse, threw himself upon it, and galloped away. Igael unharnessed the first best farmhorse from a cart and gave chase. Thanks to his superior horsemanship, be actually succeeded after a chase of many hours, in overtaking the thief, who was on a much better animal: and the ambitious youth, instead of coming back to his village with the horse of the redoubtable watchman, came back with a thrashing that lasted him several weeks. But revenge is sweet, and a few nights later, Igael was attacked by a band and even shot at. He misunderstood the affair, returned the shots, killed the son of the village Sheikh, and, what was worse, a mare too. Thereupon followed that assault upon our estates in which our people held out until the police summoned from Nazareth let the plunderers enter. The two shots cost us in destroyed and stolen material, and in blood-money for the man and horse, over 30,000 francs.

About this Igael, whom the Arabs call Ibrahim, a follower of one of the greatest robber-sheikhs related to one of our interpreters the following legend, in which he apparently believes as firmly as in the Koran: "Our Sheikh is an excellent shot; he always hits the mark. But that is nothing to Ibrahim: when somebody shoots at him, Ibrahim can swiftly point his gun and hit the bostile bullet in the air. Nay, he can even load first."

It was with such thoughts and reflections that I sat on the landing, a little uneasy and a little ashamed that I was thus forced to keep at a distance from the shooting, whilst Heaven knows what Homeric battles were being fought down there in the night. But fortunately it was not so bad. After about an hour and a half, Mr. Dyk came back and reported that a neighbor had given a warning signal, less out of friendship for us than to spite the leader of the plundering exhibition, that an attempt was being made to steal timber from the yard, which is very much sought after in treeless Palestine. Our sentries had heard the noise and given the alarm, the thieves fled and most likely hid themselves in the high standing wheat fields. In any case they were not caught; but nobody was hurt.

Gradually the lights in the huts went out, the buzzing voices of the gossiping women grew still, and we too sought our rest beneath the mosquito-net.

I slept right on until broad daylight, but our Mr. Dyk was doomed that night to enjoy very scanty sleep. He was scarcely an hour in dreamland when he was awakened by a messenger. The party of German Zionist students who were then touring through Palestine, now lay somewhere or other on the railway-line, an hour and a half's distance from us, quite exhausted and half starved; they begged for food and a guide. A few hours later they arrived and were accommodated with the shakedowns prepared for them.

In the afternoon, after being joined by Dr. Schmarya Levin and some tourists, we journeyed through the wild gorges of the Yarmuk to the Sea of Tiberias. It lies wonderous blue between the hills with the snow-capped Hermon still glistening across like a vision from another world. But the surface of the lake is now churned into foaming white not only by the primitive heavy oars of the boatmen but also by the wheels of the steamers. We could not use the large Government steamer which goes from the railway-station direct to Tiberias, but took a small, not very reliable-looking motor-boat, which brought us safely to the shore of Kinereth. Some brawny fellows carried us and our trunks on their backs through the shallow water, and we ascended the monumental staircase which now leads to the estate of Kinereth, where but three years ago we had still to clamber up steep and slippery paths.

Here much has changed. North of the Jordan the red-tiled roofs of Kinereth look very imposing, and southward, over stream and sea, the red roofs of Paganinh. Kinereth is wholly the creation of a brief

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space of time, magnificently built with the elegant administrative building, adorned with balconies, which now serves the Co-operative Settlement and particularly the school of female gardeners. And when one crosses the lake in a boat one sees other traces too, here and there, of the rich colonizing activity unfolded here by the Jewish Renaissance. On the left, high above the hills, there is a reddish cluster; a Jewish village,—Jemma, I think;—and particularly impressive, enthroned upon the highest hill on the western shore, are the citadel-like houses of Poreah, a creation of the American "Hoochooro" movement, which tell of the life on the ancient soil.

The steep southern shore of the Jordan and the gentle slope above, which ascends to the hill-summit, was still a waste of thorns and weeds three years ago; to day it is covered with neatly-kept, blossoming orchards, and the slope waves golden-yellow wheat and barley. Truly, an elevating sight!

Upon this landscape rests one of our fairest hopes: here, in truth, there can develop in all its fulness—and perhaps soon—"national" life is the best sense of the word, that is, a life, happy and proud, which unfolds according to its own laws but gladly allows everybody his own right, and which strives to attain the first place not through presumption and oppression, but by the examples of discipline, industry, culture, and human kindness.

Already a vigorous communal life has developed here, where Degania, the estate of Kinereth and the trim village of Kinereth lie close to one another on the lake, fortified and protected in the rear by the villages of the hill-side.

The sun sank behind the western hills, and the stars came forth and sparkled in the pitch-black firmament in unexampled magnificence. Long did we sit on the sea verandah in conversation with Dr. Levin, a conversation of serious content but in the gayest mood, strewn with profound ideas and a thousand quips and anecdotes. It was late when we sought our couch, and the soft chamber-music of this unique landscape, where the sea beats time with the plashing wavelets to the full-sounding orchestra of innumerable crickets in the heavy perfume-laden grass slopes all around, soon lulled us into sweet slumber.

V. On the Sea of Tiberias.

Beautiful is the Sea of Tiberias, the "Harp," in the spring, when upon all the hill-slopes around a perfume ascends from the wild flowers sucked by amorous bees, when light clouds slowly sail across the blue sky and are reflected in the blue-green surface, when from the north the dazzling snowfields of the mighty Hermon gleam across.

It is still fermenting in the witches' cauldron of the Near East—foaming, seething, roaring, and hissing, and all the prophets have already been put to shame. Nobody knows how it will all end, which of the mutilated combatants will finally emerge as victor from the strife. And so I shall take good care not to join the prophets. But still, if there is any reason at all in the world, be it only the logic of things, it is impossible for this corner, Palestine, the junction of the huge Transcontinental railways, nearly completed, which will connect the Cape of Good Hope with the North Cape, Lisbon with India, to remain any longer the home of primaeval savagery. Europe has advanced near to it from the south, for Egypt is now, thanks to the British administration, a European land; and it will also soon advance near to it from the north; for the flames of this war must remelt the Balkan Peninsula; victors and vanquished can hope to exist only if they open their gates wide to European civilization. And then the same geographical position that once in the age of warlike contact between nations, made the great isthmus of Palestine the battle-field of the great Powers and decided the fate of the people for the worse, must, in the age of peaceful contact between the nations, make the little land the central mart of the industrial great powers and decide the fate of its inhabitants for the better. And then at last the Tiberias Sea will become what nature itself had destined it to be; the great winter resort, the great international playground of the world.

(To be continued.)

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NATIONAL.—At the National Theatre next week, opening with a matinee Sunday, May 24th, and usual matinees during the week, a dramatic sensation is promised in "The Traffic," a new play by Rachael Marshall, which played to packed houses at Howards' Theatre, Chicago, for over fourteen weeks. "The Traffic" has created a sensation throughout the country. An excellent cast, headed by Miss Bess Sankey, will present the play at the National Theatre.

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FEDERATED ORTHODOX CHARITIES.

The Federated Orthodox Jewish Charities has again attained financial prosperity with the restoration of complete harmony in its Board of Directors and among its institutions.

Payments are rapidly pouring into the treasury on account of the $75,000.00 of unpaid subscriptions which the organization has outstanding. Of this amount a considerable portion is not payable until July 1st.

At a meeting of the Managing Committee, seventeen members of the committee, together with a number of the Board of Directors advanced a sum aggregating $16,400.00 to show their confidence in the Federation, and to relieve the immediate wants of the institutions. This sum, the donors agree need to remain, only out of new subscriptions.

Five principal district committees and fifteen subordinate district committees, are taking the field immediately for new subscriptions. Nine Women's Auxiliaries are also enlisting in the service. The indebtedness of the various institutions is expected to be rapidly decreased.

Mr. Samuel Phillipson, Chairman of the Managing Committee, announced at the recent meeting, "Everything has at last become harmonious. We are meeting with hearty co-operation on all sides. All the newspapers deserve the highest praise for the co-operation they are giving us. Also, every member of the Board of Directors is eager to help. The Federation is now firmly established. We need have no doubt at all that money will be forthcoming to meet all of our requirements. In fact we must extend our work until it is adequate to the needs of the community. We expect to distribute $10,000.00 more among the institutions this week."

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FIRST ANNUAL MEETING OF THE JEWISH STUDENT CONGREGATION OF THE UNIVERSITY OF MICHIGAN.

Following the religious service which was conducted on Sunday night, May 24th, by Rabbi Franklin of Detroit, the first Annual Meeting of the Jewish Student Congregation was held at the Orpheum Theatre. The meeting was very largely attended and the greatest enthusiasm prevailed. Members of the congregation feel that the experimental stage of their organization has been passed and that when the work is resumed next year it will be on a basis of absolute permanency. Officers for the ensuing year were elected as follows:

President, Sol W. Marx, Louisville, Ky.; Vice-President, Judith Ginsburg, Detroit, Mich.; Secretary, Edward Hoffman, Kansas City, Mo.; Treasurer, Harry Rabinowitz, Grand Rapids, Mich.; Trustees; F. J. Kleiman, Terre Haute, Ind.; Edwin Hyman, Kansas City, Mo.; Harold Schradzki, Peoria, Ill.; Milton Marx, Detroit, Mich.; Richard Thorsch, Chicago, Ill.

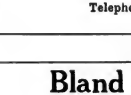
Two highly interesting announcements were made at the meeting. In behalf of the President of the University, Harry B. Hutchins, Prof. Sharfman announced that the University authorities will place at the disposal of the Student Congregation for one great public service next year the Hill auditorium, with a seating capacity of five thousand people. On this occasion the music will be furnished by the University under the directorship of Professorship Albert Stanley of the University School of Music. All churches in Ann Arbor will be closed on the evening of this service, in order that all may attend this Jewish service which is one of several similar services under other denominational auspices that are planned; the details of the services, including the selection of the speaker, are left in the hands of the Student Congregation. A Committee an arrangements with full power to plan the services was appointed as follows: Rabbi Leo N. Franklin, Chairman; Prof. I. Leo Sharfman, Sol W. Marx, Richard Thorsch and Harold Schradzki. This will be the first Jewish service of this kind ever held under the auspices of a great university.

Rabbi Franklin also made the announcement that Messrs. Bernheim Bros., of Louisville, Ky., and other friends had promised liberal contributions to the maintenance of the congregation for the coming year. It is hoped that arrangements may be made to hold the services next year in the Unitarian Church.

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THE REFORM ADVOCATE.

CHICAGO, ILL., MAY 30, 1914.

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Editorial

The Federated Orthodox Charities.

The whole community will rejoice at the re-organization of the Federated Orthodox Charities and will rejoice even more deeply if the re-organization will accomplish what it has definitely undertaken to do. There have been many rumors both in the Yiddish newspapers and in the columns of the general press that have made a re-organization very desirable. For one thing, a gathering agency that does not gather cannot be satisfactory in very many respects. Many separate organizations had merged for the purposes of making the Federated Charities a possibility but in abandoning their own methods of gathering money had relied on the promise of the Federated Charities to defray the expenses of their maintenance. Without entering into the question of the placing of the blame upon the shoulders of those who had been allowed to carry the honors of office without performing or even assuming the duties of the office as it has been alleged, but who held office merely for the sake of being able to say to political leaders that they had so much influence in the Jewish quarter, all will agree that the report submitted to the meeting at which the re-organization was finally effected was proof enough that the receiving and disbursing organizations had not received from the funds of the Federated what had been promised chiefly because there was no money in the treasury of the Federated Charities. That of course demanded some action of reorganization if that was the only means.

That the money had not been gathered may not be due to the lack of effort put forth by the members of the Board. But if it was due to a second cause it was all the more urgent that a reorganization plan be carried out. If the Orthodox community had come to believe, rightly or wrongly, that the officers of the Board were anxious for their own prestige and political availability, arising out of their connection officially with the Federated Charities, and were not interested in the actual work at hand or were using their positions to find berths for relatives and friends as workers or as inmates of the institutions under the charge of the Federated, as was actually claimed by some, it was perfectly right in withholding its financial support until such time when it was sure that the money gathered would be carefully spent for the good of the community directly.

There were some errors in judgment in the distribution of the funds of the Federated. The money was gathered for the support of certain communal and charitable institutions. That does not mean that educational institutions should be excluded from being beneficiaries. The Associated Charities contribute to the support of the Manual Training School. But last winter we had this condition. The money subscribed to the Federated Charities was not being collected. The organizations were not being given what they were promised, and yet the Federated fomud the means of paying for the support of a Hebrew teacher at the John M. Smyth School when the class was in charge of the Knights of Zion. The teacher should have been paid out of the funds of the Knights of Zion. Nor was judgment altogether sound in the running of the Hospital. The question of the staff was not answered equitably and to the best interests of the institution. These and many similar errors acted to create a feeling of lack of confidence in the Orthodox Community. We are glad that the reorganization has removed something of the lack of confidence and that the reorganized board will work in harmony.

There is work to be done. The West side is not uncharitable. It is used to giving but such giving as has been done has been along haphazard line. Perhaps if tables were drawn up and accounts made of all the moneys gathered for charities, the west side, covering a large section of the poorer neighborhoods, would have, comparatively speaking, a splendid record. Families are helped out of distress by other families without report being made or record kept. Messengers from Jerusalem and from all over come and take money out of the sections that could do better by keeping the money at home. The mistake has been made on the West side that until recently the attempt was not made to put the collection of funds on a business basis. In one of the organizations now entered under the Federated Charities no one knew how much was actually collected and how much the collectors retained for themselves. All that was known was that the funds turned into the work of maintaining the organization were entirely inadequate. Any one who gave a liberal amount, as these amounts went, was made a member of the board and there were ninety members of the board at one time. The Federated charities will have to teach and to practice better methods even though they will have to antagonize the office loving and the office dispossessed.

The Federated will have another task. Many of the men who came twenty-five years ago and counted their possessions in a few dollars but even in their poverty gave a few cents here and a few cents there to the messengers of charity who appeared occasionally carrying a red receiving handkerchief, now in

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this year of grace count their possessions in figures of four and five and even six but have not yet learned to give to charity in proportion. The Federated will have the task of educating men and women to think of larger amounts in matters of charity and to give in conformity with their larger means.

With the careful organization of the Federated Charities some will be reached and let us hope, made to contribute to charity, who could never have been reached by the Associated Jewish Charities. With the same problems to answer and with the same kind of work to do it would be a mistake of the Federated to make efforts to get contributions, save in exceptional cases, from those whose names appear on the list of the Associated Charities. While for the time being it may be easy to get a contribution from those who have already learned to give it would be in the long run a serious mistake. Some day, sooner or later, under the recognition that the problems are alike, that the section of the population to be reached is the same for both institutions, the Federated and the Associated will suggest a union of forces into a real Associated Jewish charities of Chicago, but before that day comes both organizations should have their own lists of contributors and show that they have actually done work that the other could not do. A union then will be a union of forces and will not mean merely a simplification in the way of office location or collection. The union of two organizations having too many contributors in common would prove costly to charity work. We wish the Federated every success in its undertaking.

GERSON B. LEVI.



The Divine Compact.

Rabbi Joseph Rauch, Louisville, Ky.

(Deut. xxvi, 1-13.)

When science was in her infancy and philosophers hovered in the clouds in search of solutions of non-existent problems, many and curious were the hopes that the thinkers of that age entertained. The one that absorbed the greatest attention and is best known to posterity is the search for the philosopher's touchstone which was carried on for centuries. Many wise men of that age believed that it was possible to make a substance which could change all the baser metals to gold. For ages experiments were carried on. The most eminent scientists of that day regarded the discovery of the philosopher's touchstone as the greatest service they could render to their generation. They believed that this discovery would make life happier and richer. In their ideal to devote themselves to the improvement and enrichment of life they helped the race. Effort in the right direction has a moral value. The striving after better things is not a waste of energy. Though the philosopher's stone has not been found, and even the quest for it has been abandoned, the means that the early scientists used gave birth to the modern science of chemistry. So after all life was enriched by the search, even though not in a manner expected by the ancient scholars and thinkers. Beginning with the basic proposition to improve life, the existence of mankind was improved.

What the medieval scientists endeavored to do with the baser metals Judaism has at all times endeavored to do with life. The stream of life has always revealed much dross. In its winding path through the mixed tendencies and conflicting passions that are struggling for supremacy much of the water has been polluted and they who were compelled to drink from it contracted many diseases that undermined their moral wellbeing. The saying of Abtaljon, "Ye wise men, be careful with your words lest you incur the guilt of exile and be exiled to a place of bad waters and the disciples that will come after you will drink and die and the name of God will be profaned," is more than a mere figure of speech. At every step the waters of life encompass our being. They surge about us. We are like the sands upon the seashore against whom the waves and the spray of the ocean of life are constantly beating. Whether we be cleansed or polluted by this contact depends upon the cleanliness or uncleanliness of the waters. We are affected for good or for bad. There is no neutrality.

Like the scientists of the middle ages, so the Jewish law-givers and teachers of a much earlier period set for themselves the task of finding a cure for the uncleanliness that pervades life. The Jew was not by nature a philosopher, so he did not evolve a philosophic maxim to introduce cleanliness into life. Nor was he primarily a scientist to discover a scientific formula or a substance which could change the dross into gold. We regulate our lives by the natural and acquired principles that we possess. During the early stages of our development philosophy was not our natural possession and we had not yet reached the age when we were in position to learn from others. The philosophic people had not then been born, or if it had it had not become a factor among the other contemporary peoples. But we possessed the instinctive desire to enrich and to purify life. Our leaders, and particularly the greatest of them, saw both the gold and the dross in it. They wished to retain the former and to change the latter, and they set about to formulate not a philosophic or scientific touchstone but a religious one. What a much later age attempted to do with alchemy Israel's leaders attempted and in part succeeded in bringing about through Judaism and by means of the presence of God from whom they derived their Judaism.

It was a simple philosophy or science, if one cares to call it so, that these men discovered with which to purify life. Introduce the presence of God in the walks of life and the miracle for which the medieval alchemists longed takes place. This has been the work and the purpose of Judaism. To make of life and of the world a realm of peace and bliss, to extract from the world all the rich possibilities that it has for the human family, to change much of life's dross into pure gold has been the great secret which our teachers attempted to unravel.

The biblical passage read this morning throws a flood of light on Judaism's attitude towards life and the way in which to extract from it the greatest good for the largest number, nay for all. There is in the first place the strong insistence that the source of this life and this goodness is God. Strange would it be if a religion which begins its account with the proclamation that God is the Creator of all should fail to emphasize this. No account of the world or of life can be taken without Him. Those views which have omitted a Supreme Being in their estimation of life have been barren and have failed to strike a sympathetic chord in the hearts of their fellow men. They came and they went and the next generation knew them not. To Judaism it is inconceivable

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to look on the world and on man with interest and meaning after God had been eliminated from it. A universe every particle of which is permeated with the spirit of the Creator has been our assumption. Life is part of the universe and under the spell of the same God, and that life alone becomes of value which is harmony with the laws of God, and only those men and women become the servants of God and the producers of welfare and happiness who are conscious of the Divine laws and endeavor to fulfil them. He who would change the dross of life into pure gold must do it through the medium of obedience to the laws of God. There is no royal road to it, nor can it be brought about by a miracle. Work, effort, stern morality, obedience to higher calls of duty constitute the touchstone by which Judaism would purify life. "If you will walk in my statutes, and keep my commandments and do them," then will I give you the blessings which enrich life and make mankind happy, is the message from God which the lawgiver brings to his people in the twenty-sixth chapter of the book of Leviticus.

There have been those who have seen in this chapter an early commercial trait of our people. Israel's God is pictured as bargaining with his people and coaxing it to obedience by holding out the most alluring of earthly bliss. Wealth, security, peace, fertility, power and honor. Gross materialism it seemed to them that a compact between God and man should be established on such earthly consideration. There is not a word of heaven, of the hereafter, of martyrdom. Not only is it of the earth, but it is the most earthly inducement for leading a divine life. And a recent great scholar and economist basing his studies on this and on similar biblical and post-biblical passages has looked upon Judaism as fundamentally commercial.

We shall not quarrel with those who hold this view. Thought is free and at liberty to express itself. But it should be borne in mind that whatever criticism may attach itself to the theology of Judaism's position it is undeniably true that life as we know it, as Jew and non-Jew have experienced it, is an earthly affair, something with which we deal here and now. It is not a philosophic abstraction or a theological theory. Of all the earthly, practical and everyday experiences which we encounter there is nothing more real than is life. Whether it is good or bad, ennobling or degrading, it is constantly around us and we are part of it. Our happiness or unhappiness depends on this reality which we cannot avoid and much of which we are compelled to accept as we find it, as others have left it and still others are making it. And the forces that shape this life of ours are not the blind elemental powers of Nature, but men—thinking, breathing, acting human beings who are constantly waging an inner and outer battle between good and bad. The outcome of this contest largely determines whether life becomes dross or gold, whether the world has only possibilities to continue as a vale of tears or an abode of happiness.

Taking men as they are and life as we find it. Religion would make the best of them. This has been the historic position of Judaism, and the attitudes of our sister and daughter religions have not been altogether different. After all, what nobler task can there be for any system of belief and philosophy of life than to sanctify and beautify daily existence and to make happy the men and the women of the world. And this involves a covenant with the truths of religion and the high moral standards which religion has worked out for the guidance of men and the regulation of affairs. Moral disobedience and religious anarchy have not resulted in a single blessing to the world. Where they have marched sin and destruction followed. None knew this better than the religious leaders of mankind. Religion deals with the elemental tendencies and passions of men and aims to develop these into Godlike traits and characteristics. Into the clay and dust of our physical makeup and natural and selfish desires it has at all times endeavored to breathe the spirit of God. The primitive or natural man is little more than a beast in human form. He lives for himself alone and regards creation as his legitimate prey. Terrors of Nature and superior physical powers are the only inhibitions he respects and heeds. Altruism, consideration for others, obedience to law and order do not exist for him. The world is a bitter and remorseless battlefield infested with countless enemies against whom he must fight single-handed. It is all dross. It has little value and less attraction. To change the dross into gold and to create high moral standards to introduce happiness, consideration and security for all is the transformation which the touchstone of religion has brought about in the world. It is the Divine return received by mankind for obedience to the high and universal laws enunciated by the early teachers of Judaism. From the moment men became conscious of God and acquainted with His commandments, from the time that there issued forth the expression of obedience on the part of men to the laws of God the Divine compact was closed that in return for upright living and high endeavor happiness was to be the lot of the race.

Prior to the advent of Religion in the affairs of men there was not human happiness in the world. There was gratification of appetite not at all differing from that in the animal world. The universe was little more than a jungle, wild, brutal, merciless. When the highest law in life was that of self-preservation, nothing of value was achieved. A world view or life philosophy that had no regard except for the self could not produce results that were either good or lasting. To the religious mind it is not at all strange that during the countless aeons of time in which man moved and had his being prior to the advent of religion in his life he had left no trace or record of his existence or achievement. With neither outlook nor uplook man was an animal, and animals do not leave behind them records. Dross and base metals were the substances out of which the world was made. But the moment the Divine spark touched the race, when the heavenly touchstone of religion came in contact with life a change was wrought. Much of the dross became gold, the spiritual alchemy began to work a transformation the significance of which is becoming clearer and its value greater to every succeeding generation. More and more do we realize that the change from beast to man, from selfishness to altruism, from cruelty to mercy, from earth to heaven, from mere appetite to high aspiration has been the work of religion. Under the spell of the Divine man has accomplished in a few brief years what millions of years without it could not bring to pass. The story of the unfoldment of life may be millions of years old, but the history of mankind begins with the consciousness of God and the influence of religion.

Conscious of this, the ancient lawgiver of Israel postulates the presence of God as indispensible to human happiness. The observation is not an idle opinion of a religious visionary ignorant of the actual conditions of life. It is the result of the closest observation. We need but consider what this world would be if for one brief period we subtracted the Divine from it. All that has been accomplished, all that goes under the name of civilization, enlightenment, morality, culture would disappear. All these are the result of the God idea working among men. We knew nothing of them before God appeared to the knowledge of men. Evolution there

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may have been when "the earth was waste and void; and darkness was upon the face of the deep," but creation, that creation which emancipated us from the animal kingdom did not begin until the spirit of the Divine was breathed into us. It is from this moment that the clay became the soul, the dross became gold. This is the story and the message of religion, it is the transformation that it has wrought in human experience. What the alchemists sought in vain to accomplish in the mineral kingdom, Judaism in part realized in the domain of life. And what is true of our religion may be predicated of other faiths and beliefs that have made the doctrines of ethical monotheism their main concern. Where the knowledge of God has moulded and directed the affairs and dealings of men there the elements that make for happiness have developed and blossomed. It is amidst the godless that misery, darkness and suffering are generated and distributed. True knowledge of God has always meant a striving and longing of the pure, the holy, the righteous, the merciful and the good. This is the meaning of the Revelation of God to men in the annals of Judaism. This the lesson which the biblical selection would bring home to us. This the clarion note that the Ten Commandments have sounded throughout the ages. To make life rich and to make men happy involve the most intimate union between God and men. "I will place my dwelling in your midst . . . . and I will walk in your midst," said God to Israel only on condition, "If you will walk in my statutes and observe my commandments and do them." And this message at first spoken to Israel is the message which we have universalized through the genius of priest and prophet.

How true this is becomes clear when we view this from another side. Has a godless age at any time enriched the world or added one factor for human happiness? There have been those who are so pithily described by the psalmist, "Said the fool in his heart, There is no God." Individuals and a few scattered periods have attempted to discard the God idea from their experience. Whether they have completely succeeded or not does not matter. Granted that they have; such people have invariably been parasites of and not contributors to achievements of life. No atheist either in our age or in any age has been much concerned with humanity's welfare. Atheism breathes selfishness and selfishness does not much concern itself with the happiness of others. The factors at work today to benefit and improve men are products of men who in a measure at least have tried to walk in the statutes of God and to observe His commandments. Our schools, our colleges, our orphan asylums, our eleemosynary and philanthropic institutions are the creation of men and women in whose life God has a living and potent influence.

We are not blind to sins that men have performed who laid claim to being religious, nor are we ignorant of the crimes that have been perpetrated in the name of religion. The road heavenward has not always been straight, and but rarely has it been strewn with roses. Only too often have the clods of surviving brutality turned "the earth's smoothness rough," in too many instances did fanaticism, greed, superstition blind the eyes of men so that they lost sight of God's purpose on earth, countless, perhaps, the times when in haughty pride or wanton sacrilege man substituted his purposes and ambitions for God's laws and the Divine plan. It is from those periods that much of human suffering and misery, strife and hatred among peoples and races have been engendered. Not all that was done at the bidding of religion or in the name of God carried out the Divine will. Very often men's conduct toward each other was like the alchemy of the middle ages which impotently attempted to discover or create the philosopher's touchstone with which to convert the baser metals to gold.

Where true religion has had the opportunity to enter life fully and to direct men's conduct completely, there the possibilities for happiness were created and realized. When religion spoke through her highest representatives, then justice and love became the great themes. These have ever been the burdens of God's messages to humanity. Underneath all the statutes and commandments, the forms and the rituals, the observances and regulations found in the Bible, sight is never lost of justice and love. The founders of Judaism and the authors of the Bible knew that without them the world is a jungle and men little higher than the beast. Walk in My statutes and observe My commandments and do them, is God's highest command to man, for in them is the path of life, through them alone can mankind attain to the highest possibilities and the most enduring happiness.

NEW YORK LETTER

By Our Own Correspondent.

New York, May 25th.

Yesterday morning at the Free Synagogue another crowded congregation heard Dr. Stephen S. Wise's discourse on the question, "Is the College Graduate Worth While?" This was a timely address for the commencement season, about to open, to young men and women. Starting with the promise that our colleges are subsidized by capital, and that the highest and most honorable distinctions of our institutions of learning are conferred upon persons celebrated for their wealth, no matter by what means acquired, instead of upon those who are notable for their scholarship or for their service to humanity, Dr. Wise thought that college graduates are lacking in the democratic, the humanizing, ideal, that they may be patriotic in the narrower sense, but that they fail to stand for the enduring standard of life and living. The fault for this may be laid at the door of our colleges, which are no more than "winter club houses for rich men's sons," and which must thoroughly democratize and humanize themselves.

The seventh annual report of the Free Synagogue, with the addresses delivered at the recent anniversary exercises as a supplement, has just been issued in book form. It gives eloquent testimony to the growth and development of all departments of the institution, the membership of which is now close to the seven hundred mark. Dr. Wise has been appointed a member of the Ambulance Commission of the City of New York by Mayor Mitchel.

Cantor Schwarz, formerly of Brooklyn, has been engaged as cantor of B'nai Jeshurun until the next annual meeting of the synagogue.

The commencement exercises of the Jewish Theological Seminary will take place this year on the 6th and 7th of June. The Rev. Marvin Nathan, of Philadelphia, will preach the baccalaureate sermon, while the principal address at the graduating exercises will be delivered by Jacob H. Schiff.

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On the "Vaterland" which arrived here on last Thursday on her maiden trip was George Brandes, the eminent Danish critic, paying his first visit to this country. He will lecture at Yale and the University of Minnesota, and expects to remain here three weeks.

This morning Ernesto Nathan, former mayor of Rome, arrived here on his way to Washington and San Francisco, at which latter place he will represent the interests of Italy in the Panama-Pacific Exposition. As Mr. Nathan is a Past Grand Master of Italian Freemasons he was officially received here by a delegation of high officials of the Grand Lodge of Free and Accepted Masons of the State of New York.

Last Wednesday the legislature passed a measure altering the date for holding the political primaries this year from September 29th to the preceding day. This step was taken in the interests of Jews whose observance of Yom Kippur would have conflicted with their attendance at the primaries.

To instil patriotism among Jewish young men, to provide Passover services for Jewish soldiers and sailors, and to secure employment for Jews honorably discharged from the American army and navy, the Jewish army and navy league was organized here last week. Branches of it will be established throughout the country. President Wilson has agreed to become honorary head of the association, and among the prominent organizers of it are Captain J. B. Greenhut, Borough President Marcus M. Marks, Ex-Justice David Leventritt, Adolph Lewisohn, Isaac N. Seligman, and William Salomon.

It is rumored that the Hon. Oscar S. Straus, who left on his annual trip to Europe last week, will be the candidate of the Progressive Party for United States Senator from New York.

Yesterday afternoon the new home of the Hebrew Kindergarten and Day Nursery on the lower East Side was formally dedicated. The institution has been in existence for nine years and its new edifice will accommodate 500 children. The principal speakers at yesterday's exercises included Civil Service Commissioner Henry Moskowitz, Borough President Marks and Dr. Moses Hyamson. The ceremonies will continue throughout today. A collection for the benefit of the institution, taken up at yesterday's ceremonies, yielded $5,000, it is reported.

Trouble started last week between the United Clothing Contractors' Association and the journeymen tailors, some 18,000 of the latter being thrown out of employment by the action of the former's members. It was stated that excessive wage demands by the operatives produced this result.

Eight residents, including several Jewish social workers, have resigned from the staff of the University Settlement, the scene of the important work of which is the lower East Side.

"Occasional."

The Jews in Public Life in Italy.

By Prof. Dr. Ermanno Loevinson, Rome.

Translated from the German for the Reform Advocate by J. H.

Recently one of the larger Italian daily papers of a somewhat anti-Semitic tendency, the Giornale d'Italia, January 22, 1914, at the demise of the friends of Dreyfuss Picquart and Francis de Pressensé, published the following: "If you were to select at random any group of 40,000 people from among the total population of 35,000,000 of all Italy, you surely find among such group a fair number of people of great intellect but also a prepondering majority of mediore, lazy or incompetent persons. On the other hand there are among the 40,000 Jews in all Italy, but few lazy or incompetent individuals and a surprisingly large number of active persons endowed with quick perception and great power of understanding. This accounts for the fact ,that among 1000 people in France or Italy, who distinguish themselves by their success in the various fields of modern activities, there are at least 100 Jews, although there should not be over 2 or 3 on the basis of their numerical strength in proportion to the total population." This is the general opinion also prevalent among the educated classes in Italy. They are willing to acknowledge the prominent qualifications of the Jews as a class, without, however, going into extasy over them.

Since the kingdom of Sardinia has grown into the United Italy during the past half century and the laws of absolute equality for all citizens of the country have not only been promulgated, but also carried into effect, the Jews, owing to their accustomed tenacity and perseverance, have succeeded in filling prominent places in the public life of the Nation. At all events their share in the National life and administration has been far in excess of what their small proportion in the total population would otherwise warrant. This may be accounted for by some inherited racial peculiarities, that find their fullest development only under a government assuring the most complete equality to all.

It is a beautiful and generally acknowledged trait of the Jews, that they take a lively interest in all matters pertaining to the general welfare of the people and the country, regardless of religious or racial differenees. Thus, for instance, the anti-alcohol movement in Italy has been brought within proper control under the leadership of Jews, most prominent among whom were Luigi Luzzatti, the former Prime Minister and Professor Levi-Morenos. The Vice-Presidency of the Red Cross Society in Ancona has been held for over 12 years by a Jewish physician, Dr. Geremia Fua, who remains strongly attached to the religion of his forefathers. During the period when Ernesto Nathan held the office of Mayor of Rome he secured from his co-religionist Emilio, son of Abraham Treves, a donation of Frs. 100,000, to the City for the purpose of establishing a home and securing employment for youthful criminals after their discharge from prison. When recently a collection was set afoot to secure means for the establishment of the first hospital for radium treatment several Jews of Turni subscribed considerable sums. The celebration of the centennial of the composer Verdi in Parma during the past year was made possible only through the energy of two Jews, the attorney Melli and the engineer Tedeschi. At the head of all public institutions is the school for

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trade, industry and labor, opened in Milan and endowed with a capital of Frs. 10,000,000. This institution was founded about 1895 after the death of Moise Loria, a Jew born in Mantua, who had acquired a large fortune in Egypt and who donated this princely sum in his will.

It is impossible to cite here more than a few isolated results of such readiness to contribute to the general welfare and public good. Among the many local Chambers of Commerce, that are presided over by Jews, those of the larger centres of Ancona, Reggio dell Emilia, Udine and Cuneo deserve mention. Among the many men of the same generation the late President of the Jewish Congregation of Florence, Edoardo Vitta, who died during the past year, furnished the living proof, that more than half a century ago the military career and the officers military academy had been opened to the Jews.

Vitta did not quit the military career until after he had obtained the rank of Captain in the Engineer Corps. Captain Angelo Frank of the Navy and Captain Emanuele Pughese of the Infantry, who in company with many other Jewish officers, gained distinction during the war in Tripolis, were favored by the donation of swords of honor the cost of which had been defrayed by a collection among their co-religionists. It is well known, that in 1902 General Guiseppe Ottolenghi had been selected as the Minister of War and in 1910 the University Professor Luigi Luzzatti became Prime Minister, so that there is but one solitary distinction not yet bestowed upon a Jew, the star of the holy Annunziata, instituted in honor of Mother Marie. Those obtaining this decoration are considered as cousins of the King. Men acquainted with the intricate ceremonial of this distinguished order assert, that Luzzatti, like all other Prime Ministers, would have been favored with the bestowal of this decoration but for the fact, that this would have necessitated a change in the constitution of that particular order, as only those of Christian faith could be selected under the present constitution.

In view of this position of complete equality in public life it need not be wondered, that when the elections for the new chamber of Deputies were under way last fall, there were 10 new Jewish candidates besides the 11 Jews, who had been members of the previous legislature. As customary in Italy, the electoral contests were of a fierce and personal character. If therefore, besides all their other political failings and weak spots the twenty odd Jewish candidates were attacked or denounced on account of their Jewish origin by all their opponents, the independent observer will hardly be prepared to attribute this to an expression of anti-Semitic hatred. The Jews of Italy, however, did so consider these attacks, principally in the two districts wherein Leone Wollemborg and Marco Cassin were the candidates. The former is prominent in the field of political economy, he is the founder of the agricultural loan bank system and as the former Minister of Finance he accomplished meritorious work in placing Italy upon a sound economial basis. In spite of this splendid record he was attacked by the clerical and the government organs alike in the most abusive manner and failed of election. Cassin, on the other hand, as the personal and political friend of Giolitti, then holding the office of Prime Minister, had only to meet the opposition of the clerical party and he secured his seat in the Chamber. In the two districts of the City of Rome, wherein the newly formed Nationalistic party had nominated candidates, this party attempted to relieve itself from the reproach of anti-Semitism through its campaign literature in order not to lose the votes of the Jews. This party in following the lead of its French prototype does harbor many anti-Semitic elements.

In order not to let the election contest lack comical features a Jew, Gino Rava, not deficient of means but wanting in Catholic faith, shortly before the election embraced the sole source of salvation by turning Catholic and then secured the clerical endorsement as candidate for a district in Venice. He succeeded with the aid of the money inherited from his parents and the support of all the priests of the district to obtain the primary nomination and felt sure of his ultimate election. With this result the decent elements thought the joke had been permitted to go the limit and they rose in indignation against the renegade. The better elements of all parties joined forces and managed to secure a decided, if unexpected, defeat for this apostate. No one finds fault with the Jews, among them a Rabbi, for giving public expression to their satisfaction at the result and sending congratulatory telegrams to the victorious candidate, a liberal Catholic. Gino Rava has become the popular laughing stock; his baptism did not accomplish the expected wonders. Another neophyte distinguished himself during the election contest, which took place during the period of the Beiliss trial, by the anti-Semitic pamphlets emanating from his pen. He is Cesare Algranati, who under the nom de plume Rocca d'Adria publishes the clerical funny paper "Il Mulo" (The Mule.) issued in Bologna. In sharp and agreeable contract with such elements, that do not confer honor upon Judaism, is a personality like Leone Romanin-Jacur: Without relinquishing the religious conceptions inherited from his forefathers and without making concessions of any kind in his moderate political views, he has been elected to a seat in the Chamber consecutively during the life of a generation. The voters in his district appreciate his services in that body and they are fully aware, that in accepting public office this engineer of hydraulics and expert in the navigation of rivers is sacrificing his personal interests. He at one period devoted his best energies and valuable time to the public welfare by accepting the position of Assistant Secretary of State, but in genuine old testament modesty he declined a cabinet office offered to him. When during the recent campaign one or the other of clerical hotspurs attempted to attack him as a Jew Pope Pius X stopped such measures by stating: "I do not wish any opposition to my old friend Romanin-Jacur. He is reproached for being a Jew, but I know him to be a thoroughly honorable man, so that I wish all Christians were like this Jew." The present Pope, when still a simple Parish Priest in the Venetian village Sazano, had often been a welcome guest in the neighboring villa of Romanin and he never called there in vain when soliciting aid for charitable works, that are not the exclusive domain of Christianity. In the last election the aged parliamentarian was again returned to his seat by an overwhelming majority. The Chamber of Deputies, at its first meeting, proved its confidence in him by electing him as chairman of the Committee on Elections, one of the most important positions in the entire parliamentary machinery requiring tact and judicious handling.

While the foregoing is the case of a tried and proved parliamentary warrior, many of those elected for the first time have publicly acknowledged their allegiance

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to Judaism, although by so doing they risked jeopardizing their chances of election. The most sympathetic among these is Marco Cassin already mention in the foregoing. He is a descendant of a family well known for its religious sentiments. He is related by marriage to one of the most prominent Jewish families in Italy, that of Senator Alessandro d'Ancona, the Nestor of the writers on Italian literary history. Cassin is a banker and manufacturer and as such is held in high esteem by the entire population. For years he has been Vice-Mayor of the city of Cuneo in Piedmont, since 1911 he is the President of the Chamber of Commerce in that city. He is also a member of the executive board of the United Chambers of Commerce of Italy, of the Royal commission for the preparation of new commercial treaties and also a member of the Provincial council. Mr. Cassin is the author of several important works on political economy. He introduced the now so popular letergrams in Italy, which, on account of the low rate of charges, have proved a public boon. By training and by mental equipment he is fully competent to some day hold the responsible office of Assistant Secretary of State. In no other electoral district had the anti-Semitic prejudices been used as a weapon of attack to the same degree as was the case against Cassin by the clerical candidate Count Rivasenda. He stooped even to publicly request such voters as were not willing to support him to cast their votes for any other candidates, provided they were Christians. Through such infusion of personalities and religious attacks into the electoral campaign Cassin felt compelled to issue a public defense of the moral principles of the Jewish religion. As a result he was elected by a majority of over 3000 in an election district wherein there are but few Jewish residents.

The other three Jews, who have been elected for the first time, as Deputies, all are members of the most extreme faction of the Socialist party: They are the attorneys Elia Musatti, Guiseppe Emanuele Modigliani and Cesare Sarfatti. The latter from motives of party disciplin resigned his seat immediately after the election. Musatti is well known as the organizer of a general strike movement and as the opponent of the manner in which the peace treaty with Turkey was concluded in Lausanne. Altogether the number of Jews in the present Legislature has remained at about the same proportion as during the preceding Legislature. The last Chamber of Deputies included 11 Jews, the present one has 12, not counting Sarfatti and counting Treves only once, although he was elected by large majorities in two different districts.

Claudio Treves, probably the most popular of all the Socialists in Italy and recognized as one of their most capable leaders, like the three mentioned before, belongs to the most radical and advanced wing of that party. To judge by his previous successes in Parliament Modigliani is also destined soon to attain the party leadership. As to the Republican party, although the same seems to be gradually declining in strength, it is a remarkable fact, that no serious opposition candidate ever enters the field against its leader Salvatore Barbilai. This would seem more extraordinary still if it be remembered, that the electoral district of this son of a Jewish scholar includes the Papal Palaces and the Church of St. Peter. This surely is a queer freak of politics! Although the radical party secured numerous seats at the recent election only one of them is held by a Jew, Angelo Pavia. He has gained a National reputation as a leading journalist and during the entire administration of Giolitti he was one of the Assistant Secretaries in the Treasury. With the numerous interpellations during the parliamentary debates this office requires constant readiness of debate and resources of presence of mind. The dominating liberal party includes, besides Romanin-Jacour and Cassin already mentioned, Dario Cassuto of Livorno, one of the best known attorneys in all Italy.....The foregoing are all members of the Left and the Right side of the House contains about the same number of Jews. Among them and in the lead of all is the Professor of political economy Luigi Luzzatti, a scholar and scientist of International renown. His views and advice as to the solution of diffienlt economic questions have often been sought by foreign governments. He is the author of numerous laws for social betterment. He has accomplished an untold amount of good by improving the dwelling conditions of the working classes and the creation of popular savings banks, thereby enabling the masses of the people to escape from the thraldom of the usurers. His most meritorious deed during his entire career for the welfare of humanity probably is his manly stand as the former Prime Minister of a Great European Power for the rights of the Roumanian Jews. Another member of the same political party, Professor of Engineering seiences. Ugo Ancona, seems destined to occupy high place in public affairs. All his speeches on the improvement of financial and traffic conditions are listened to with wrapt attention. Hence it might be considered a tactical blunder committed by the clerical party in opposing him during the recent electoral contest with a candidate, who knew no other way of attacking him than by reproaching him for his Jewish origin.....As might have been expected such methods did not have the desired effect. Among those Jews, who seek to employ the talents inherited from their fathers for the benefit of the public welfare, must be counted Ernesto Artom and Baron Elio Mopurgo. The latter has held the position of Assistant Secretary of State during the two periods of government by the moderate Ministry of Sonnino.

The Jewish deputies thus being members of the various political parties it is not to be wondered, that their views on the more important political question often are at variance. Thus by accident during a debate last February on the expenses of the Lybian war it happened, that two Jews spoke in succession, one Aneona favoring, the other Modigliani opposing the propositions submitted by the government.

As to the position of the government during the recent electoral campaign towards the Jews, they were never attacked on account of their religious views but simply according to their party affiliation they either had the support or the opposition of the government. As an exception to this rule a Jewish candidate in the district of Parma was severely attacked by the moderate party, whose Press organs were constantly reiterating his Jewish descent. At all events the former Prime Minister Giolitti is to be considered a Philo-Semite, for he nominated the former Mayor of Rome, Ernesto Nathan, as Chief of the Italian Commission to the Panama Exposition in San Francisco. He also did all in his power to further the election of his personal friend Marco Cassin, before mentioned. He furthermore secured the appointment of a Jew as Secretary of the Provincial Council of Cuneo, of which body Giolitti himself is the President. Giolitti also proposed to the King last fall the nomination of four Jews as members of the Senate, a life position that would about rank equal with the nomination to a seat in the Upper House of the Prussian

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Legislature. By this act the number of Jews in the Italian Senate, most of whom owe their office to Giolitti, has been increased to 16. The selection of the newly appointed Jewish members of the Senate none caused no excitement beyond a general sensation that Luigi Della Torre of Milan, should be included, not on account of his religion but because he is to be considered the banker of the Socialist party and no other member of that party had before him been deemed worthy of the Senatorial honors. The Societa Umanitaria, since years under the control of the Socialists, is under his management. He also was the founder of the first Credit Institution of the co-operative bank of workingmen of Italy. For a long period he had been a member of the board of directors of the Milan stock exchange as a partner of the banking house Pisa. He exerted considerable influence in the transactions connected with the conversion of the Italian state debt and in the negotiations between the government and the steamboat companies.

The other recently appointed Jewish Senators are: Adriano Diena, President of the Provincial Council of Venice and a prominent attorney and orator; Gabriele Pincherle, also descending from a Venetian family taking an important part in the struggle for Italian independence and unity, himself president of a section in the highest Court of Appeals and endowed with a shrewd judicial mind, such as is often found in Jewish families thanks to the continuous study and exclusive devotion to the Talmud during successive generations. Finally the Turin physician, Bellom Pescarolo, distinguished for his knowledge of nervous diseases as much as for his practical philanthropy.

With such complete equality of position of the Jews —for there is no other Country in the world having a similar proportion of Jews in its highest legislative body—it must seem like a fairy tale from out of the dark medieval days, that as late as in 1861 the Prefect of Piza issued an edict forbidding the Jews the use of the general public bathing facilities and to attempt the justification of such prohibition on the strength of long forgotten legislation.

Himmlische Stern.

(Heavenly Stars)
or
Israel Among the Nations

Translated from the Yiddish of J. L. Peretz
by Henry J. Mendelsohn.

High in the celestial milky heavens, where the gold and silver stars are situated in straight long rows, a groan was heard in the air. "Who sighs there, children," asked the moon in a pitiful voice, and sped away, turning her head backward to see where it came from.

"I", answered a bright little star, blushing red in the face.

"What ails you, child?"

"Mother, dear, I cannot endure it any longer, being always and forever in the same position and on the same road," plead the little star.

"The straight line," said the moon.

"Between what directions?" inquired the little star.

"Where does it begin, and where does it end?"

"You know, mother dear."

"Pray, mother, tell us the secret of our endless journey."

"He knows," says the moon.

"And why does he not tell us? What does he want from us?"

"Why do we supply light to those beneath us, and comfort them with our light, and act as guardians to the travellers on the high seas?"

"We delight others, but we are wrapped in dark shades."

"Others see our light, and we ourselves are chased like black sheep."

"We are not allowed even to stop a while and think for ourselves whether we shall go fast or slow."

"One for all are permitted a certain place on a strictly measured space, and I must keep pace like a guage in a machine."

"Everyone has her little place, and must stay there constantly all alone."

"Thousands and thousands of unfortunate sisters cross through my line; but none are permitted to salute or smile, or so much as to ask 'How does it go, dear sister'."

"But you are very high in the air," tries the moon to console the dissatisfied child, and they—from beneath—envy you."

"Oh, those fools, who envy us, meet their friends everywhere; and kiss and laugh to their heart's content. We lonely, unfortunate orphans."

"See here. Somebody pointed up with a mysterious finger. Look here; see how that little star is melting away in the air."

"Which pours forth the poor unfortunate soul from the body, for mere loneliness," observed the little star.

"Hymns they sing to us." "Lucky stars" they say from beneath. They never stop to think that between one "hallalujah" and another we decay from mere anxiety.

"Go your straight way," said the moon.

"No," replied the little star.

"Child," said the moon, "His will must be done."

"A little star who disobeys shall be thrown down in space."

"Where mother over there——"

"No, child, down, down, from where you will never come back. He who created heavenly bodies, created your punishment too. Terrible is his hand; thousands and thousands of children I have lost. None of them ever came back, none ever got excused. Not as much as a groan comes back from beneath. Everything remains in darkness; not a single ray of light ever dared to get through."

"Take care of yourself, child; regret what you have said."

"No. No, mother; I will rather suffer pain all my life forever, but to satisfy myself once."

Into gold melted the little star, and down she went with a brilliant dazzle; and by flying through space melted in the air."

The poor moon sighs, and swims her way. She is not even allowed to turn around.

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K. A. M. Temple. 33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Zion Temple. Ogden Ave. and Washington Blvd.

On Friday, June 5, 1914, at 8:15 p.m., Rabbi Samuel S. Cohon will speak on "A Shattered Hope."

Isaiah Temple. 45th St. & Vincennes Ave.

Dr. Joseph Stolz, Rabbi. Saturday services continue throughout the summer. Dr. Joseph Stolz will preach.

South Side Hebrew Congregation. Hyde Park Masonic Temple. 51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham. Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel. Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation. 1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom. Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

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K. A. M. Temple. 33rd St. and Indiana Ave.

T. Schanfarber, Rabbi. Services Sunday, May 31st, at 9:30 a. m. Einhorn ritual. Confirmants: Lenore Brin, 214 E. 48th St.; Amy Cowen, 5445 Indiana Ave.; Erma Freund, 6035 S. Laflin St.; Helen Goldstandt, 5207 Prairie Ave.; Grace Goodman, 4909 Champlain Ave.; Mildred Hirsch, 5818 S. Park Ave.; Dorothy Johnson, 4729 Prairie Ave.; Marion Liebschutz, 4801 Indiana Ave.; Ruth Michaels, 4351 Greenwood Ave.; Bessie Nathan, 5840 Michigan Ave.; Dorothy Osterman, 4936 Indiana Ave.; Eva Perlman, 4941 Vincennes Ave.; Ruth Romberg, 2213 Calumet Ave.; Phoebe Sitron, 5236 S. Park Ave.; Esther Spira, 3429 State St.; Dora Schwartz, 4327 Prairie Ave.; Carrie Stern, 5319 Michigan Ave.; Jessie Stern, 5319 Michigan Ave.; Arthur Ascher, 5041 Michigan Ave.; Harry Feulner, 5611 Loomis St.; Nat. Goldberg, 5025 Michigan Ave.; Adolph Goodman, 4548 Prairie Ave.; Sollie Griesman, 6338 S. Robey St.; Melville Guggenheim, 4906 Vincennes Ave.; James Herman, 3807 Indiana Ave.; Lester Kaatz, 4843 Michigan Ave.; Harold Klawans, 2900 State St.; Karl Newhouse, 4630 Prairie Ave.; Victor Rosen, 374 S. Robey St.; Ernst Sostheim, 5421 Drexal Ave.; Irving Schwarz, 5727 Prairie Ave.; Leo Unger, 4540 Vincennes Ave.; Harry Wolff, 905 Addison Ave.

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land Ave.; Pauline Blank, 6410 Drexel Blvd.; Iza C. Cohen, 5242 S. Park Ave., Irene Daniels, 4946 St. Lawrence Ave.; Marion Eintracht, 1223 E. 63rd St.; Edna Eisendrath, 4340 Grand Blvd.; Emily Frankenstein, 4501 Ellis Ave.; Ethel Goldfuss, 4600 S. Ashland Ave.; Anna Gold, 518 E. 46th Pl.; Ruth Goldman, 4736 Prairie Ave.; Jeanette Olive Goodman, 4524 Michigan Ave.; Lilian B. Kahn, 4915 Champlain Ave.; Vivienne L. Kaufman, 4834 Grand Blvd.; Sylvia J. Landau, 5201 Indiana Ave.; Bertha R. Lyon, 5049 Drexel Blvd.; Esther D. Maremont, 4408 Michigan Ave.; Esther Meyer, 6915 Stewart Ave.; Dorothy L. Misch, 5400 Michigan Ave.; Leonore Pfaelzer, 4514 Forrestville Ave.; Edna Reinheimer, 5036 Calumet Ave.; Beatrice Ringer, 4839 Champlain Ave.; Libbie Siegel, 5123 Ingleside Ave.; Della Sporn, 4803 Langley Ave.; Rose Taussig, 4901 Vincennes Ave.; Adelaide Tessler, 4453 Vincennes Ave.; Oleita I. Van Gelder, 5446 Calumet Ave.; Rosalie Wolfson, 6144 Indiana Ave.; Evelyn Yeddor, 8557 Morgan St.; Raymond J. Anspach, 820 Wells St.; Leonard Bezark, 4341 Vincennes Ave.; Walter Degen, 4603 Calumet Ave.; Myron L. Dellafield, 5816 Prairie Ave.; Solomon C. Etshokin, 5160 Michigan Ave.; Harold France, 4839 Calumet Ave.; Lester E. Frank, 5009 Grand Blvd.; Harold B. Friedman, 5300 Michigan Ave.; Samuel J. Gluck, 4727 Langley Ave.; Mortimer B. Harris, 5006 Ellis Ave.; Melville M. Kahn, 4915 Champlain Ave.; Jean Kempner, 434 E. 44th St.; William M. Kolb, 5154 S. Park Ave.; Alfred J. Lassers, 5306 Calumet Ave.; Joseph M. Lederer, 5141 Ellis Ave.; Hans Levy, 5100 Ellis Ave.; Leonard A. Lewis, 6212 St. Lawrence Ave.; Jack May, 4910 Vincennes Ave.; Phillip B. May, 5160 Michigan Ave.; Albert L. Michael, 4744 Indiana Ave.; Lawrence A. New, 4925 Grand Blvd.; Morton E. Samuels, 5231 Prairie Ave.; Bernie M. Schreiber, 5720 Michigan Ave.; Herbert Strauss, 1510 W. Garfield Blvd.; Richard S. Strauss, 4343 Vincennes Ave.; Raphael Washer, 651 E. 50th St.; Roy Wedeles, 439 E. 48th St.; Louis J. Weiss, 4149 Berkeley Ave.; Melvin L. Wolf, 4353 Ellis Ave.; Herbert O. Wolfner, 4932 St. Lawrence Ave.

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Hyde Park Masonic Temple.
51st Street and Michigan Avenue.

Shabnoth Services Sunday, May 31st, and Monday, June 1st, at 9:30 a. m. Confirmation on Sunday. The Religious School will participate in the services. The confirmants are: Julia Bartelstein, 2325 Dearborn St.; Burton Boruszak, 4815 Evans Ave.; Bernice Cohen, 537 E. 26th St.; Lillian Cohen, 3808 Indiana Ave.; Taube Ephraim, 69 E. 59th St.; Anne Feldt, 3344 Union Ave.; Rena Goldmeier, 5930 Michigan Ave.; Dorothy Goldstine, 53 W. 18th St.; Herman Goldstein, 6212 Champlain Ave.; Harry Kulp, 1031 W. 53rd St.; Belle Morris, 3434 S. Park Ave.; Rose Pruzansky, 3213 Wallace Ave.; Morris Ronnebury, 157 W. 31st St.; Max Segul, 253 E. 35th St.; Stella Zadack, 3336 Dearborn St. Morris Rodkin, 724 W. 31st street.

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Zion Temple.
Ogden Ave. and Washington Blvd.

Rabbi Samuel S. Cohon. Services for Sunday, May 31, 1914, 10:00 a. m. Marcel Blumenthal, 424 S. Wood street; Ruth Brown, 2343 Monroe street; Ethelyne Cohen, 3222 Douglas boul.; Norman Daniels, 513 S. Cicero avenue; David Frank, 1841 S. Homan avenue; Perry Herst, 217 S. Central Park avvenue; Florence Jacobson, 1220 S. Avers avenue; Sarah Lipsey, 735 S. Leavitt street; Honora Oppenheim, 41 S. Central Park avenue.

Beth-El Temple.
Crystal and N. Hoyne.

Rabbi Julius Rappaport. — Services begin Sunday, May 31st, at 9:30 in the morning. Confirmants: Edgar Blitz, 1528 N. Campbell avenue; Joseph Eichenbaum, 1933 N. Kimball avenue; Herbert Fenckel, 2954 Logan boulevard; Benjamin Feldon, 3654 Diversey boulvard; Tillie Fink, 2417 Thomas street; Helen Fuchs, 2700 W. Chicago avenue; Bert Goldberg, 2952 LeMoyne street; Sidney W. Gordon, 1530 N. Rockwell street; Bernard Hyman, 3254 North Whipple street; Morris Menke, 1929 N. Fairfield avenue; Walter Neuman, 1915 N. Fairfield avenue; Ralph Pollack, 3053 Cortland street; Sidney R. Singer, 2848 N. Albany avenue; Ruth Tauber, 2152 Caton street; Robert Voss, 2936 Logan boulevard; Herman Weiss, 3321 Evergreen avenue; Royal Ziv, 2523 Sacramento avenue.

Moses Montefiore Congregation.
1048 N. Robey St.

J. Newman, Rabbi. Services Sunday, May 31st, at 9 a. m. Confirmants: Gertrude Rozinski, 914 N. Oakley Blvd.; Jeanette Natenberg, 1509 Milwaukee Ave.; Tobia Vera Schrayer, 1613 N. Leavitt St.; Dorothy Slepyan, 2117 Potomac Ave.; Gertrude Luster, 959 N. Oakley Blvd.; Bertha Lubeck, 2733 Potomac Ave.; Bessie Esther Rich, 1300 N. Robey St.; Frances Provol, 1047 N. Robey St.; Pearl Zapnik, 1041 N. Western Ave.; Sylvia Golden, 958 N. Hoyne Ave.; Ruth Riff, 1350 Haddon Ave.; Samuel Hollender, 2159 Caton St.; Sanl Lefkowitz, 1343 Milwaukee Ave.; Felix Isenberg, 2112 Crystal St.; Julius Tobias, 1264 N. Lincoln St.; Harold Grossman, 2118 S. Halsted St.; Emanuel Ratzenstein, 1351 N. Hoyne Ave.; Alfred Zimmerman, 2510 North Monticello Ave.; Sam Brook, 1112 North Hoyne Ave.; Joseph Abraham, 1047 N. Hoyne Ave.; Leo Zucker, 2558 Potomac Ave.; Sigmund Fink, 2941 Walton St.; Abe Cohen, 1426 Milwaukee Ave.; Paul Bieber, 1117 N. Hoyne Ave.; Elias Moll, 1143 N. Robey St.

Temple B'nai Abraham,
112-116 S. Marshfield Avenue.

Rabbi M. Ungerlieder. Services will be held on Sunday, May 31st, at 9:30 a. m. Confirmants: Milton M. Cooper, 1140 S. Marshfield Ave.; Sidney D. Deitch, 621 W. 14th Pl.; Jeanette Freund, 4639 Ashland Ave.; Felix A. Goldstein, 1439 Garfield Blvd.; Olga Hochfelder, 2715 N. California Ave.; Eugene J. Kalbus, 671 Maxwell St.; Richard Kaufmann, 1434 S. Avers Ave.; Victor L. Kohn, 4015 N. Irving Ave.; Louis Kollisch, 206 S. Western Ave.; Joseph D. Levy, 733 S. Leavitt St.; Max M. Liekton, 5130 S. 5th Ave.; Rose E. Meyers, 1253 S. Turner Ave.; Edna Newberg, 1234 S. Harding Ave.; Millie Schooler, 4826 W. Jackson Blvd.; Joseph Seeb, 6540 Aberdeen St.; Samuel Stein, 1211 W. 12th St.; Eugene Smith, 2510 Flournoy St.; Hortense A. Stepner, 1808 S. St. Louis Ave.; Celia C. Weingarden, 5247 Calumet Ave.; Sarah Witkovsky, 1320 S. Albany Ave.; Ruth Yarmo, 1936 Polk St.; Harry Young, 3638 Grenshaw St.; Leonard B. Zippert, 1509 S. Kedzie Ave.

The Marks Nathan Jewish Orphan Home.

The Home has pleasure in informing the public that its Synagogue, which, for some unavoidable cause, has been closed for some time, will be reopened for Services commencing from Shavuos. Cantor Chas. Alexander and the Choir of the children of the Home will conduct the Services. On the first day of Shavuos, the Bar Mitzvah and Confirmation Ceremonies of about forty-five children of the Home will take place. Rabbi T. Schanfarber, Mr. Max Shulman, the Supt. of the Home, Mr. E. Trotzkey, as well as some of the children, will make addresses. The public are most cordially invited.

Nashville, Tenn.
Vine Street Temple.

Isidore Lewinthal, Rabbi. Confirmants: Alfred Hirshberg, 317 Peabody St.; Alfred Powers, 1015 Pope Ave.; Alvan Solinsky, 1916 West End Ave.; Beatrice Kessler, 800 18th Ave. S.; Ross Roody, 1511 Woodland St.; Lena Schneider, 145 7th Ave. N.; Evelyn Simon, 1001 3rd Ave. S.; Rose Marie Weinbaum, 143 7th Ave. N.

Women's Societies

Ladies Society of B'nai Sholom Temple Israel.

The next and final meeting of the season will take place Tuesday, June 2nd at 2 p. m. in the Community House, 53rd St. and Michigan Ave. Election of officers and reports of the various committees are in order.

Local News

The regular Saturday Evening Social Dance at Sinai Centre will take place at the Center this evening. Miss Margaret Wolfstein will have charge of the class, assisted by Mr. Henderson. People not in possession of an admission card may receive one by personal application at the office or through the mail.

* * *

The formal opening of the Nurses Home of the Maimonides Hospital will take place on Sunday, June 7, 1914, at three p. m., at the Nurses Home, 1535 South California avenue.

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Mrs. Amelia Silberman celebrated her 96th birthday on the 28th of May at the residence of Mr. and Mrs. Sig. Silberman, 4801 Ellis Ave.

* * *

Nathan Friend, 43 years old, a member of the real estate firm of Alex. Friend & Co., in the National Life building, died on Sunday night, May 24th, at the Standard club, following a four months' illness. He was a son of the late Burman Friend of Chicago. He was secretary and treasurer of the North Shore Country club. He is survived by four brothers—Max Friend, Dr. Emanuel Friend, Alex. Friend, and Dr. S. B. Friend, all of Chicago, and one sister, Mrs. Joseph Hecht of Charles City, Ia.

* * *

Solomon L. Lowenthal, native Chicagoan and an attorney here since 1889, died after a short illness at the North Chicago hospital. Funeral services were held Monday afternoon at 2 o'clock at his late residence at 10337 Prospect avenue. Interment in the Mount Greenwood cemetery.

Mr. Lowenthal was born Sept. 1, 1868. His father is Dr. Louis L. Lowenthal, a pioneer physician. In 1889 the decedent graduated from the law department of Northwestern university.

He was a member of the Thirty-ninth Illinois general assembly and as a member of the civil service committee did much to put the present Chicago civil service law on the statute books.

He built and was part owner of the La Salle Opera house. For years he had appeared as counsel in most of the theatrical litigation of note here.

* * *

The Pee Wee Club of the Chicago Hebrew Institute begs to announce an open tournament in singles and doubles, to be held June 4th to 11th, at the Chicago Hebrew Institute. Entries are open to all grammar school boys and boys under 15 years of age and under 5 feet 4 inches in height. No boy will be permitted to enter in both the singles and doubles. The prizes will consist of medals, cups and pins. Entries close June 2d with Mr. Harry Berz, 1258 Taylor street.

A Boys' Track and Field Meet will be held June 14th at the Chicago Hebrew Institute. Boys eligible to compete under the same conditions that prevail in the above Tennis Tournament. Every thanks will be mailed by request.

The Graduation Exercises of the Eng-

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lish classes for foreigners were held at the Joseph Medill High School, at Fourteenth place and Throop street, Thursday May 28th. Thirty-two graduated.

* * *

Residents of the Douglas Park District with their keen lookout for improvements want to add another laurel to their list of achievements. This time they seek a library to give the finishing touch to the many up-to-date features of which they boast. In this great city with its numerous educational advantages, a vicinity without easy access to books is a rarity. And yet, it is true, that in the entire Douglas Park District that extends from California avenue to Independence boulevard and from Sixteenth street to Grenshaw avenue, there is not a single public library branch and reading room, and booklovers, of which the district contains many, have to travel four and five miles downtown to procure the books they seek. But a neighborhood that has grown so rapidly in other directions, in its social and communal life, will not leave its cultural side undeveloped—hence the agitation for a library.

The idea originated in the heart of the Pnole Zion and the Arbeiter Verein—organizations made up of far-sighted men and women who were not slow to recognize the possibilities for good in the establishment of a public reading room in the center of a deeply populated district. In the English department, the children and young people should find the pleasure and information they seek; in the Yiddish and Hebrew departments, which should form an indispensable adjunct, the parents and grandparents would find enlightenment and recreation.

The agitators, however, did not stop at the formation of the plan. They put their plea in the tangible form of petitions which they have circulated throughout the entire neighborhood. Through the efforts of the secretar", Mr. Stulman, and the many friends of the movement, not a stone has been left unturned. Three thousand signatures have already been procured. Principals of the various schools in the vicinity have received the plan enthusiastiently, and all have promised their cooperation, so that the two thousand signatures still necessary for the presentation of the petition, may be considered as well as written. Within a week it is expected that they will be in the hands of the Board of Trustees of the Public Library as a convincing testimonial of a need that should be met. Should the appeal meet the favor it deserves, children and parents will have cause to rejoice in the acquisition of a fund of books for which they have been craving.

Betrothed.

Mr. and Mrs. Max Austrian of 5301 Prairie avenue announce the engagement of their daughter, Hilda, to Hugo Menges.

Mr. and Mrs. A. Pereira of 6401 S. Green street announce the engagement of their daughter, Ethel, to Abe Baron.

Married.

Mr. and Mrs. S. Robbins announce the marriage of their daughter, Sophie, to Barnette B. Gisnet of New York City, at their home, 2120 Allce place, May 20.

Died.

WEILER—Bettie Weiler, aged 80, mother of Mrs. L. Schoenlank, Mrs. J. R. Kline, Mrs. Ed Weiler, Harry, Morris, Alfred, and I. J. Weiler. Funeral from the residence, 931 E. Wood Ave., Friday, May 29, 11 a. m., by autos to Emanuel cemetery, Waldheim.

NEWMAN—Hannah, mother of Sylvia and Mrs. Julius Berlovitz, Lafayette, Ind. Funeral from Furth's, 35th and Grand blvd., Friday, May 29th, to Rosehill.

FRIEND—Nathan Friend, age 43, at Standard club, May 25, 1914, brother of Mrs. Joseph Hecht of Charles City, Ia.; Dr. Emanuel Friend, Alexander Friend, Dr. S. B. Friend, and Max Friend of this city. Funeral services at 9 o'clock Wednesday morning, May 27, at Furth's chapel, 356 E. 35th St., to Rosehill.

LOTH—Frederica Wilhartz Loth, widow of Moritz Loth, at the home of her son, Paul Victor Loth, 5051 Grand blvd., in her seventy-second year. Burial in Cincinnati, O.

MOSES—Augusta Moses, 67 years of age, widow of the late Herman Moses and mother of Charles Hugo, and the late Eli. Funeral private, Tuesday, May 26, 9:30.

KURZ—Moses Kurz, May 21, 1914, aged 52 years, husband of Maud N. Kurz and brother of Mrs. Herman Levy, Mrs. Gabriel Samter, Mrs. Leopold Deutelbaum, Adolph, Sol Max and Rudolph Kurz. Funeral Sunday morning at 9 o'clock.

STUMER—Michael Stumer, husband of Jennie and father of Louis M., Abraham R. and Mrs. Benjamin J. Rosenthal. Funeral Monday, May 25, at 10 a. m. from Furth's chapel, 35th and Grand blvd., to Rosehill.

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Stanford Park Weekly News Bulletin—June 1—Opening of outdoor swimming pool for season until September 28. Suits, towels, etc., furnished free. Mondays and Thursdays for girls and women; other days, except Wednesdays, for boys and men. Hours, 10 a. m. to 10 p. m. July 4—Sane Fourth Celebration. Varied program of sports, contests, games, band concert and patriotic illustrated outdoor lecture, from 10 a. m. to 10 p. m. Inter-park field and track meets and local athletic badge tests will be held during July and August. Sept. 7—Labor Day. A field day of games, sports and contests and presentations of medals and badges. All activities are free. Shower baths, libraries, club rooms and assembly halls will be open all summer. For any information see or write Sidney A. Teller, Director.

Domestic News

The new home of the Hebrew Kindergarten and Day Nursery at 35 and 37 Montgomery street, New York, was dedicated on Sunday, May 24th, in the presence of a crowd which choked the auditorium, overflowed into the diningroom downstairs,and left hundreds outside in the streets after the building was filled. The nursery affords free care and schooling for the children of working women who cannot afford to hire attendants or attention for their children during the working day. The work it has accomplished in its nine years of operation at 29 Montgomery street was praised highly by various speakers at the exercises.

Henry Moskowitz, Civil Service Commissioner, acted as chairman of the meeting. Marcus M. Marks, Borough President of Manhattan, delivered what he called a message of good will and congratulation on behalf of the city administration.

"Save the children and you save the nation," said Mr. Marks. "Philanthropy for the benefit of the oil serves individuals only, but work for the young affects generations yet unborn. Do not worry about money matters; there has never been a Jewish charitable institution that has had to stop on account of lack of funds if it did its work well. Go on with your good work, and the Jews of New York will see that you do not have to stop."

Rabbi M. Hyamson told of a similar nursery established by London Jews in the East End. He referred to the Jewish interest in eugenics, and said that the work of day nurseries provided for better children of the future as well as for better children in the present.

Among other speakers were Morris Abramowitz, President of the Kindergarten and Day Nursery; Leonard A. Snitkin, Rabbi M. S. Margolis, the Rev. Philip Klein, Leon Sanders, the Rev. M. A. Rubinowitz, the Rev. H. Masliansky, the Rev. G. S. Margolis, Joseph Barondess, Commissioner of Education, and Israel Ellis. Cantor Joseph Rosenblatt, assisted by a chorus from the Congregation Ohavel Zedeck, at Fifth avenue and 116th street, sang several times, and other music was furnished by the Hebrew Orphan Asylum Band. Several of the speakers left the auditorium when the crowd began to flock in downstairs, and addressed the overflow meeting. The band too, was transferred downstairs, and failure to synchonize the two meetings led to the interruption of the choir by the strains of "Too Much Mustard." The band was hastily stopped and there was no further difficulty.

The new buildings of the kindergarten and nursery will accommodate 300 children; the number cared for at present is 150. All are children of widows, or women whose husbands are unable or unwilling to work. No children are taken in who have fathers to look after

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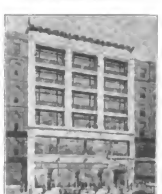
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them, and all the service of the institution is free. Four kindergarten teachers are employed, and there are also maids for personal service. Each child is bathed as soon as brought to the nursery. The management provides breakfast, luncheon, and a meal of bread and milk at 3 in the afternoon. Two auxiliary organizations, the Loyal League and the Young Folks' League, provide clothing and shoes for all children who need them.

The new building was designed by Sommerfield & Steckler, and includes three stores and a roof garden. The first floor is given up to the dining room, the second to an auditorium, which will be used as a school room and for social gatherings of the auxiliaries. On the third floor in the baby ward, with dormitory, where a hundred little ones can take a nap every afternoon. The roof is to be made into a playground, protected by high parapets.

* * *

At the annual convention of Galician and Bucovinaen Jews of America held in New York on Sunday afternoon, May 24th, in Tammany Hall, a start was made toward the collection of a fund of $100,000 with which to erect a new Har Moriah Hospital. The organization at present supports a hospital of this name in East Second street, but the indications are that the new building will be erected outside the crowded districts of Manhattan.

Four hundred delegates and visitors attended the convention. A committee of forty-eight men was named to promote the new hospital enlargement plan.

* * *

Atlanta, Ga., May 23.—Judge Ben H. Hill today ordered postponement, on request of Solicitor General Dorsey, of the arguments on the motion to set aside the verdict which pronounced Leo M. Frank guilty of the murder of Mary Phagan, a young factory girl, for which crime Frank is now under sentence of death.

It is the contention of Frank's lawyers that their client's constitutional rights were violated when the jury returned its verdict during the absence of the defendant from court.

The contempt cases against Wm. J. Burns, detective, and Dan Lehan, his employe, which also were to have been heard, were postponed until next week.

* * *

Abraham Vehon, formerly a manufacturer of books and cards, who has been a resident of Philadelphia since his retirement eleven years ago, died at the home of his daughter, Mrs. David G. Weil, 4739 Cedar avenue. He was born in Prussia 78 years ago.

Mr. Vehon and a brother were merchants in Chicago at the time of the Civil War. Thirty years ago Mr. Vehon went to New York. His widow who was a Miss Virginia Falk of Chicago, survives.

* * *

The Jewish Army and Navy League has just been organized in New York City to encourage patriotism among Jewish young men. Two of the objects of the Association are to provide Passover services for Jewish soldiers and sailors and secure employment for Jews honorably discharged from the Army or Navy. Branches will be established through the United States. The first committee includes Messrs. Isaac N. Seligman, Capt. J. B. Greenhut, William Salomon, David Leventritt, Adolph Lewinsohn, Alexander Alexander, and Marcus M. Marks. Capt. Lewis Landes, secretary of the organization, has received a letter from President Wilson accepting an invitation to act as honorary president.

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Foreign News

The death is reported from Jerusalem on Monday, May 25th, of Rabbi Israel Dob Frumkin at the age of 74. The deceased was one of the first to settle in Palestine. He went there in 1869 and nine years later became the editor of the fortnightly "Havazeleth," which his father-in-law, Israel Bek, had founded a few years earlier. Some time later Frumkin began the publication of a Yiddish weekly but the paper had a short life. The Havazeleth then became a weekly and continued publication until 1883. It was known for its attacks upon the charity organization—the Halukkah, and upon missionary activities in Jerusalem. The deceased was a brother of the late Michael Rodkinson, the translator into English of sections of the Talmud.

* * *

The Sunday bill has failed of passage in the House of Commons. Lionel Rothschild, son of Leopold Rothschild, spoke vigorously against it on the plea that it would work untold damage to many Jews who would have been compelled to set aside their Sabbath or lose a considerable part of their business.

* * *

A fire which broke out in Sobara, Hungary, has made hundreds of Jewish families homeless.

* * *

St. Petersburg, May 23.—Russia is having a crisis of the greatest gravity in consequence of the latest hostile act directed by the Government against the Jews, in the opinion of many conservative well-balanced persons prominent in the affairs of the Empire. Even the most rabid Jew haters deplore the resolution of the committee of Ministers, approved by the Czar, limiting the rights of Jews to be directors in corporations and to possess landed property, as the most impolitic step the Government has ever taken.

The restrictions, which are now in force, affect specially the sugar industry in South Russia, which is almost wholly in the hands of the Jews. According to the resolution, sugar corporations, like all others, may possess only 540 acres of land, whereas many of them now own 27,000 acres on which they grow sugar beets.

The Jews, forbidden to be managing directors of any corporations already selling securities, are refusing to have their money invested in concerns whereof they are denied the possibility of control.

The result of this is shown in the Stock Exchange, where almost every security has been raided and the price sent down to next to nothing. Efforts of the big banks seem futile so far as checking panics is concerned.

The news from crop growers is anything but encouraging and, despite the enormous orders which metallurgical societies have in hand, there is no prospect in the market for Russian securities improving.

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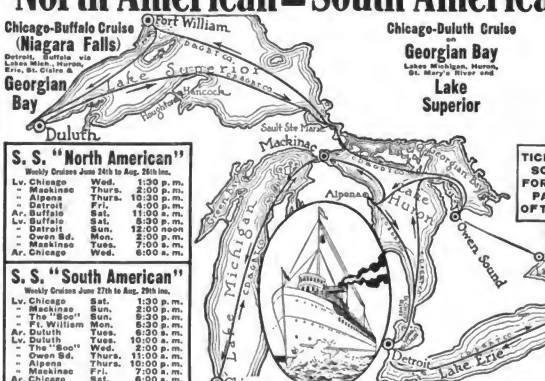
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Minister of Finance Bark has gone suddenly to Livadia in response to telegraph orders to make a report to the Czar on the state of the money market. Seldom has a Minister been so severely criticised. The fact that he is of Jewish origin only makes him more unpopular among the Jews, who regard him as a renegade of the worst type.

The fate of the policy inaugurated by Minister of the Interior Maklakoff may as yet be only surmised, but one fact pointing the way the wind blows in Russia today was the Duma's carrying by a majority vote of 186 to 95 a censure of the Government.

According to a rumor that may be taken as trustworthy, M. Goremykin is trying his hardest to induce the Czar to appoint M. Kriwoscheine as Minister of the Interior, supplanting M. Maklakoff, who has succeeded in arousing not only the enmity of the Duma, but every political party in Russia.

In any other country such conduct as characterizes the present Cabinet would work its own downfall. M. Lwoff, whose moderate opinions never have been questioned, voiced the feelings of the larger part of Russia when declared the present policy of the Government would bring the country to ruin.

"Ignoring the necessity of urgent reforms," he said, "is inviting Russia's destruction. Under these circumstances the moderate Conservative party thinks it is its solemn duty to show its fidelity to the Crown by warning it of the dangers that threaten."

* * *

In an eloquent article in the Grash danin, Prince Mestchersky, who was sent to prison last Friday for publishing revelations on the naval mutiny of 1913, takes occasion to castigate severely the "patriot" who are bent on fostering race hatred among the various peoples of Russia. Says the Prince:

"These false patriots do not realize the meaning of the history of the Russian nation, which has grown from a handful of people into a mighty empire. This want of knowledge and understanding is a greater danger than is presented by foreign enemies. The latter can only wage war, which the Russian people will be able to repel; 'but from these false and demented patriots I apprehend something worse, for by stirring up passions they will gradually break up the political organism of the empire.

"Their scheme is in reality more terrible than any dangers coming from outside, since they aspire to bring matters to such a pitch that Finland, the western provinces together with the Jews and Poles, the Vistula region, Little Russia, the Armenians, in the Caucasus, and the Mohammedans and Buryats in Siberia will simultaneously burn with hatred toward us, and in their demented ravings they represent the attainment of that end which involves the shedding of streams of blood both of the Russian and of other races, as the rendering of devoted service to the throne and to the Russian people."

* * *

The Governor of Kiev has refused the request of a Jewish deputation, headed by the local rabbi, that the execution of the expulsion orders issued against 580

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Jewish families should be delayed. The orders were made on the ground that the members of these families had lost the right of residing in Kiev in consequence of the closure of three gymnasium schools in which their children had been receiving an education. At the request of a number of householders who are threatened with ruin by the expulsion of their Jewish tenants, the Mayor of Kiev has petitioned the Governor General to postpone the expulsions until the pupils of the closed schools are able to enter other schools.

The Russian Mercantile Corporation at Kiev has resolved to endeavor to prevent the expulsions. A document has been drafted for submission to the Ministry in which the petitioners point out the ruin inflicted upon the city's trade by the wholesale expulsions.

The majority of the Jews residing at Golaya Pristan, a watering place near Cherson, have been served with expulsion orders.

* * *

S. Rabinowitz, the famous Yiddish humorist, better known under his pen name of Sholem Aleichem, was forced to flee from Russia. Following his enforced residence in Switzerland and Italy, Rabinowitz returned to Russia for a lecture tour. His reception was great and in the midst of his tour government officials pounced upon him, confiscated all his manuscripts and printed matter. Then a friend quietly informed him that a warrant for his arrest was about to be issued and he took the next train out of Russia. He will take a steamer for the United States soon.

* * *

The famous Brodsky family (of Kieff) has expressed its willingness to establish a new Jewish colony in the province of Ekaterinoslav, and has applied for permission to carry out the scheme.

* * *

A correspondent of the Temps who was in Fez at the time of the tragic events of 1912, and who has just returned from there, reports great material and moral progress that has taken place in these last two years. Of the Jewish quarter he writes: The Mellah has risen from its ashes and no longer resembles the sordid ghetto as I knew it. Advantage has been taken of its partial destruction during the riots of 1912, to construct a principal thoroughfare sufficient for its traffic, which is becoming greater and greater, and for its very active trade. A site granted by the Moroccan Government has been the means of giving plenty of air to this quarter, which was formerly too narrow. Considerable progress has also been made in respect to public relief. The dispensary in the Mellah is shortly to be transformed—thanks to the liberality of the Alliance Israelite—into a dispensary and infirmary with twenty beds. The police has been firmly organized at Fez—Dejedid and in the Mellah. The force consists of a Commissioner, four French constables and twenty-three native constables, who are placed under the direction of the Pasha, and of the chiefs of the district.

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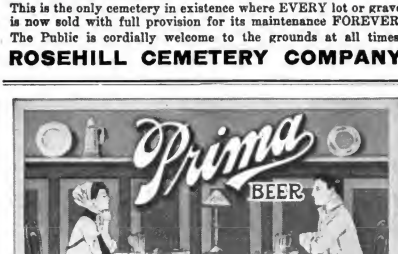
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Modern progress is fast sweeping away historical monuments at Cologne on the Rhine. Besides this interesting old bridge connecting the city of Cologne proper—the Alstadt—and Deutz on the opposite side of the river, there are two other modern massive iron bridges spanning the Rhine. These three bridges, however, have proved unequal to the task of accommodating all the traffic across the river. Hence the need for a more modern one on the sight of the famous bridge of boats. Unfortunately this means the demolition of numerous buildings, including the old synagogue at Deutz, which was consecrated as far back as the eve of Shabbas Nachamu, July, 1786.

In their work of destruction last week the laborers made an interesting discovery. They came upon a Mikvah in the foundation of the building, which, being entirely closed in and inaccessible, could not have belonged to the synagogue they were demolishing. Historically it has been proved to have belonged to a previous synagogue which had existed on the same site.

According to information given by one of the Wardens of the congregation, the first Deutzer synagogue was swept away by flood and ice on the 28th Februrry, 1784. With it disappeared a Hebrew chronicle, and thus when a new synagogue was erected on the site of the previous one some two years later, a new chronicle was written from memory. This has been found to coincide with the old chronicle, which has since been discovered.

The existence of the Mikvah was known only to historians. It cannot have been used since 1784. As now seen it lies 5.67 metres below the surface of the pavement. The low position of the Mikvah enabled the Rhine to flow constantly into it, thus supplying the necessary running water.

The congregation at Deutz, which is being compensated for its loss by the city authorities with a new house of prayer, is also in possession of numerous articles of great historical interest, such as a Bris Milah chair, Kiddush cups, and other beakers. One of the cups is inscribed with the names of the members of the Congregation, Zodiacal signs and other insignia, such as that of a Cohen with outstretched arms and fingers apart. The curtains for the Ark are richly ornamented and are of ancient and modern styles.

* * *

Miss Sadie American has been elected President of an international association of Jewish Women formed in Rome at the conclusion of the Woman's Congress.

* *

Rabbi Jacob Meir of Salonika has expressed his intention to leave Salonika and settle in Palestine. He describes the condition of the Jews in the city since it has passed under Greek rule as intolerable. The result has been a steady stream of emigration of Jews from the city, their industry and energy made prosperous.

* * *

In the months of February and March the greater part of this year's orange production in Palestine was shipped from Jaffa to England, and other European outlets, to America, and even to Australia. At the beginning of February the prices obtained in Liverpool, where oranges have the largest sale, were very unfavorable, but, towards the end of the latter month and during March they improved, and, finally, good prices were paid, which had an important effect upon our market here. As a result, the exporters were in a position to fulfil the obligations made at the beginning of the season.

Large quantities of wood are being stored for the manufacture of orange boxes, and a considerable portion of this will probably not be used before next season.

The import of flour from European and Turkish ports has considerably decreased owing to the favorable prospects of a good harvest, and in view of the early advent of the rainy season, and the consequently anticipated good harvest, it is expected that a lively export business in barley with England will result. The early arrival of the rainy season is also extremely favorable for the Sesame and Maize crops.

After the lapse of many unfavorable years it is now possible to describe the Tourist and Pilgrim seasons as again good, which is of great importance as far as Jerusalem is concerned. The great number of Jewish tourists from all parts of the world who lately crowded the streets of Jerusalem during the Feast of the Passover was noteworthy in the extreme, and so great was the influx that the hotels were unable to accommodate everyone and many were forced to seek private lodgings.

Many of the Arabian peasant population have recently emigrated to North and South America. Following the example of the Christian population in previous years, who emigrated chiefly from the town of Bethlehem and the neighboring town of Bedschala, the Mo-

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hammedan population from the environs of Jerusalem is beginning to emigrate. The want of suitable employment is the cause of this exodus, and although the influx of the Jewish element counteracts to a great extent the emigration of the Arabian population, it must still be remembered that the former settle mostly in Jaffa and in the neighboring Jewish colonies.

* * *

A Grammar School in Jerusalem founded by Zionists has now existed in Jerusalem for five years, the Hebrew language being excluded as a means of instruction. The Institute at the present time consists of four preparatory classes and six classes for classics. The number of boys and girls is now about 150, most of whom come from Jerusalem. Their parents belong to the most diverse Jewish communities in Jerusalem, among them being Russians, Poles, Spaniards, Bucharians, Grusiner, Jemeniten, Persians and Moghrebiner. The Institute is throughout on a level with a better class European school. The subjects taught are History, Geography, Arithmetic, Algebra and Geometry, Natural History, Physics and Chemistry; the Bible, Talmud, Jewish History, Hebrew Grammar and History of Literature; Logic and Psychology; French, Arabic, Turkish and Latin (German is an optional subject); Drawing, Singing, Gymnastics and Fancy Work (for the girls). The teachers number sixteen, most of whom have completed their studies in European universities. The Head Master of the Grammar School is Herr Dr. Salomon Schiller. The yearly estimate shows an amount of 40,000 francs.

* * *

On Sunday the 3rd of May of this year, a meeting of the directors of the Jewish National Fund took place in the Zionist Central Office in Berlin, at which the following gentlemen were present: Judge Bodenheimer D.; Dr. Tschlenow; Prof. Warburg D.; the secretaries, Mr. Gross and Mr. Ing. Kaplansky, and as guest, Mr. Agronom Oettinger, who, being on his way from Brazil to Palestine, broke his journey at Berlin.

The meeting lasted from morning till late in the evening, with the exception of a short pause at midday, and it went into a variety of matters partly concerning the work of colonization in Palestine and partly the propaganda and organization in various countries.

Enlargement of the Palestine Department.—In consequence of the ever-increasing memoranda of the Palestine department, both for the National Funds and for other institutions and companies, the necessity has arisen to increase the staff. For the agricultural department, particularly the management and colonization undertakings of the National Funds, there has been appointed Mr. Agronom Oettinger, who for many years filled a prominent position in the overseas colonies of Icam, and whose manifold experience will now be turned to the good of Palestine.

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Jaffa.—The discussion of this matter, which had been postponed for some time, was brought to a close in this meeting, at which Dr. Meller, Hamburg, and Maler Struck, Berlin, as representatives of the Tachkemoni committees, assisted. The N. F. obtains the site appointed for the Tachkemon School at a cost of 45,000 Francs, and gives it to the Tachkemon committees under the usual conditions for 49 years hereditary lease.

Erection of New Workmen's Homes Out of the Workmen's Home Fund.—Detailed accounts were laid before the meeting of the work of the Palestine department with regard to the workmen's houses to be built in this year for Yemenites and Aschkenasim. Proposals were made re the manner of employing contractors for the building of the houses, as well as re the site of private colonies of houses and of N. F. property and appropriate decisions made. It was urged on all sides that there is a special necessity for a stronger and larger type of workmen's home and it was therefore proposed that in the next general assembly a resolution should be put forward for the procuring of larger grants for the workmen's homes, possibly double what has been previously expended. At the same time the wish was expressed that in consequence of the continual arrival of Yemenites and the still greater numbers to be expected in the coming years, also of the necessity of the immigration of Aschenasish workmen, the propaganda for the latter should, with the help of the funds of the Workmen's Homes, be carried on without interruption. For this purpose it was proposed to publish a new subscription list invoking alms for this important branch of the N. F. In this connection, it was announced that a number of explanatory and subscription pamphlets would appear within the next few months dealing with the need of increased funds for immigration, occupation and tenancy.

Finally the rounding off of the N. F. property was discussed and its realization made partly dependent upon the expected income of the N. F.

In consequence of the far-reaching importance of the proposed works in Palestine, it is to be hoped that the friends and commissioners of the N. F. will make it possible to soon commence them, by increased zeal in procuring funds. The interest which the increased propaganda awakes in ever wider circles in Palestine gives rise to the hope that there will be considerable improvement in the receipts of the N. F.

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(Continued from page 593.)

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Sea, not far from Migdul, are mountainous heights, which will suffice for the boldest and keenest climber; one is still shown there, the inaccessible caves of the robbers, to which the Roman land-gendarmes had to let themselves down in baskets from the top of the mountain. And finally, when the road to the north will be built some day one will be able, by motoring in an hour or two to the slopes of Hermon, to enjoy the finest snowshoe racing. Where in the whole world can such a combination be found, and that, too, close to the international traveling-route of the Britou to India? Nothing is wanted to change this dream into a reality for us and to divert streams of tourist-gold into this earthly paradise but peace, quiet, and the order of an administration modelled upon a European system. If the hukkeesh and Pasha regime is once broken as in Europe, international capital will stream in, Haifa and perhaps Jaffa too will become harbors in which one can land even in a storm, and then the romance of the robber and the blood-avenger, of the sheep-thief and horse-stealer will gradually vanish. A Palestinian Bret Harte will perhaps regret it, but not I. For adventure-loving souls there are still enough primitive lands on this planet: there they can have adventures to their heart's content. But before its own threshold, Europe wants order!

There is much that I could still relate without ever coming to an end. For scene after scene, indelibly impressed upon the sensitive plate of my memory, is conjured up before me: scenes of a land, beautiful and rich above many others, indestructible despite thousands of years of plundering, charged with memories of the greatest historic significance, pregnant with hopes and possibilities—and scenes of a newly rising nationality, forcing itself through stubbornly and vigorously, which, like a strong tree, takes root ever wider and deeper, and whose trunk assumes an ever firmer frame, the wilder the storms tear at its branches.

Unforgettable to us all who took part in it, will the farewell gathering remain. We all sat down to a joint repast in the open shed on the village-hill! Representatives of the laborers spoke simply, deeply moved and moving others; in all their words one heard a deep, strong, rushing undercurrent, the resolute will to accomplish the work in which they believe, which they wish to serve, not for themselves, but for their people and for humanity, to win their happiness and blessing in freedom and fraternity. And then spoke Kaplansky, the leader of the Poale-Zion, and his voice too vibrated as he pointed northwards and upwards, at the white green-dappled houses of Nazareth: "For two thousand years, millions have believed that the salvation of the world will come from there; most not our hearts beat faster when we think that the prophecy will become true in another sense, that the salvation will come from the Plain of Jezreel?" Such was the drift of his words, and the laborers understood him well. As we parted from one another, there was a solemn and mutual vow to persevere despite all inner and outer

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obstacles, right unto the happy end.

Then came a three-days' carriage drive from Haifa to Jaffa in the chamsin, the hot desert wind. A former soldier of the Foreign Legion is our guide, a man of fifty with unusually broad shoulders for a Jew, a born Palestinian from Sammarin. He understands his business and knows the land, this old fighter of the Kabyles, whom fate has tossed about the world only to set him down again after all in his own home. It is pleasant gossiping with this globe-trotter who has been washed by all the seas.

Athlit, experimental farm. Mr. Beermann and his wife received us very hospitably, and then showed us the experiment fields, where experiments are being conducted in crossing the wild wheat discovered by Mr. Aronsohn with all possible European kinds of wheat, in order to find out the best varieties that yield the richest crops even when the soil has little moisture. Everything is still in the initial stage; it will take some time before field experiments can be begun. But what interests me above all is dry farming.

In North America, as is well known, there is an enormous area that belongs to the steppe and semi-steppe regions of the world, but the Americans are by no means inclined to submit to such a condition of nature. They have brought to bear upon the pure steppe, the utterly rainless region, the most magnificent irrigation works the world has even seen; they have captured every spring and vein in the mountains, united them into canals and conducted them hundreds of miles distant to the plains, which only require the vivifying moisture to yield endless produce, and they have done this with such success that the Rio Grande del Norte, from which all this water has been withdrawn, is no longer navigable over a great stretch. New colonizing land is to be created here for eighty million new American citizens, say the enthusiasts. And even if enough is secured for half that number: are there still impossibilities where there is an organized will!

But in the semi-steppe districts, where, as in Palestine, sufficient water falls in the rain periods to nourish the plants, they are engaged in developing an agricultural system which will defy the nature of the steppe: they retain the water that has penetrated into the subsoil by preventing its evaporation. This is dry farming. Aronsohn has studied it in the West of the United States and has transferred it to Palestine. By this process, it should be possible to store up the greatest proportion of the rain-fall in the soil; and its American propagators even maintain that by its application manuring can be dispensed with entirely or at least for the most part. They maintain that they have refuted by their experiments the view of the power of the soil as it has existed since Justus von Liebig. The soil is not a dead reservoir of vegetable nutriment to which one must restore without diminution what one withdraws from the vegetable body, but a living laboratory, which under the influence of light, air and water, produces ever new veg-

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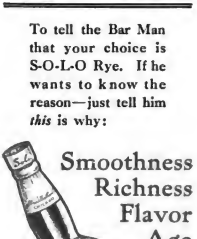


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These things are too new to permit of an entire farming system being based upon them. Discoverers of new methods are always enthusiasts, and one has, as a rule, to make a good discount from their estimates. But what I saw was indeed very encouraging: two experiment fields, each a hectare in area, one planted with wheat and the other with barley, both unmanured and with a yield which I estimated at 3000—3500 kilogram per hectare: crops that are not always found even in the better European farms on richly manured soil. If it should prove in the long run that dry farming has approximately the merits credited to it, the opening up of the land would be possible with considerable less means and risks.

A night in Zichron Jacob, another in Chedera, the plantation colonies, with a visit in between at Karkur, where a bold group of young men act as frontier guards, brief stops in Arabian Khans where scraggy hens are scrapping the dung-hill, many dogs are slinking, and millions of flies are humming; a long, hot and exhausting drive in the carriage, in front of which the weary horses are trotting upon incredible roads. And at last, on the third evening, the broad river, the only continuously flowing river of the plain near the coast which falls into the sea north of Jaffa, the bridge and the orange groves in the sweet, heavy perfume of their countless blossoms.

Another short visit to Petach Tikvah to see the Yemenite houses, and the sinking sun shows us the blue sea near Jaffa, one towers and the orange groves. Tomorrow the Schleswig sails north; but I shall come back again.

UNION AMERICAN HEBREW CONGREGATIONS.

At the instance of Rabbi J. Leonard Levy, Supervisor of District No. 7 (Western Pennsylvania), a meeting was recently called in Pittsburg of the rabbis who reside in the district. The meeting was held in the Temple Rodef Shalom and those present were Rabbis M. J. S. Abels of Altoona, Louis Brav of McKeesport, Rudolph L. Coffee of Pittsburg, Chas. J. Freund of Harrisburg, Wm. Loewenberg of Uniontown and J. L. Levy of Pittsburg, presiding. Rabbi Currick had signified his intention of attending but at the last moment was prevented, as was also Rabbi Ashinsky of Pittsburg.

The Rabbis spent several hours discussing matters of common interest throughout their district and took steps to form a Sabbath School Association for Western Pennsylvania. The committee in charge of the latter will report at the next meeting, after the summer vacation.

The matter of visiting the smaller communities, institutions of learning, penal and reform institutions, of holding services and public meetings, of founding religious schools, and of doing whatever opportunity may offer to be done in those places where no congregations exist, was discussed at great length.

As a result of the meeting Rabbi Freund undertook to visit Carlisle and Dickinson Colleges and to endeavor to

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stir the residents of those communities to undertake work in behalf of the local community and of the students who attend the colleges. Rabbi Loewenberg undertook to use his influence with Connelsville and Mt. Pleasant. Rabbi Brav promised to visit Glassport in the same spirit. Rabbi Abels promised to give his services to State College. Huntington Reformatory, Portage, Johnstown, and to visit the Jewish inmates of the Tuberculosis hospital at Cresson. Since this meeting Rabbi Abels has reported concerning a most delightful visit to State College where he lectured to the Jewish students on the subject, "What a Jewish Student Owes to His People." President Sparks of the College was immensely pleased at the spirit displayed at the meeting and spoke in the highest terms of the effort of Rabbi Abels.

Rabbis Coffee and Levy of Pittsburg continue their regular visits to near-by cities and the latter will confirm two classes which have received full instruction under his supervision at New Castle and McKees Rocks. The penal institutions of Allegheny County are regularly visited by the Pittsburg Rabbis.

Since the beginning of the year Rabbi Levy has conducted a service along Reform lines at the Irene Kaufman Settlement on Friday evenings. The Department of Synagog and School Extension has offered to provide literature throughout this district in localities which are being visited by Mr. Robert Davidson, the I. O. B. B. representative, who is also aiding in the work of founding schools for religious instruction.

Many other communities are making inquiries about the work of the Department of Synagog and School Extension, and there is marked evidence of deep interest in all that the Department is doing. During the past three weeks Rabbi Levy, who is chairman of the National Propaganda Committee of the Union of American Hebrew Congregations, has been visiting a large number of small cities in the interior of Pennsylvania and New York. The seed is being sown, and in a little time a rich harvest will be reaped.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

Reports of officers and committees presented at the annual meeting of the Sisterhood of the Washington Hebrew Congregation showed that the affairs of the society are in excellent condition and that its field of usefulness is rapidly widening. The report of the retiring President, Mrs. Eugene Schwab, was a resume of all the activities carried on during the year. In behalf of the sisterhood, Mrs. Ricka Gans presented Mrs. Schwab with a huge bouquet of roses, as a token of appreciation.

The report of the corresponding secretary, Mrs. Alfred Rosenthal, contained a review of various activities in connection with the Sabbath School and the Temple. Observance of the festivals was stimulated among the children and entertainments were given for them. On Chanukah a Menorah is presented to each child. Regular attendance at Temple services is encouraged by the presentation of prayer books at the end of the season. The Sisterhood supplies flowers for the Friday evening and Saturday morning services. These are put into a silver vase presented to the Sisterhood by Mr. A. D. Prince, and the handsome marble pedestal on which it rests was presented to the congregation through the Sisterhood by Mrs. Rosa Blendheim, one of its members. The Sisterhood also instituted the custom of having young men ushers at the Temple to welcome and seat strangers and provide them with prayer books, and succeeded in having the age of confirmation advanced to 15 years. It also defrayed half the expense of car fare for the Foster Home children, who attend Sabbath School and Temple. The Sisterhood now has 304 members.

Mrs. Ray H. Louis, Chairman of the Committee on Unionograms, reported gratifying success in introducing the Unionogram, the substitute telegram operated by the National Federation of Temple Sisterhoods for the benefit of the Federation. The committee succeeded in having a considerable number of Unionograms sent from Washington. The Committee on H. U. C. Scholarship, Mrs. David Sanger, Chairman, reported the establishment of a fund of considerable size to be applied toward a scholarship at the Hebrew Union College. Mrs. A. Selinger, Chairman of the Committee on Co-operation, stated in her report "that the aim of the National Federation of Temple Sisterhoods is to inspire each organization with enthusiasm and zeal to carry on its own work in its own way,' 'and that therefore it welcomes to its ranks societies representing all forms of Judaism, whether conservative or reform. Mrs. Benj. Sinsheimer reported for the Sabbath School Visiting Committee on several novel and interesting features adopted in the school. A monthly booklet, entitled "School Days," was issued, the editorial staff being composed of members of the school. Each class has a separate charity fund made up of collections taken every Sunday morning, the money being expended on some needy family or families.

The Committee on Religion, of which Mrs. J. O. Berliner is Chairman, reported on its various activities. The sum of twelve dollars was appropriated for inserting the name of the Temple and announcement of the services in the Church Directories, which are placed in all the important hotels in the city. New furniture and equipment will be secured for the Sabbath School next season, and an Alumni Literary Club will be formed for the study of Jewish Literature. In order to encourage attendance on the part of visitors at the Temple Services, the committee will send out invitations next year to the students in the colleges in and near Washington, to temporary residents in the city, and to employes in the various departments of the Government, and in order to encourage a larger

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attendance of members, it has been decided to print in red at the bottom of the post-cards announcing the monthly meeting of the Sisterhood: "Show your devotion to the Sisterhood and to the Temple by attending services next Friday evening and Saturday morning."

President, Mrs. Selinger; 1st Vice-President, Mrs. Mark Blum; 2nd Vice President, Mrs. Z. Strasburger; Treasurer, Mrs. A. C. Mayer; Recording Secretary, Mrs. Eva Hexter; Corresponding Secretary, Mrs. Alfred Rosenthal; Auditors, Miss Ida Friedberger, Mrs. S. Guggenheim and Mrs. Joseph Strasburger. Directors, Mrs. D. Fischer, Miss R. Gans, Mrs. C. Picard, Mrs. E. Schwab, Mrs. W. Michaelis, Mrs. Max Fischer, Mrs. Ernest Gichner, Mrs. Dave Strauss, Mrs. Sam Gassenheimer and Mrs. D. J. Kaufman.

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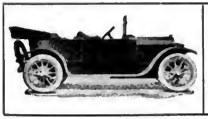
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Ministers who would like to know more about this privilege should address the American Institute of Sacred Literature, the University of Chicago, Chicago, Ill.

HOME FOR JEWISH FRIENDLESS AND WORKING GIRLS. PRESIDENT'S REPORT.

To the Members of the Home for Jewish Friendless and Working Girls:

The report prepared by the Secretary, in behalf of the Board of Directors, the auditor's report and the Superintendent's report, will give you a full idea of the scope of the work done by the Home.

The health of the children, and the general condition of the Home is very satisfactory, 437 children having been taken care of during the year.

Up to several months ago our Home was very much crowded, too much so for a temporary institution. In many instances children had to be taken to the Chicago Home for the Friendless, a non-Jewish organization, which was kind enough to take and care for our children until we are able to shelter them. Special effort has been made to

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relieve this situation and we are pleased to report that at the end of the fiscal children in the Homeo G—h etaoin s year, April 30, 1914, we had only 137 children in the Home, as compared to 197 on April 30, 1913. We hope to keep down the number in order that we may accommodate all emergency cases, at the same time endeavoring to make the Home as nearly a temporary institution as possible.

Considerable attention has been given the sanitary condition of the building. During the year, it was found necessary to install bath tubs, toilets and many other permanent improvements in the hospital, in order to equip it with the proper facilities. This cost the Home about $1,700.00.

It is necessary to install new washrooms and toilets throughout the house. The Building and Grounds Committee was authorized, at the last Board of Director's meeting, to get estimates and have the work done as soon as the necessary funds are provided for.

Through the kindness of Mr. Albert Kuppenheimer, who gave us $2,000.00 to pay for the hospital and other improvements, we have been enabled to pay all our obligations, and on April 30, 1914, the Home was free from all debts of any kind, and an endowment fund of $47,800.00.

During the year we have been notified of the following endowments:

Mr. Edward Morris $5,000.00
Mrs. Julia Wedeles $3,000.00

and received the following endowment:

Mr. Edward F. Leopold .....$ 200.00

The finances of the Home are in excellent condition. Every obligation of every kind has been paid. The assets are as follows:

Real estate, buildings and furnishings	$134,835.22
Endowment fund	47,800.00
Cash on hand, general fund.	16.55
Cash on hand, endowment fund	100.00
Total	$182,751.77

and $8,000.00 additional endowment, of which we have been notified.

Liabilities, none.

The cost of maintenance per capita per day was, during the past year $.436, per year, $159.14; but this cost is increased to $.552 per capita per day,—per year $202.48, taking into consideration the loss of interest on capital invested in permanent improvements at the same average rate that you are receiving on your endowment fund investments.

Dr. and Mrs. Feuerlicht have severed their connections with the Home, and Miss Berolzheimer is now acting Superintendent. Her work so far has been very satisfactory.

Our special thanks are due to the Associated Charities and affiliated organizations, for their support and co-operation; also to our staff of workers in the Home.

We also owe special thanks to Miss Louise Heller who was with us and assisted us for six weeks, and rendered most valuable services

Respectfuly submitted,
ADOLPH KURZ.

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THE REFORM ADVOCATE.

CHICAGO, ILL., JUNE 6, 1914.

THE REFORM ADVOCATE
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IN THE INTEREST OF REFORM JUDAISM

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GERSON B. LEVI.....ASSISTANT EDITOR
BLOCH & NEWMAN.....PUBLISHERS
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The Carpenter and the Rich Man.

Under the above title, a companion book to the Call of the Carpenter has appeared, presenting "a study of the Parables." The author, Bouck White, has made the attempt to show that the "economic life of the time is the constant background and point of departure." "Cleared of accretions by grace of the critical scholarship of our time, we find in the economic the clue of the mysterious scroll."

In the actual working out of the thesis, the writer offends against what must always be one of the canons of literary and historical criticism. He carries with him into the criticism of an ancient text—no longer to be dealt with in the original—and into the comment upon another period of human activity all the prejudices and appeals that depend upon the conditions of life as they are in the critic's time. He is too much obsessed with the economic theories and with the industrial inequalities of today and reads back into the days of Jesus the same inequalities and difficulties and makes the text of the parables give, for those days, the solutions that the critic would apply to this. The net result is that the Carpenter becomes a convenient peg on which to hang all theories of revolution and upheaval, and Israel a convenient peg for all smugness and self-satisfied righteousness. In both he is doing violence to literary taste. We have often been told that a preacher makes of his text a pretext. This book does worse. It calls upon the reader to see the "inwardness of the Galilean," who promptly becomes in the treatment of the book a mere pretext.

A case in point. Mr. White is deeply interested in present day sociological study, and is gravely concerned over the cleavage between the toiling host and the blessed few, the suffering many and the plutocrats. Certainly these conditions must have existed in the days of Jesus, he assumes without further question. Contemporary literature had little to say of Jesus, who was "the most renowned and memorable personage in the roles of time." This neglect, this conspiracy of silence is all due to the struggle between labor and capital. While it may be true that the masses came to him in multitudes, the "philosopher and historian minds passed him by." "Contemptuous in their academic aloofness from the toiler host." 'Carpenter—Christ" would then be a term of contempt, which Mr. White takes up as a challenge. But what has become of all the critical labor of our day that has in fair measure made the picture of the Rabbis of the time of Jesus and the few centuries following reasonably clear and entirely at variance with the preconceived notions of Mr. White. One cannot possibly conceive that the hatred, or better, contempt of the toiling masses existed among the learned classes who knows anything of the life and of the work of the learned. It was most assuredly no disgrace to be a toiler in those days. Carpenter students and teachers existed in plenty. It must have escaped the eye of Mr. White in his reading of the critical literature that most of the Rabbis were at the same time artisans and laborers. It was fundamental to Pharisaic Judaism to speak of the nobility of work. God was conceived of as the great worker; no sooner was creation complete than God started to plant a garden in Eden, comments an old Midrash, to show man what use he is to make of the world that has been laid at his feet. Judaism has laid as much stress on the "six days shalt thou labor" as upon the Sabbath day rest. It is simply absurd to speak of the contempt of the learned for the toiling masses. One can easily think of a gathering of teachers of Israel in that day as a laborers convention.

Of course in this the writer falls partly into the error of the Higher Anti-semites, who have made the distinction between Judaism and Christianity in claiming that Judaism was the religion of the learned alone. The learned despised the unlettered masses. The distinction here is between the literate and the illiterate not as Mr. White has it between labor and capital. But it really matters little. Christian theologions always conceive of the worst sin or the deepest depravity, and speak of Jesus as having come to remove the sin or cure the depravity. Now he is one of the proletariat, now he is of the anti-priest party; at another time he is to be classed with the opponents of Legalism. They have frequently been the worst offenders who, claiming to make an objective study of the New Testament, of its teachings and of its characters, introduce subjective elements into the criticism and believe that the result is scientific.

Nor does Mr. White show familiarity with the literary forms of the New Testament. To his mind Jesus had to be unorthodox. "He was not of those who hold fast to the tradition of man. An innovator he. A non-conformist! Ye have heard that it hath been said—But I say unto you!" It may or may not be true that Jesus was an innovator. The New Testa-

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ment reports Jesus as having said that he was not. But that may not be conclusive. Mr. White should have known that the forms, "Ye have heard that it hath been said—But I say unto you" arise out of the rabbinic phraseology and similar turns of speech are to be found among the Rabbinical writings in numbers. There is here intended no improvement or abrogation of the law. It is the regular rabbinic method of interpretation. "Hearing" is in the Rabbinic writing applied to the subject matter of tradition, oral or written. "Am I to understand that the reported saying or text means this, no, I am to understand it in this other way."

It is exceedingly difficult to read some of the pages of the book patiently. The sentences have the effect of being shouted and not spoken. There is evident in too many places an attempt at the striking, reduced as frequently to the meaningless. Besides, the author is entirely too anxious to make Jesus an acceptable figure for today. And so Jesus becomes a good mixer, who uses slang to perfection, as Mr. White might phrase it. Now, every language has its slang, and slang can only be detected by the actual presence of the expression used. Only a few words of the original of the New Testament have been preserved and one would hardly call these slang phrases, and it becomes exceedingly questionable whether one can say by looking at the translation that the original was slang. In the mind of Mr. White every well turned phrase would be slang. Why is it true and must be true, that "whited sepulchres, wolves in sheeps clothing, were in their origin slang?"

The book shows another fault of the ordinary Christian theologian. Having assumed and accepted that Christ was a perfect character, there can be no other course open to the critics than to explain into reasonableness, nay into actual beauty and worth, whatever Jesus is reported to have said or done. If the characters had different names and the occasion were today, and a teacher had a pupil who desired to follow him but had a sick father at home and begged his teacher that before they started out together, he be given leave to say farewell to his father who is near death and the teacher answered, "Let the dead bury their dead but go thou and preach the Kingdom," the modern man might have asked what kingdom is it in which children and parents are to be parted in this fashion and human duties are to be set aside so hurriedly and carelessly. The kingdom might not be attractive to the society-regarding thinker. Or suppose the other case. To the same teacher another follower had come saying that he was willing and glad to follow but he would say farewell to those at home. And the same teacher gave this answer, "No man having put his hand to the plough and looking back is fit." The reader might then question what kind of work is it if they who have filial devotion and recognize the duties to kin are unfitted. But here there is to be no question. It was reported of Jesus, therefore it must be right and the incidents must be exalted into a universal rule.

Mr. White has a theory to preach. Some of his ideas are worth while preaching. His analysis of shams and pretenses is, if expressed in shouted language, still, in great measure, true. He should have done his preaching apart from a study of the parables and apart from the personality,—if there existed such a personality—of Jesus. As it is, instead of exalting his master he has made him a pretext.

GERSON B. LEVI.

NEW YORK LETTER

(By our own Correspondent.)

New York, June 1st.

At the Free Synagogue yesterday morning the annual confirmation exercises were held in conjunction with the "Shabuoth" service, closing the work for the present season. There were 32 members of the confirmation class, who were presented and addressed by their teacher, the Rev. Sidney E. Goldstein. Dr. Stephen S. Wise delivered the principal address. Next Saturday afternoon the confirmation exercises of the downtown branch will take place, while on Sunday the closing exercises of the religious school will be held. During the summer the social service work as well as the activity of the downtown and Bronx branches will be continued uninterruptedly, and the summer camp for boys and girls, maintained under the auspices of the Free Synagogue, will be open.

It is announced that no consolidation of the Mount Zion and the Gates of Hope Congregation, which as stated was under contemplation some time ago, will take place.

Next Sunday the Federation of Oriental Jews will hold its annual meeting in this city. Dr. Stephen S. Wise is expected to be one of the speakers at this function. On this day, too, the new building of the Hebrew Educational Society in the Brownsville section of Brooklyn will be dedicated. Here the speakers of the day include Dr. Wise, Comptroller William A. Prendergast, Justice Samuel Greenbaum and Abram L. Elkus and Felix M. Warburg.

Mayor Mitchel has appointed Leonard M. Wallstein, a young lawyer of this city, a Commissioner of Accounts. This is an important office and Mr. Wallstein has been prominent in the councils of the National Progressive Party. The mayor has also named Julian Rosenthal and Ephraim Kaufman as deputy commissioners of the city license bureau; these are reappointments resulting from the reorganization of this public office.

Ex-Mayor Ernesto Nathan, of Rome, who was received here last Monday, will again pay this city a brief visit on his return for home the end of the present month. He expects to be here a longer time when he returns in the autumn.

This week a pageant of nations is being held on the Lower East Side under the auspices of the People's Institute. Thursday evening is "Jewish night," when Hebrew religious and Yiddish popular music will be presented.

The late Lina V. Happel, a Gentile, bequeathed $5,000 of her estate of $100,000 to the Brooklyn Federation of Jewish Charities. She left large sums to Lutheran charities. The late Sarah Frank, who possessed a large fortune, gave $6,500 to various communal institutions. Of his estate worth nearly two million dollars the late William Scholle gave $15,000 to Jewish charitable societies here and in San Francisco.

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This week the first graduation exercises for immigrant women laboring in factories will be held here under the auspices of the Board of Education. The pupils are employed in the shirtwaist factory of D. E. Sicher & Co., and are almost all Jewish by faith.

"Occasional."



"What Do You Believe?"

By Rev. Dr. William Rosenau.

Rabbi Eutaw Place Temple, Baltimore, Md.

One of my friends suggested this subject. I confess that it is somewhat doctrinal in character. However, I trust that, on this account, it will not be denied your close attention and keen interest. I express this hope, because I know there are many people, who desire to see specific denominational themes, even in the pulpit, give way to general current topics. Let it, however, not be forgotten, that an occasional doctrinal discourse is not only most useful, but also highly necessary. The subject presented for your consideration is put in the form of a question. It is: "What do you believe?"

When I put to you this query, I should like you to tell me what you believe as Jews and Jewesses. I take it, that, whereas you have been born Jews, have been reared Jews, worship as Jews and are identified as Jews, the Jewish philosophy of life may be considered your philosophy. I firmly trust, that you do not belong to that faction in modern Israel, which is interested in Israel only as a racial group or as a national power and not also as a religious factor.

It were indeed well, if all of you knew wherein the Jewish philosophy of life consists. But I truly doubt, whether even the great majority of you would measure up to the standard of required knowledge, should you be subjected to examination, forced to self-defense and asked to make propaganda. Many a one among you might be in the embarassing position of my friend, who, on requesting of me the treatment of my present theme, reported how utterly ashamed she was, because of her ignorance of the Jewish philosophy of life, on a recent occasion when said philosophy called at her hands for exposition.

You certainly agree that every man should have some philosophy for the guidance of his conduct. It alone can give rhyme and reason to his existence. It shall invest his pilgrimage with design and purpose. People, whose existence has no rhyme and reason, and, whose pilgrimage is in want of design and purpose, are animals and not men. They are like "dumb driven cattle." They give no evidence of mentality, aspiration, ascent and idealism. They just as well might have been created without the faculties constituting the honor and glory of man.

Everybody, who has ever studied the Jewish philosophy of life fairly and impartially, will grant, that the Jewish philosophy of life is calculated to make man noble, godly, perfect and happy. At no time did the Jew himself question the reasonableness and effectiveness of his faith's philosophy. If proofs are demanded for said reasonableness and effectiveness, we need but refer to Judaism's survival of the successive currents of thought generated in the world's history; to the Jew's adherence to his religion under most distressing conditions; and, to the gradual expansion of Jewish idealism in society's present development.

It is truly unfortunate, that among us Jews the philosophy of our faith is not as well known as it should be, else it should not suffer unwarranted underestimation among some people, who, born Jews and associating with Jews, have drifted into Christian Science.

The Christian Science Jew is a paradox. He is more than this. He is a deluded creature. He is an unwarranted deserter. The Jew needs to be on his constant guard against Christian Science, not, because Christian Science is superior to Judaism, but, because of the advantage which Christian Science takes of Jews, who in their ignorance of the faith, will under peculiar nervous conditions, fall ready victims to Christian Science teaching. Of all conversionists whom the Jew encounters, the Christian Scientist is by far the most unscrupulous, seductive and dangerous. His plea is, that Christian Science makes for bodily health and spiritual peace as no other creed does; that it is not hostile or even aggressive against other faiths; and, if perchance, it meets with unwillingness of adoption because of Jewish loyalty, it contends, that Christian Science and Judaism are not mutually exclusive. Have a care against all theories as you would against all men that would be all things to all men.

In view of the aforesaid circumstances, as well as in view of the obligatory justification of every man's religious affiliation, it is well for everyone of you to know what you, as a Jew or Jewess are supposed to believe and ought to believe. You probably regret your ignorance of the Jewish philosophy of life. You may be even ashamed of it. Whosoever has cause for such regret or shame, has, in almost all instances, no one else but himself to blame. Were all people to take the existing opportunities of instruction seriously, they should be well informed in their religion. They should no more readily become easy victims to Christian Science missionary effort than they do to the efforts of other denominations, of skepticism or of unbelief. They should not be unable to point out the weaknesses of other systems of thought. They should not prove unequal to the task of defending their historic and well-tried convictions.

The fact of the matter is, that religious instructional opportunities are not recognized,—let alone embraced and cultivated. As children the majority of us receive no healthful, religious home training. Boys and girls are not urged to pursue the studies offered in religious schools. Many a one's religious education is woefully limited, haphazard and unsystematic. Even those, who, in early childhood, pursue faithfully elementary religious training, do not continue the further study of the Bible, Jewish History, Jewish Ethics or other Jewish disciplines. Bar-Mitzvah or Confirmation writes "Finis" over most people's religious educational career. Classes for the discussion of Jewish problems do not attract us. Attendance at public worship is regarded unnecessary. Everything is done to preclude the generation and maintenance of the Jewish atmosphere which is absolutely imperative for the preservation of the Jewish spirit.

Is it a wonder, that with the little learned by us unwillingly and unaided, thorough knowledge and appreciation of the Jewish philosophy of life do not exist?

If you do not know the answer you are to give when you are asked, what you, as Jews, believe, let me, to some extent at least, reinforce your knowledge.

In the premises, bear in mind, that Judaism is a positive faith. It does not indulge in negations, except in its

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attitude toward fallacy. It makes clear and distinct affirmations. In spirit it is thoroughly rational. It does not deride reason but reckons with reason as it does with emotion. Notwithstanding the claims of the anti-dogmatists in our ranks, Judaism has, like all other faiths, well-established principles with regard to the Supreme Being, man, human destiny, the purpose of Judaism and the after-life. These principles are the eternal verities on which, as on foundation-stones, our faith is founded.

I wonder how many of you know what sort of a God the God is Whom the Jewish philosophy of life preaches? Listen! He is the God of life Who ordained life. He everlastingly renews the wonders of creation. He endures for all time. He makes for justice. He rejoices in goodness. He delights in happiness. There is no other beside Him. Perfection is the attribute which marks His essence. Is there any theory of life you know, which preaches a higher God?

I wonder how many of you know what the Jewish philosophy of life has to say about man? Listen! Man is created in the image of God. He is dowered with divine talents. He possesses intellectual and moral powers. His is free-will. He can make much of his life or nothing at all. If his growth leads to happiness, his happiness is of his own creation. If his defeat tends toward misery, his misery is of his own planning. "Sin lieth at the door; unto thee is its desire; but thou canst rule over it." Is there a faith which has a more livable system of ethics?

I wonder how many of you know what the Jewish philosophy of life declares with regard to human destiny? Listen! Mankind shall become a universal brotherhood. Truth shall conquer the world. Righteousness should run like a stream. Peace shall hold the supremacy. Holiness shall sanctify society. Godliness shall characterize all flesh. The Jewish philosophy of life, therefore, frowns down and condemns all injustice, dishonesty, impurity, baseness, warfare, strife and oppression. Is there a religion which has set up a higher ideal for society to follow?

I wonder how many of you know what the Jewish philosophy of life proclaims to be the purpose of Judaism? Listen! Judaism wants to be the leading religious and moral agency of mankind. It strives to march in the vanguard of the forces insuring the unfolding of personal existence, the betterment of the social life and the realization of humanity's ideals. Such purpose Judaism desires to subserve at present, and in the future, as it subserved such purpose in the past. Is there a creed which has espoused a nobler mission?

I wonder how many of you know what the Jewish philosophy of life predicates with regard to the life beyond the grave? Listen! It does not claim to describe immortality. It only preaches immortality on the ground that justice must be meted out somewhere if not here. It contends that spirit, no more than matter, is indestructible. "The dust returns to earth as it was and the spirit unto God Who gave it." Is there a philosophy which has a more acceptable teaching with regard to the soul's future?

I hope, that our meditation has not been futile. I hope, that you know better than you did what the Jew is presumed to believe. I hope, that you will attempt to go deeper into the Jewish philosophy of life. I hope, that you will never fail to appreciate its superiority. I hope, that you will avail yourselves of every educational agency helpful in the strengthening and deepening of your convictions. I hope, that you will be at some time, if not now, in position to defend your Judaism. I hope, that you will acquire the ability to defeat every influence exerted to win you from the Jewish philosophy to other philosophies of life.

The Jew must try to understand himself. The Jew must seek to justify himself. The Jew must be prepared to state why he has persisted and expects to persist in his Judaism. Only by such means can we counteract missionary efforts. Otherwise he will be submerged, assimilated and forgotten. His danger is greater now than ever. In the Diaspora, marked by an endless variety of non-Jewish and anti-Jewish influences, he is subjected to a trying test. It is to be trusted that he will not be found wanting. Remember that, only as the Jew proves himself capable of answering satisfactorily the question, "What do you believe?" will other religious agencies leave him alone and respect him for having lived the unexcelled Jewish philosophy of life intelligently, faithfully and consistently.

The Chicago Women's Aid.

Jennie Franklin Purvin.

In 1867 Charles Dickens made his second visit to the United States. The newspaper men of New York, of whose profession Mr. Dickens was a member, planned a dinner in honor of the distinguished visitor. Some of the newspaper women, of whom there were already a few, asked to attend the festivity. Their request was politely turned down with the reply, "We want no women." These words caused havoc in the camp of the militants; for the would-be guests gave a dinner of their own at which Mr. Dickens was the only man present.

History might have passed over the incident unconcerned save for the fact that from this group of women diners sprang the first idea of a real woman's club. Together with their friends, they resolved to form the Sorosis of New York, today the oldest club in existence. Thus, over the tea cups, forty-seven years ago, there was concocted the mighty scheme which has resolved itself into an organized movement numbering far beyond the million mark.

The evolution was of course gradual; for, while Sorosis may have, from its incipiency, taken on the form of a real organization, in the large majority of instances, the process of club growth has been well marked. It has at all times been coincident with the change which has come into woman's life due to the transformations into our modern system of living.

For, so long as household duties, obligations and cares filled a woman's days, there was but little thought in her mind for the events transpiring in the great outside. Baking, weaving, spinning were the most important items of state and progressed uninterrupted from the early morning hours, through the daytime, into the candle twilight.

But when, piecemeal, the factory, with its gaint machinery, took over the home tasks, when not only the harder work of the homekeeper, but also a large part of the entire occupation of the homemaker, was carried over into the walls of the smoking monster, then came for the first time hours of leisure and need for new occupations. Do you recall the pastimes of the first hours free from toil? Hidden away somewhere in every one's memory chest lie the relics of barbarism we once thought so beautiful—lambrequins in every shape and color, mottoes with the still potent and now much needed words, "God Bless Our Home"; tidies which once covered every available spot on the good old substantial furniture; and linens with yards

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of hand made stitches and laces, now treasured in lavender scent as the last beloved reminders of hands rested from their labors.

But a less selfish use for her new found leisure than that involved in stitching the hours away was soon sought by the average woman. From time immemorial her sisters had been the hand maidens of the church; and while they could not in recent centuries minister at the altar, they could perform those acts of tenderness and mercy for the unfortunate which the feminine sympathy well understood. A basket of coal to a destitute family, a set of clothing for the underclad, a flower to the dependent hospital patient, with similar temporary alleviations, were our preparatory lessons for later work.

But in this age of specialization we too soon learned to specialize; and therefore, joined by women who had started out to master in predigested tabloid form the secrets of the sphinx, the philosophy of Browning, the religion of Buddha, we found that man cannot live by bread alone, nor by philosophy alone; hence the desire to do intensive work, which in one way or another, marks the better organized clubs of our own day.

In such clubs careful plans are laid to vitalize the energies of that portion of the members which desires to work; plans which will care for an actual need, but which, however remedial they may be in the beginning, look forward and aim toward a constructive and permanent good; plans which have been carefully studied, deliberately discussed and investigated; which will permit co-operation with other forces working along the same lines; and which, in Jewish Women's Clubs, will always and everywhere be, not for egotistical, but for egotistical reasons, distinctly aimed toward the betterment of the Jewish part of the community.

Will this lead to narrowness of purpose or vision? To the contrary, it will leave us privileged to co-operate in every worthy civic movement, but give us opportunity to do what we can to keep the pledge made by our first American Jewish ancestors; and also to do intensive work which, because of its thoroughness, will be worth while. For in every American community, large enough to support a distinctly Jewish Woman's club there will be a settlement of co-religionists needing all the help material, spiritual, social and intellectual, which a given club will find it possible to offer.

It may be somewhat difficult to carry this thought of Jewishness into the program building of an organization which concerns itself with cultural and civic ideas; but I confess that it is the hope of my own Club that its delegate will carry home from thus meeting enough suggestions for Jewish speakers to fill many of our programs during the coming club year. Surely we who rank pre-eminently in social and civic accomplishments the country over ought to possess enough good men and women speakers to fill the programs of Jewish Women's club without their being obliged to have recourse to much of the indifferent and even some of the better themes and men we accept, in no way related to our social, civic or religious club work.

If the experience of my own city may be accepted as typical, we have sorely lapsed from the path of good judgment in program building; we have often listened to much twaddle and inconsequential material, scattered over an exceedingly wide range of topics, whereas if we had confined our time and resources to a discussion of our special line of work, we would have helped ourselves personally, our causes materially and our standing as Jewish communal workers, intelligently. In this field of program building we have not yet learned singleness of purpose. To be sure, we are "clubbed" to a greater degree than are our non-Jewish sisters. And it is therefore difficult to build up a program which shall be attractive to all classes of members, especially to those who are affiliated with two, three or more Jewish organizations. But since we need all our members, no matter how many times over they are joiners, we shall have to learn how to combine attractiveness with worth; how to provide amusement for milady who joins a club for social prestige and interesting programs for that contingency of membership composed of those who, relieved of home duties and trained for no special service, desire a serious outlet for their energies and find that outlet through service in the name of their organization.

Could not a Speakers' Bureau be established in connection with the central office of the National Conference of Jewish Charities to which women's clubs all over the country could apply for men and women who would bring to them the spoken message of modern Jewish social, civic and philanthropic work? This would give to such clubs as need it, direction and guidance; and to other clubs encouragement and assistance in tasks already begun. Such a plan would help in the concentration of ideas; it would imply concentration of funds; but it would also spell the definite striving toward things worth while and the devoting of a club's income to a few specific things rather than a scattering and dissipation through numerous channels of experimentation.

The Club which I have the honor to represent, the Chicago Woman's Aid, has passed through all the stages of development noted in these introductory paragraphs. We began thirty-two years ago, under the caption of the Young Ladies' Aid Society. During the early days we carried our service of love and alleviation to the afflicted in the Michael Reese Hospital of Chicago. After ten years of such effort we passed into the realm of organized clubdom, changing the name to that which we now bear, adding cultural activities, which included of necessity, classes in Browning, Eliot and art. It is pleasing to note that from the beginning there were made honest efforts to render prominent the fact of our Jewish origin; for among our larger donations were the endowment of a ward holding seven beds in the children's department of the Michael Reese Hospital and the gift of a thousand dollars to the Jewish Settlement House of our city at a time, when, for lack of this fund, the institution was threatened with coming to an untimely end. In more recent years we have had the privilege of bringing to Chicago the first Jewish social service nurse and of supporting her office for thirty months.

An expense as large as this latter one fortunately obliged us to begin in all seriousness the process of concentration of funds. We appointed special committees to investigate every request for assistance, thus dispensing our surplus funds with greater intelligence. But since perfunctory visits to outside institutions were of no value whatever to members who desired to work we voted to organize within the club a Civics and Philanthropy Department, through the sub-committees of which any member might find profitable and helpful occupation.

Has this move been justifiable? The record of the Department's accomplishments is the best answer to

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this query. We have been able to send earnest minded women to every call for city wide civic conferences; we have assumed and carried out our part of the burden in worthy civic undertakings; we have furthered alone the idea of public convenience stations for the entire City of Chicago. Three years ago this matter was practically unthought of in our midst; earlier attempts to gain this much needed municipal improvement had met with failure. Nor can we claim that wondrous results have been attained after all our efforts. But our Committee has faithfully stood at its post and will continue in service until the desired reform is reached.

Herein lies the great advantage of small standing committees under a department head; for, whereas the chairman of the department or of the club may change, the members of the standing committee continue in service in the same field from year to year growing in strength and experience as time progresses.

Such a history marks, for instance, our "Housing Committee"; three years ago its members began the study of the subject of housing in Chicago—the city's weaknesses in congested spots, its failure to enforce the sanitary laws, the liability of tenant and landlord, the possibility of securing better homes in more distant parts of the city, the transportation facilities for such places. All the information secured was condensed into a stereopticon lecture which has been given over and over again wherever an audience was offered. Thus an intelligent understanding of the conditions under which many people are forced to live has been given to those who did not know this subject; and they who are the victims of bad housing have been helped to understand their rights and obligations; and the work of the Committee continues, and will continue, both as a single group and in cooperation with large bodies, until some helpful solution is found for this almost hopeless theme.

For it is from such homes as those pictured in distressing colors in our Housing Lecture that come the little children in the free wards of the Michael Reese Hospital, to whom we have been ministering in a recreational way for the past seven years. At that time we organized a committee of younger members to go in groups of two to the hospital four afternoons a week, and with the aid of kindergarten toys and story books, help the little patients to forget their unfortunate illnesses. Entertainment for such convalescents or bed-ridden tots of necessity had to be mild and untaxing; we suited the pastimes to the conditions of the little ones, helping them only to imagine themselves in the midst of real occupations for real children.

So successful was this whole plan for the past two years that we have employed a trained kindergartner who, assisted by the corps of volunteer members, gives more time and greater variety of entertainment, together with mild instruction, to our little patients. From one floor to another in the new children's building of the Michael Reese Hospital our angel of mercy moves, busying little hands and frail bodies with simple forms of joy.

Some of these children are from the homes in which our Personal Service Committee works. To each member of this group of women is assigned a family under the care of the Bureau of Personal Service. Visits are made to the respective homes by the workers; the difficulties besetting the families are studied; means for its assistance are sought; every care is offered which will in any way help the physical, financial or moral status of the group. Monthly conferences are held with the official leader from the office of the Bureau of Personal Service, with whose generous but firm and well trained guidance all efforts are made. Our Committee is one of many existing in other clubs of our city where this volunteer visiting has been found helpful enough to warrant a broad extension.

Peculiar to the Chicago Woman's Aid alone, however, among our Jewish clubs is the Committee on Vocational Supervision. Three years ago a group of women's clubs began the investigation of the various occupations offered to children between the ages of fourteen and sixteen. In our city the average child reaches his fourteenth year when he is in the fifth or sixth grade; and having arrived at the period where according to law he may secure his working papers, he loses no time in doing so. Now, if the public school system were a perfect one, carefully arranged to cram into a youngster's mind all the fundamentals which he needs as preparation for life work, if children generally were sufficiently mature at the age of fourteen to meet the requirements of factory labor; or if there was waiting for each applicant a suitable position, paying a fair or worthy salary, then might we passively consent to the swallowing up by industry of so many young, untrained, inexperienced human beings. But what actually happens is that very many children, altogether unfit physically to assume any burden of responsibility, wholly unprepared mentally to make a good race in modern economic competitive life, start out at the tender age of fourteen to "find a job," when as a matter of record there are no longer in the State of Illinois, because of our child labor laws, any worthy occupations remaining for the child below sixteen years of age.

There results on this account the drifting of a very large number of children into what are commonly called "blind alley occupations," where many young hopefuls are forever lost for a useful career. For again actual figures bear out the statement that during the two precious years between fourteen and sixteen, when adolescence is at work and habits to be retained through life are in active process of formation, the average young toiler holds six jobs. Three shifts in one year—six attempts in two years to find a "good job"—and at the end the roaming, restless habit so firmly fixed in many cases that a definite career is never entered upon.

Hence, the desire on the part of the original investigators to attempt to solve the perplexing situation confronting our youths upon their first entry into industry. The plan began with the visiting of places still employing children under sixteen, the establishment of friendly relations with such employers, the request among industries which passed satisfactory investigation that vacancies be reported to the central office.

Gradually the scope of the work was broadened. At present office hours are held in as many public schools as the four workers now in the field can reach. In these schools children are requested to bring a parent with them when application is made for working papers, to permit the vocational director to ascertain whether there is not some way by which a child may be left in school for a longer period. Often only an earnest talk is needed to convince parents that the very modest amount which an immature, poorly prepared child can bring home will be more than made up by the added income possible to be earned after more adequate preparation for work. Often it is discovered that a mere pittance for books or clothing or

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carfare will satisfy a family ambitious for the welfare of a child. Occasionally, where a very promising boy or girl is in question, it is necessary to pay into the exhausted family treasury the amount which a child could earn. This is done through the agency of a scholarship fund collected from private sources, a fund which is sometimes used to pay for a business education for a bright youngster, whose future will be better assured by this special training. A Volunteer Big Sister Committee assists the paid workers in giving extra care to the more dependent or less tractable girls; for, of necessity, one meets natures and dispositions of every variety in this as in all fields of juvenile work.

Two years ago the Chicago Woman's Aid decided to enter this field of work and to co-operate in the general plan to the extent of providing a Jewish worker who, while she would give her service to the central office and be in every way identified with the plan as a whole, would have the special duty of interesting herself in any children who might be sent to her from any one of the branches of the Associated Jewish Charities. In order to look after their interests adequately, special office hours are held in the Maxwell Street Settlement House. From these headquarters our worker has made every available effort to be helpful to the Jewish children in her charge. She has been able to organize a rapidly growing group of Big Sisters among our club members and is now, with the assistance of the Young Men's Associated Jewish Charities, enlarging a Big Brother Circle which will help very materially in the moral guidance of many boys. She has been able also, with the aid of our members, to establish a special scholarship fund for Jewish children and has given much time and effort to an attempt to break down the prejudice existing among both Jewish and non-Jewish firms, against the employment of Jewish children.

For it is a sad but undisputed fact that many houses refuse entree, especially for office employment, to our Jewish boys and girls. The excuse generally offered is that there are too many holidays which are too religiously observed; but the very recent experience of a girl of exceptional ability who was given employment by a large wholesale dry goods house in our city, only to be dismissed when her religious affiliation was disclosed, despite her promise of faithfulness in attendance to business every day, including holidays, is substantiation of a dreaded suspicion that back of the holiday excuse lies another reason for the unkind treatment accorded our Jewish boys and girls.

Coupled with this handicap are the difficulties shared by all children under sixteen, namely, the slim chance of finding suitable work of any kind, inadequate compensation and the deadly monotony of the factory grind. Therefore are there always more children than the vocational supervisors can place; and therefore also do we hope soon to see the school age limit raised in Illinois to sixteen years, when the time of worthy occupation begins. Toward the securing of such a law we will work during the coming winter. For the children who will be protected by such a law are the very ones who beyond all others need the fullest training available as preparation for the battle of life, which for the majority of them will be, at best, a very sordid affair.

This potent fact has already been recognized by the Board of Education of Chicago to the extent that the work has been nominally accepted as part of the school system; but for reasons understood only by those behind the scenes of the lively comedy being enacted in our Board rooms, no financial provision has as yet been made for it. We are therefore still permitted to pay the bill. But since the idea has received recognition we are hopeful that as soon as a normal atmosphere is again breathed in Chicago school affairs financial responsibility will also be assumed for the work. It is complimentary to the vocational training now being freely developed in Chicago; for promiscuous placement of children will undo the best prevocational training; and unless there is a bureau of vocational direction to start and follow up the child who leaves school for work earlier preparation will largely be useless.

This fact is well illustrated among our own Jewish children; left unguided, they all aspire to be bookkeepers and stenographers. Even in the Jewish Manual Training School, where superior instruction in sewing is given, the girls met the suggestion that work might be found for them in a dressmaking establishment with the prompt and emphatic response "No thank you; we prefer to go to Sears, Roebuck." To be sure there is magic in that name; but for girls trained to sew, a dressmaker's shop is a better destination. Hence our desire to help the graduates of this school as well as the "quituates" of the public schools to find proper employment.

Yet, pleasant as has been this co-operation with the Board of Education we have worked with this body on a much larger scale in another department. For the past three years we have been responsible for Chicago's largest and busiest Social Center. Have you heard of the public school social center movement? It is sweeping like a slow, steady, still moving tide across the length and breadth of this country.

You who have been connected with social service work in any way, you who have been identified with juvenile court work, know that much of the evil in which our young folks become enmeshed is due to the fact that there is no worthy occupation for their leisure hours. We capitalize the brawn and energy of our adolescents; we send them out all too soon to spend eight hours or more each day in industry; we eat up, for commercial purposes, every bit of vitality which young persons need upon which to grow; and we turn them loose, nerve racked, to seek their own amusements after their own fashion—on the street.

For home conditions are such that these young folks no longer remain indoors at night. An over-tired mother, an old-fashioned father, crying children, untidy rooms, are far from attractive to a restless young person. The glare of the brightly lighted street, the music and noise of the dance hall, the alluring enticement of the moving picture show, are far stronger counter attractions. And to these our young folks are flocking.

Nor would this be disastrous if such amusements were properly supervised or chaperoned. But the most negligible quantity in all paid places of amusement is supervision. Hence the unspeakable dangers which entrap so many of our boys and girls and young women bent in the beginning upon finding legitimate recreation for their evening hours.

How to counteract the evils of commercialized amusement is therefore the problem confronting the welfare worker. It is useless to tell young folks to remain at home in the evening. No one stays at home any more. Among the middle class and up through the ranks of the wealthy, the demon of unrest has seized us all and hurries us night after night in the chase for amusement. Now they who have understanding of the aesthetic values of life will at least

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know where to find pastime worth while; and they who have material possessions, pastime of a higher order; but the large number who stand face to face with the struggle for bread, whose amusement must be bought at little or almost no expense, whose minds have been cultivated for no high form of entertainment, will fall easy victims to the purveyors of commercialized amusement.

For this reason a solution is being sought to the recreation problem, a place of entertainment owned, supervised, censored and managed by the municipality itself. Therefore the schoolhouse idea; for here is a valuable piece of property owned, equipped and maintained by the public, from public funds, yet under present arrangements closed to the public most of the time. For the actual computation, in the State of Illinois, our one hundred and eleven millions of dollars invested in school property is a working capital 2¾ hours each day; since that is the average time the schools are open if one figures a ten-hour day, six days in the week. Poor business management indeed. And we are unworthy stewards of public resources when we permit our best investment, our school property, to lie idle and remain closed while our jails, reformatories, juvenile courts, cheap picture houses, low dance halls, our saloons and bowling alleys are open all the time and are full at that.

(To Be Continued.)

INTER-COLONIAL MEETING OF JEWISH FARMERS.

The fourth annual inter-colonial meeting of the Jewish farmers of South Jersey, their wives and children, was held under the auspices of the Jewish Chautauqua Society, Sunday, May 17th, at Norma, N. J. The purpose of these meetings is two-fold:

First, to show the progress of the educational work that is being done in the colonies by the Jewish Chautauqua Society. Second, to bring the colonis's together for an interchange of ideas.

For four years the Jewish Chautauqua Society has been instructing the children of the colonists in Jewish history and other matters appertaining to Judaism. But while teaching them to be good Jews it is also teaching them to become good Americans. School children receive instruction in the afternoon after regular school hours, and those who are employed during the day on the farm or in the factories, receive their instruction in evening classes.

More than 300 children are now enrolled in these classes, not one of whom, until the Chautauqua started this work, had ever attended an English Sabbath School.

One young girl, who delivered a greeting, which in excellence of diction and purity of English, would have done credit to any American-born college graduate, was unable, seven years ago, to speak a word of English. The other representatives of the various evening classes, who delivered greetings, were also deserving of the highest commendation—not only for the message they delivered but for their unquestionable earnestness and sincerity.

The most gratifying feature of the afternoon was the attitude of the parents towards the work, as expressed by several of the speakers at the parents' meeting.

The correspondence school shows a growing increase of students and earnest enthusiastic work is being done by them. There are 119 students enrolled. The Society has just issued part two of the Methods of Teaching Primary Grades by Miss Ella Jacobs, and the Methods of Teaching Biblical History in Junior and Senior Grades by Dr. Edward N. Calisch.

Drs. Berkowitz and Rosenau will represent the Jewish Chautauqua Society at the meeting of the Union of Jewish Literary Societies of Great Britain, speaking in New Castle, July 14, and will also give addresses in London upon the general Chautauqua and the Correspondence School.

The fourth Western Assembly of the Chautauqua Society will be held in Los Angeles, Cal., beginning with July 10th for the opening session.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

The following society has become a member of the National Federation of Temple Sisterhoods:

McKeesport, Pa., Sisterhood of Temple B'nai Israel, affiliated with Congregation of Temple B'nai Israel. Membership 55. Mrs. Chas. Friedman, President; Miss Julia Crow, Secretary.

* * *

A unique feature of a recent meeting of the Ladies' Auxiliary of B'ni Israel Temple, Columbus, Ohio, was the reading of a striking paper by Mrs. Nathan Gumble, which won enthusiastic applause by its originality and cleverness. Mrs. Gumble chose as her subject: "Men And The Qualities In Them That I Most Admire", paying a high tribute to the noble traits of character which appear to her to be especially characteristic of men.

Mrs. Gumble said in part: At our meetings in this society, we have paid many beautiful tributes to the mothers of yesterday, the mothers of today, and women in general. Today let us be mindful of the beautiful influences, for which we are grateful to men.

In my acquaintance with men, I have met but one real snob. He was a college graduate and a member of a boat club. When asked by a gentleman whether he knew Mr. S., who was a member of the same club, he replied: "Yes, but we don't go in the same crowd." Mr. S. was decidedly popular among all the members of the club. When the incident became known, the snob's life became unbearable at the boat house, for the scornful sting of sarcasm, evidenced man's utter abhorence of vulgar pretense. This snob had received a college education, but to these worldly men, lacked culture.

As I was about to enter a car one morning, a boy rudely jostled past and boarded it, and ere I could reach a vacant seat, a man calmly claimed it. As a sweet-faced girl offered her place, I thought of a man, who at the age of eighty, would rise and offer his chair to a young girl of eighteen, if she happened to enter the room wherein he was seated. I thought of the sweet charm of gentleness, which ever characterized his conduct in association with others. It is so restful in the age of rush and hustle, to think of one who always took time to be polite, one too, who with his full knowledge and thorough understanding, was so fair in interchange of thoughts and opinions of others.

This fairness in debate or argument, is characteristic of men. They concede that the other fellow has a right to an opinion, and although may violently denounce the other man's views at an assemblage, they still remain friends, after the meeting. To me, it has always seemed that men are neither over-hasty nor severe in their judgment of each other. Likewise one hears so often that there is very little religious prejudice among men. This is naturally due to a mutual interest in business affairs, which often awakens a mutual liking, finally bringing about close intimacy. And it is beautiful to know that man places woman on a plane higher than himself, and it is often due to his faith in her, that she has the strength and courage to keep from tottering from her pedestal.

It was a man who, in cartoon, represented Modern Thought, as a bowed, shrouded, stoop-shouldered figure, digging around in the mire. Above and over all was God's sunshine, the green fields, the beautiful flowers and the clear sky. He said, "Look up!" This is to me, one of the most inspiring pictures of its kind that I have ever seen. And because I believe in man's "Freemindedness", because I believe in man's "sincerity" and because I believe in his "idealism" I am going to "look up" to man.

* * *

At the recent annual meeting of Adath Israel Sisterhood, Louisville, Ky., the following officers were elected:

Mrs. Jacob Zellner, President; Mrs. Isaac Trost, 1st Vice President; Mrs. Daniel Sabel, 2nd Vice President; Mrs. Bernie Fleischner, Recording Secretary; Miss Roselyn J. Loewenstein, Corresponding Secretary.

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Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Temple Zion.
Ogden Ave. and Washington Blvd.

On Friday, June 12, 1914, at 8:15 p. m., Rabbi Samuel S. Cohon will speak on: "The Clouds of Glory."

Isaiah Temple.
45th St. & Vincennes Ave.

Dr. Joseph Stolz, Rabbi. Saturday services continue throughout the summer. Dr. Joseph Stolz will preach.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Anshe Emeth.
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Bonds	1,8,300.00	
Overdrafts	702.97	
		$1,044,253.88
Furniture and Fixtures		6,310.30
Demand Loans	295,714.53	
Cash and Due From Banks	296,978.01	
		492,692.54
		$1,543,256.72

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Capital Stock	$200,000.00
Surplus	120,000.00
Undivided Profits	12,772.98
	$ 432,772.98
Reserved for Taxes, etc.	7,002.16
Dividends Unpaid	668.75
Deposits	1,102,791.84
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Women's Societies

Ladies Aux. Marks Nathan Orphan Home.

The Northwest Side Ladies' Auxiliary of the Marks Nathan Orphan Home will give a hard time party Sunday evening June 7, at Ferguson's Hall, Ashland and Milwaukee Aves. "Wear your old clothes," the invitations urge, "for it will cost extra if you dress in your best."

Deborah Juniors.

The Deborah Juniors held their last "Indoor Program" of the Season at the Boys' Home on Friday evening, May 29. The Misses Minna Dienstag and Regina Felsenthal, arranged the following delightful program:

Vocal Selections, Misses Regina and Beatrice Felsenthal; Reading, Mr. Sydney Lyons; Informal Repartee between Messrs. Sydney Lyons and Joseph Slotow; Readings, Violet Cohen. Several of the boys also took part in the program.

The Deborah Juniors will give a picnic for the boys of the Home on Saturday evening.

The Young Women's Auxiliary of the Jewish Consumptives' Relief Society of Chicagoo.

The Young Women's Auxiliary, of the Jewish Consumptives' Relief Society of Chicago, whose aim in existence is the raising of funds to build a hospital for advanced and incurable victims of tuberculosis, announce their Annual Whist Party which will take place Sunday evening, eight o'clock, at Kenwood Hall, 47th St., and the Elevated, score cards costing 50 cents.

Miss Mabel Jacobs is chairman of the Whist and will be assisted by the following young ladies:

Miss Sadie Isaacs .....Score Cards
Miss Fanny Jacobson....Refreshments
Miss Stella Schoenfeld..Refreshments

and about twenty other girls of the organization who will serve in various capacities.

Elegant prizes are promised the winners and dainty refreshments will be served.

Young Women's Club of the Jewish Educational Alliance.

The Young Women's Club of the Jewish Educational Alliance, of which Miss Celia Rattner is president, will hold an open meeting, Sunday, June 7, 1914, at 2 p. m., in the large hall of the Alliance Building, 1243 N. Wood st. A very interesting program has been prepared as follows:

Violin Solo, Miss Anna Rosen; Accompanied by Miss Sophie Rosen, pianist; Address, Mrs. Esther Falkenstein; Vocal Solo, Miss Eva Gordon; Recitation, Miss Frieda Grossman; Character Singer, Mr. Abe Gelbard. Dancing will follow.

Among the members most active in preparing the program and otherwise furthering the purpose of the Club,

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which is to assist the Alliance, are the Misses Rattner, A. Chaiken, L. Nechtow, H. Schenker, M. Leischenko, S. Goldfein, H. Rohde, B. Levinberg, E. Levin, F. Silberstein, G. Rosenfield, and the Misses Benjamin.

Local News

Mr. Albert Fishell, will be at home to his friends on Friday eve. June 12th 1914 at the home of Mr. and Mrs. Isaac Liberman, 4830 Grand Blvd., in honor of his Seventieth Birthday.

* * *

The Young Men's Jewish Federated Charities will give a smoker this Saturday evening at the Fort Dearborn Hotel. This will be its last social gathering of the season. Henry Horner will deliver an address and there will be a vaudeville entertainment. The society was organized two years ago and has a membership of more than 500. Among the institutions receiving funds from the organization are the Marks Nathan Jewish Orphan Home and the Orthodox Home for Aged Jews. Henry S. Blum is president of the association and the other officers are: Vice President, Reuben Schultz, recording secretary, Jacob M. Weller; financial secretary, Rudolph A. Morrison; treasurer, Herman R. Schiff.

* * *

The regular Saturday Evening Social Dance will take place at the Center this evening. Miss Margaret Wolfstein will have charge of the class, assisted by Mr. Henderson. People not in possession of an admission card may receive one by personal application at the office or through the mail.

* * *

The Confirmation Exercises at the Chicago Home for Jewish Orphans will take place on Sunday, June 14, at 10:00 A. M., Superintendent L. Deutelbaum officiating. Mr. Arthur Dunham will preside at the organ, Miss Irene Stolofsky will play the violin, and the Misses Melanie Norden and Elsa Weisenbach will be the soloists. The following twelve children, six boys and six girls, will be confirmed:

Julius Friedheim, Edward Marks, Sam Marks, Joseph Wilson, Bennie Cohn, Erwin Goodfriend, Lillian Gringler, Rose Wolfson, Lillian Saldinger, Sally Levy, Lillian Rosenblom, and Annie Goldstein.

* * *

On account of incompleted arrangements the formal opening of the Nurses Home, 1535 South California Avenue, has been postponed until further notice.

* * *

Chevalier N. B. Emanuel, assistant director of the Chicago Grand Opera Company and a musician of international note, died Tuesday morning, June 2nd, at the Winnetka sanitarium.

Chevalier Emanuel was 66 years old. He had been in rapidly declining health for nearly a year, and death had been expected for several weeks. His wife was at the bedside. They have no children.

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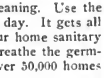
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Emanuel gained his title through decoration by the king of Italy.

The Chevalier was famous among musicians for his remarkable musical memory. He was born in Birmingham, England, and gained his musical education in Leipsic, Germany. He conducted the Royal opera in Sweden and the Imperial opera in Finland. Recognition came early. He next appeared as director of the Imperial theater in Moscow and spent fifteen years in Russia.

Henry W. Savage brought Emanuel to the United States when the producer introduced his repertoire opera project and for five years the Chevalier was the leading genius of the Savage operatic organization. Later he came to Chicago, where his first work was in the building up of the Chicago Philharmonic orchestra.

After the Chevalier became assistant conductor of the Chicago Grand Opera company he established and became director of the Opera school.

Funeral services were held Thursday, June 4, at Furth's chapel.

* * *

Rev. Dr. R. Kornblith and Rev. Emanuel Finkel of the Hebrew Sheltering and Immigrant Aid Society of America, whose headquarters naturally are in New York, are here in the city in the interest of that organization. It is needless to emphasize the importance of that organization. Its work concerns not only the city of New York, but every city in the United States, and while the support of this organization comes mainly from New York, still the means needed to carry on effectively and efficiently that work requires much more than even the city of New York can supply.

The gentlemen mentioned above are here particularly to interest the Orthodox Jewish Community with their work and they have succeeded in part in their effort.

A meeting of some of the Rabbis of the more important congregations and of the West Side and a number of Influential Jews of that district has taken place at the Hebrew Institute, last Wednesday, the 3rd inst., and amounts in aggregate to about $1600 have been pledged to the Hebrew Sheltering and Immigrant Aid Society of America, by the parties present.

We beg leave to bespeak the best attention of our Orthodox Jewish Community for that society, and trust that the agents now here will secure the amount that they expect to get in Chicago before they leave.

Yours truly,

Samuel Phillipson, B. Horwich, Benj. J. Schiff, Max Shulman, A. Turner, Rabbi Saul Silber, Rabbi N. Bulavsky, Rabbi E. Epstein, Rabbi Jos. Hevieh.

The following Chicago people are members of the National Board of Directors: Hon. Julian W. Mack, Mr. Adolph Kraus, Miss Julia Felsenthal, Jacob Levy, Paul Rissman and the above mentioned are also members of the Board.

Bethrothed.

Mr. and Mrs. L. Frankfurter, 922 Wellington avenue, announce the engagement of their sister, Clara Schloss, to Julius Hartoch.

Mr. and Mrs. Max Goodman, 122 E. 56th street, announce the engagement of their daughter Henrietta to Sol Brouse, son of Mr. and Mrs. J. Brouse of Leavenworth, Kas.

Mr. and Mrs. Max Schwartz of 1318 North Wood st. announce the engagement of their daughter Ella to Oliver Cohen.

Mr. and Mrs. J. L. Isaac, 5235 Ellis Ave., announce the engagement of their daughter, Hortense Lillian, to Isadore I. Hassenbusch of St. Joseph, Mo.

Mr. and Mrs. B. Joseph, 1323 South Homan Ave., announced the engagement of their daughter Katie to Fred White of this city.

Abe Grossman, 4950 Vincennes Ave., announces the engagement of his daughter Fanny to Hugo Hyman, son of Mr. and Mrs. S. Hyman.

Mr. and Mrs. Max S. Austrian, 5304 Prairie Ave., announce the engagement of their daughter, Hilda, to Hugo Menges.

Mr. and Mrs. B. F. Mandelbaum of 4743 St. Lawrence Ave., announce the engagement of their daughter, Bertha, to Milton Rich.

Married.

The marriage of Miss Pearl Bartman, daughter of Mrs. R. L. Bartman of 5156 Indiana avenue, to A. E. Fensterstock of 6120 Vernon avenue, took place last Monday night at the Hotel LaSalle.

The marriage of Miss Florence V. Loeb and Mr. Louis S. Ehrich was solemnized on Monday, June 1st at the Blackstone Hotel.

The marriage of Miss Pauline Dorothy Goldsmith to Louis Alexander Suckoff took place Monday evening, June 1, at the home of the bride's parents, Mr. and Mrs. Solomon Goldsmith, 6351 Ingleside avenue.

Died.

KRESHAM—Theresa Kresham, mother of Edwin, Celia, Ruth, Mrs. Joseph Goodfriend, Mrs. Sam Monasewitz. Funeral from sister's residence, Mrs. Wronker, 4811 Champlain ave., Thursday June 4, 12:45 p. m. to Mount Israel.

LEBROWICH—Isaac, at Waterloo, Iowa, Saturday, May 30, husband of Pearl (nee Frank), father of Miriam. Funeral Tuesday, June 2 to Mount Maariv.

WEINBERG—Elsa Weinberg, 521 Fullerton ave., niece of Max and Flora Abrahamson. Funeral Tuesday, June 2nd, from Temple Emmanuel.

AARON HELMS—Sunday, May 31st. Burial at Waldheim Tuesday, June 2nd.

GUTHMANN—Mathilde Guthmann, 73 years, wife of Marcus Guthmann, mother of Max, Siegfried, Morris, Alfred, and Louis Guthmann, Mrs. I. Weiss, Mrs. F. Glogan, and Mrs. J. Abrahamson, early Sunday morning. Funeral, Tuesday, June 13, 0 a. m., from Temple Emanuel, Buckingham Pl., to the Emanuel Congregation cemetery, Waldheim..

BERNSTEIN—Jennett Bernstein, nee Millman, wife of Ben Bernstein and mother of Chester, Sydney, and beloved daughter of Mr. and Mrs. M. D. Millman, and beloved sister of Mrs. Eva Jacobs, Mrs. Fannie Kaufman, Mrs. Hannah Risken, Sara, and Lill an Millman and Oscar, Harry, and Jacob. Funeral Tuesday, June 2, at 10 a. m., from 2143 Crystal St., to Waldheim.

LAZARUS—Solomon Lazarus, husband of Amelia, father of Myron and Minnie deceased; Thursday evening, 57 years of age. Funeral Monday, June 1st, from Furth's chapel to Mount Maariv.

EPSTEIN—Wolf Epstein, husband of Sarah (nee Herzog), father of Mrs. Sarah Hirsch, Mrs. Anna Freshman, Mrs. Leah Schargenberg, Bessie, Ben, Esther and Ruth Epstein, at residence, 5741 Calumet Ave.

WEISKOPF—Ignatz Weiskopf, beloved brother of Herman Weiskopf, 4743 St. Lawrence Ave., suddenly, May 12, 1914, in Pilsen, Bohemia.

EXPOSITION AND CONGRESS OF WOMAN'S ACHIEVEMENTS.

Exposition and Congress of Woman's Achievements is to open at the Coliseum on Saturday, June 13th.

Visiting delegates to the Biennial Convention will have an opportunity of viewing 400 separate exhibitions of woman's accomplishments.

Music, dancing, educational, art and scientific programs to be daily features.

The Woman's Association of Commerce through its President, Florence King, have announced the completion of plans for the Exposition and Congress of Woman's Achievements to be held at the Coliseum, June 13—20.

Kathryn Stinson, avatrix, will give the opening demonstration at the Exposition in Grant Park at two o'clock on Saturday afternoon in an aeroplane flight, in which she proposes to rival the famous Lincoln Beachey. Her flight will be of approximately ten minutes duration and she will alight at the south end of the Park and without dismounting from the machine, it will continue under its own motor power to the doors of the Coliseum.

Immediately upon the arrival of the aeroplane, Ella Flagg Young, Superintendent of Schools, will receive Miss Stinson and after a short dedicatory address, the doors of the immense Exposition will be thrown open.

There will follow eight days of music, dancing, pure food, pageantry, club meetings and conventions, which will keep the sight-seeing women on their feet from ten-thirty in the morning to ten-thirty at night for eight long days.

Musical artists include Jennie Dufau, soprano, of the Chicago Grand Opera, Kate Condon, contralto, of Gilbert & Sullivan Co., Mabel Sharp Herdien, soprano, Irene Jonnni, from Chicago Grand Opera, Marie Sidenius Zendt, soprano, Frene Gramling, soprano, Henrico Arizoni of the Chicago Grand Opera and Arthur Middleton of the Metropolitan Opera. The Paulist Choristers of Chicago, 150 voices, Father Wm. J. Finn, C. S. P., conductor, will give an immense concert on Saturday afternoon, June 14th. A chorus of 400 children from the public schools are to furnish a program each afternoon for the week beginning Monday, June 5th. Ballman's Symphony Band with 75 pieces will furnish accompaniments and intervening concerts.

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June 13-20

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The lecturers and speakers include Jane Addams, Ella Flagg Young, Belle DeCosta Green, Librarian for the J. Pierpont Morgan Library of New York, Mrs. Scott Durand, Mrs. Hiram W. Thomas, Mrs. Rowena Morse Mann, Mary H. Wilmarth, Mary Ridpath Mann, Mrs. A. W. Durkin, Helen Louise Johnson of Watertown, N. Y., chairman of the Home Economical Department of the Geoeral Federation of Woman's Clubs, Mrs. Sarah Tyson Rorer of Philadelphia, Grace Wilbur Trout, and a long array of women who are to preside over individual exhibits.

The educational department of the exposition, under the general direction of Mrs. Young, is to be located in the Coliseum Annex. Here the pupils of the public schools will daily exhibit the practsbility of vocational education which Mrs. Young has so long advocated. Children from the Frances Flower School will sew and give examples of home economics. Manual training and drawing will also be given prominent places. A group of ten pupils are to cook and serve a meal each day to the guests of the Exposition.

Mrs. Belle Morse Steere, 132 Garfield Blvd., has organized a class of twenty children, who will give examples of the festival work and cultural dancing of the public schools.

An interesting exhibit in the main part of the Coliseum is to be that of the Art Institute of Chicago, which will show the work being done by the art school in illustrating, sculpturing, ceramics, designing and painting. The Art students are installing about 400 examples of the best work of the last three years. Ella Buchanan is to exhibit her "End of the Strike", "Pete", "The Suffragist Arousing her Sisters", "Progress and Poverty" and a replica of the Mary Beacon monument now being installed in Oakwood cemetery. Other students also to exhibit include Helen Adelaide Lorch Adele, Grace Paxton, Luvena Buchanan, Mary Stratford, Edith Hammond, Mary Walker, Kate Beacon, Julie Crosman, Margaret Little and Fay Terpin. During the Exposition they plan to do art work for any subject that might care to sit for them.

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Domestic News

The movement to divert a part of the Jewish immigration from New York to Galveston, Tex., started through the Jewish Immigrants' Information Bureau in 1907, with funds set apart for that purpose by Jacob Schiff will be discontinued, as far as the bureau is concerned, Oct. 1, and the Jewish Immigrants' Information Bureau will be discontinued.

The reason for closing the bureau, which has sent thousands of Jewish immigrants to the South and West by way of Galveston, is said to be the hostile attitude of the immigration officers at Galveston, despite the fact that the immigration turned there from Europe was superior to the average run of immigrants.

"It was believed that a regular flow away from the congested seaport could be created if there was machinery for the proper distribution and placement of the immigrants upon their arrival," says the statement. "To that end the bureau at Galveston was established, with correspondents throughout the States west of the Mississippi. Co-operating in Europe was the Emigration Department of the International Territorial Organization, with Israel Zangwill at its head. It was the business of the European end to acquaint intending emigrants with the fact that the Galveston route would take them away from the crowded quarters to a part of the country in which opportunity was still knocking at every man's door.

"That the theory was sound is shown by the fact that the one hundredth party is about leaving Bremen for Galveston. In all, over 9,000 emigrants have used the route since the beginning of the work in 1907. That the number has not been larger is due in part to the length of the journey. A steerage voyage is none too pleasant when only a week in duration. To face three to four weeks of it calls for an amount of grit and determination which only a limited number of emigrants can be expected to have. The main factor, however, in lessening the number using the Galveston route has been the inexplicably hostile attitude of the local immigration officers.

"The European Committee, in advising Galveston as a port of entry, took special pains to impress the requirements of our immigration laws, and as a consequence, those arriving at that port were superior to the average run of immigrants. Notwithstanding this, the debarments at Galveston were greatly in excess of those at other ports. In the last year and a half they have reached 5 per cent, of the number arriving, whereas the debarments at all ports of Jewish immigrants was only 1 1-4 per cent. for the last fiscal year.

"In view of this discouraging attitude and because the name Galveston is now so well known in Russia that a certain percentage of immigration will inovitably seek this port of its own volition, it has been deemed expedient to discontinue the work of the committee after the date named. What has been done is pioneer work, attended, as such work always is, by unusual difficulties. With the opening of the Panama Canal, there should be improved steamship service to Southern ports, and with such service and a reasonable interpretation of the law by the officials at Galveston, there is no reason why the pioneer work that has been done should not, in the years to come, result in a considerable diversion of immigration through that port to the American Hinderland.

"The committee finds it a source of great gratification that the thousands who availed themselves of the opportunity that was offered them, almost without exception, were successfully placed in industrial pursuits in the Western country.

"Mr. Morris D. Waldman, then connected with the Industrial Removal Office, was the first manager of the Galveston bureau. He was succeeded by Mr. Henry Berman of Philadelphia, now of New York. Mr. Berman resigned last year, and Mr. Maurice Epstein took his place."

When the work of the Galveston bureau was initiated, Jacob H. Schiff contributed $500,000 to it. Other prominent men connected with the American committee, of which Mr. Schiff was Chairman, were Cyrus L. Sulzberger, R. Arkush, President of the Industrial Removal Office of this city; the late Prof. Morris Loeb of New York University; Dr. Henry Cohen of Galveston, Morris D. Waldeman, Superintendent of the United Hebrew Charities, and David M. Bressler, Director of the Industrial Removal Office.

* * *

Jacob Saphirstein, 60 years old, managing editor and publisher of The Jewish Morning Journal, died at the Jewish Hospital, in Brooklyn, after an operation.

Mr. Saphirstein was born in Bialystok, Russia, and was the son of Wolf and Chava-Feiga Bodden Saphirstein. He received his education in private schools in his home city, and engaged in mercantile business until 1876.

The Russian Government then granted him a concession to open a private circulating library and book business at Brest-Litevsk. In 1879 he moved to Warsaw and became a publisher of Hebrew books until 1887, when he came to this country. He re-established himself in the publishing business, the first book to leave his presses being an English-Yiddish dictionary.

In 1892 Mr. Saphirstein published The Hebrew-American, an American and Jewish weekly. In 1898 he commenced publishing The New York Jewish Abend Post, a daily paper, and in 1901 started The Jewish Morning Journal. Mr. Saphirstein was a Director of the Hebrew Sheltering and Immigrant Aid Society and lived at 183 Hooper Street, Brooklyn.

In 1871 Mr. Saphirstein married Miss

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Hannah Gershuni of Bialystok, who survives him.

* * *

Atlanta, Ga., June 1.—The prosecution and defense in the case of Leo M. Frank, convicted of the murder of Mary Phagan, completed their preparations today for the final contest which will come on Friday, when the motion will be heard to set aside the verdict on the ground that Frank was deprived of his constitutional privilege in not being present in court on the day of the verdict.

Solicitor Dorsey has obtained affidavits from court officers and the police as to conditions and events within and without the court room when the verdict was rendered. He has affidavits from Judge Roan, who presided at the trial; from the Sheriff, and also from Frank's lawyers bearing on the absence of the prisoner. Mr. Dorsey has also affidavits from newspaper editors as to the circumstances which led up to the combined appeal of the three Atlanta newspapers that the announcement of the verdict, owing to tense public feeling, be postponed from Saturday, Aug. 23, until the following Monday.

Should Judge Hill refuse to set aside the verdict, Frank's lawyers will appeal to the State Supreme Court, and if they lose there will take the case to the United States Supreme Court.

The cases of Dan S. Lehon and other Burns agents recently convicted before Recorder Broyles of violating the law in detective work on the Phagan case were today sent to the Court of Appeals. The appeals probably will also go to the Federal Supreme Court.

* * *

Prof. Solomon Schechter is recovering from what was a serious illness and which has confined him to his home for the past three weeks. Dr. Schechter is doing so well now that there is no likelihood of any change in his plans for going abroad for the summer.

Foreign News

A conference of Russian Jewish students was held in Berne, Switzerland. The subject under discussion was the establishment in Western Europe of a Jewish University for the benefit of Russian Jewish students, whose entrance into the established universities of Western Europe is becoming more and more difficult. The Government has indicated that it will allow the founding of such institution in Switzerland.

* * *

A Conference of Palestinian doctors summoned by the Jewish Doctors' Society recently took place in Jerusalem with regard to the Egyptian Eye-Disease, which conference lasted three days. The numerous lectures of the Society with practical instruction, and the operations carried out throughout the conference, supplied much interest and instruction for the doctors. Among the resolutions put forward were the following:—

1. The Trachoma Conferences were to be held annually. 2. Courses for the study of the Trachoma Disease were to be arranged. The courses should last about a month, during which time the doctors should have the option of perfecting themselves in the technique of operating. During the Courses the doctors taking part should receive a daily fee. 3. Special hospitals should be built for the children of the poor, who are most liable to contract the disease. 4. Nurses should visit the homes of the poor, and should report each case of disease to the Trachoma Commission, the latter then sending a doctor to attend the case. 5. Courses should be arranged for nurses and regimental surgeons. 6. Special Kindergarten schools should be founded for children suffering from Trachoma. The Conference also expressed the wish that each school should have its appointed doctor. The Conference also made a decree as to the acceptance of the school children, and their treatment in cases of Trachoma.

According to the estimate, the amount needed to carry out this great scheme is about 100,000 francs. The greater part of this sum appears to be already secured.

* * *

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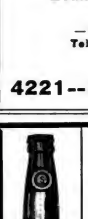
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The Chief Rabbi of Turkey, Haim Nahum, has called the attention of Talaat Bey, Minister of the Interior, to the malicious campaign made by some Arabian newspapers in Palestine against the Jewish colonisation work. Rabbi Nahum drew particular attention to the hostility of the newspaper "Philistin" (Palestine) in Jaffa, and laid especial emphasis upon the fact that such an attitude on the part of the press was calculated to upset the good relations between the Jewish and Arabian population of the country, and, under certain circumstances, to bring about serious disturbance.

Thereupon the Minister of the Interior despatched a telegram to the Local Authorities in Jaffa, instructing them to take criminal proceedings against the "Philistin". At the same time the Palestinian Authorities were instructed to deal rigorously with any persons who published hostile articles against any particular race or religion.

* * *

The Quinquennial Congress of the International Council of Women held in Rome was attended by a considerable number of Jewesses, either as delegates or as members of the National Councils of their respective countries, it was considered a favourable opportunity to convene a meeting between the Jewish women of Italy and their sisters-in-faith from many lands.

The idea emanated from the fertile brain of Miss Bertha Pappenheim, President of the Judischer Frauenbund, and Miss Sadie American, Secretary of the Council of American Jewish Women. It met with the heartiest approval of Signor Serena, President of the Congregation in Rome, and of the Chief Rabbi, Dr. Cacerdoti, who welcomed and entertained the large number of ladies attending the meeting, which was held in the fine vestry room attached to the synagogue.

Miss Pappenheim presided, and in emphasising the need for increased co-operation between the women of various countries, she drew a lesson from the success which has attended the efforts of the Judischer Frauenbund in Germany, with its membership of 35,000 women dealing with every species and aspect of work in a sense both practical and educative.

Miss American followed with a most inspiriting account of the equally large measure of success attending the efforts of the Council of Jewish women in the United States.

Both ladies dwelt upon the advantages to be derived—to worker and cause alike—were the women of each land to form Unions or Councils representing every shade of opinion and every kind of social, educational or philanthropic endeavour, and both expressed the opinion that what had met with such success and had borne such splendid fruit in Germany and America, would draw forth an equally sympathetic response from the Jewesses of other lands. They hope in this way to foster a spirit of solidarity amongst the women of the race, so that both within and without the community it may be recognized that there exists a strong force of public opinion and a steady stream of organized phil-

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anthropy among the Jewish women-workers all the world over.

Miss Pappenheim and Miss American announced further that they had been commissioned by their respective Councils to found an International Union of Jewish Women, even though their two countries should prove to be the sole adherents; for it was felt that out of small beginnings a most powerful instrument for good might be developed. The International Union was accordingly ushered into life, and an Executive appointed to act, until the holding of the first International gathering, when the hon. officers and Committees will be elected in the usual way.

Miss Pappenheim and Miss American were unanimously appointed President and Vice-President respectively; and on the suggestion that three Vice-Presidents in all be appointed, it was decided that the two others should be representative of England and Italy respectively. The names will be submitted later on. Mrs. Henriette May, of Berlin, and Mrs. Salis Simon, of Manchester, have consented to act as Hon. Secretaries, and as the preliminary expenses will be small, no Treasurer was appointed for the present.

* * *

The Hungarian Government has again voted its annual subsidy of 240,000 crowns for the purposes of Jewish religious worship. It is, however, the intention of the Minister for Public Worship to raise the subvention next year to 300,000 crowns.

* * *

Dr. A. S. Yahuda was honored on the 14th inst. by a private audience with the King. Nearly all the Madrid newspapers, both Liberal and Conservative, discuss the interview in very friendly terms. The several writers emphasize the general importance of the lectures delivered by Dr. Yahuda on Jewish civilization in Spain and the Jews of to-day in the East, and they recognize in his reception by the King an expression of His Majesty's personal sympathy.

The King showed from his conversation that he was well informed on the movement, and he expressed his satisfaction that the lectures had aroused so much interest in all circles, and congratulated Dr. Yahuda on the excellent results attained. His Majesty minutely inquired into the situation of the Jews in the East and displayed particular interest in the glorious past of the Jews in Spain. Dr. Yahuda presented him with a copy of his edition of the Arabic original of Bachia's "Duties of the Heart," remarking as he did so that he regarded the handing over of a work by one of the greatest thinkers of the brilliant epoch of the Spanish Jews as a historical event. The King cordially thanked Dr. Yahuda for the gift, adding that he was delighted to become the possessor of so important a work. Dr. Yahuda also stated that the Jews all over the world were convinced that His Majesty and his Government would grant every facility to those Jews in Morocco who were under Spanish rule to improve their status and to remain true to their traditions, so that they might place all their forces at the service of general culture. To this statement the King replied that he regard-

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ed it as his duty to assure those Jews the fullest protection, thereby enabling them to labor for their own welfare and for the progress of Spain in Morocco.

* * *

Prof. Hermann Cohen, the Kantian philosopher of the University of Marburg, is touring Russia and lecturing on the Ethical Principles of the Jewish Religion. The liberal newspapers have devoted articles to his career and activity.

REPORT OF THE BOARD OF DIRECTORS OF THE MICHAEL REESE HOSPITAL OF CHICAGO.

Prepared and submitted by A. J. Pflaum, Secretary, at the Annual Meeting, May 17—14.

The history of our hospital has been one of steady growth and progress. In order to fully appreciate the work that is being accomplished by your hospital to-day, it might be profitable to spend a moment or two looking back over the brief span of but seven years. Short as that time is, it seems ages since we were treating patients in the little red brick building that stood on this site prior to the construction of our present hospital building. From that little red brick building has developed the magnificent group of buildings, The Michael Reese Hospital, The Nelson Morris Memorial Institute for Medical Research and The Sarah Morris Hospital for Children, The Isolation Building, The Power Building and the Laundry Building. We certainly have progressed with the times. We can boast to-day of a group of hospital buildings, the equal of any in this country, equipped with all modern scientific appliances. We are able to supply the exacting requirements of the skilled leaders of the medical profession. The main hospital building has under its roof departmental agencies catering to the needs of all branches of medical science. Our Radiographic Department, equipped through the generosity of Mr. Max Hart and recently enlarged through a generous donation from Mr. Edwin F. Meyer, is now possessed of every appliance known for modern Radiotherapy. A dark room with modern facilities for plate development, a radiographic room with table, tube stands and tube racks, a fluoroscopic room, containing an upright and horizontal fluoroscope, a treatment room, fully equipped for all kinds of X-Ray treatment, a surgical examining and dressing room, two waiting rooms with six dressing booths and an office,house the implements for the clinical and scientific work of our Radiotherapeautic Department.

For the production of curative rays in locations that are not accessable to X-Rays, through the kindness of Mr. Edwin F. Meyer and a group of friends, two hundred miligrams of Mesothorium will be donated to the Hospital. This metal will be enclosed in three platinum capsules, which distribution makes it possible to treat three patients at the same time. It may be of interest to mention that it takes about nine months to produce such a quantity of this precious metal and that for the year of 1914 the entire production has been bought by European governments. So that for a long time to come, the Michael Reese Hospital will be the only institution in this City having at its disposal Mesothorium of a quantity sufficient for curative purposes.

The Research Laboratory furnishes the Attending Staff, students and pathologists ample opportunity to pursue their studies and practice for the benefit of mankind.

The Children's Hospital, opened during the past year, the acme of perfection in hospital architecture, has afforded patient and physician every comfort and necessity that could be desired in the care and treatment of the sick.

The Isolation Building, modern in every detail, containing four separate and distinct units, enables us to handle expeditiously and scientifically any communicable disease that might develope in the hospital.

When one stops to compare this magnificent complement of buildings with the little red brick building that was razed in 1907, we have just cause to rejoice and our rejoicing is the greater when we consider that because of our surroundings we have been able to render greater service to those unfortunate persons in need of hospital care and who are unable to pay for same.

In our published reports we give you vital statistics, but figures mean little unless used for purposes of comparison. So that you may well understand the work that has been accomplished since these magnificent buildings have been dedicated to humanity's cause, let us stop for a moment to compare the work that was done the last year in the old hospital with the work just completed at the end of the

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seventh year in our present surroundings.

The greatest number of patients treated at any time in the old Hospital was in the year 1905, when we treated 1,925 patients, and rendered 45,066 days of hospital service. In the year just ended, we treated a total of 8,345 patients and rendered 110,371 days of hospital service. Of this number 3,111 pay patients received 39,822 days of hospital care and 5,234 free patients received 70,549 days of free hospital care. In other words, out of a total of 110,371 days of hospital treatment 63.9% or 70,549 days of treatment, were absolutely free. The average number of patients per day during the first year's occupancy of the new building was 116, and the average number of patients per day during the past year was 302.4.

The Maternity Department, one of the largest and most important departments in our hospital, recorded a history of 289 births during the first year of the new hospital, and the year just closed records the enormous total of 1,364 births.

Social service has come to be recognized as an absolute essential in the conduct of modern hospitals. Hospitals are no longer looked upon as only a place to cure the sick. They have taken their position as a vital force in society. The hospital of to-day is not only the doctor's workshop, but it is a social center disseminating knowledge for the care and betterment of the human race. It is an educational center, attracting medical students and scientific men who devote their lives to research, to the end that the clinicians may find ample opportunity to enlighten the student of to-day, the greater practitioner of to-morrow. Hospital economics have taught us that it is poor business for society to cure the sick and turn them back on society in a weakened and undermined condition, in a state of convalescence, unfit for the workshop and their usual habitations.

The Social Service nurses now follow the convalescent patient to the home, minister to their wants and see that their surroundings are what they ought to be, to the end that the patient may be restored to full strength and vigor and again able to cope with the many problems of life. So in our Children's Department, patients are not merely discharged as cured, but the Social Service nurses keep an ever watchful eye over them, after they leave the hospital. Children discharged from the hospital are requested to return at stated intervals for observation. The mother is advised how to care for her child and keep it well. Many children are brought to this department by visiting nurses, the public school nurses and infant welfare nurses for examination. Some of the children observed and treated are not sick enough to be admitted into the hospital. Many of the cases are thus observed outside of the hospital receiving home care, although hospital treatment. In the saving of child life, we save the potentialities of society. Our children are the most valuable assets of human society, in that they hold the hope of the future in their tender hands.

The training school for nurses, under the able leadership of Miss Elizabeth Burgess, Supt., and Miss Nona Charles,

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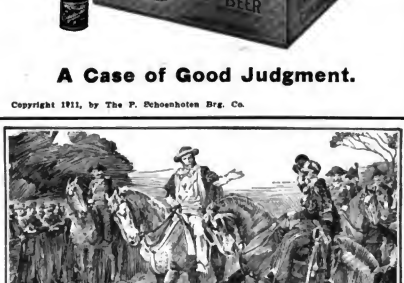
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Asst. Supt., has been taxed to the limit to care for the great number of patients that have passed through the hospital during the past year. Our school has grown, but we still suffer from a lack of candidates for admission to the training school. Our situation in this regard, however, does not differ materially from that of all of the other large training schools in the country. There are so many avenues of employment open to cultured, refined and educated young women that a lesser number seem to chose the profession of trained nurse. We are doing all within our power to attract to our school a suitable class of candidates, but in this endeavor we are meeting with lively competition from our sister training schools. We can offer them every inducement that other large hospitals offer, excepting the comforts and luxury of a nurses' home. Our nurses are now housed in apartment buildings that we have rented on Lake Park Avenue, and while we endeavor to make their surroundings as comfortable as possible, we want to again present for your attention, the necessity of a nurses' home to complete our splendid group of hospital buildings. We realize full well the many demands made upon our public-spirited citizens. We realize full well your generous response to our every request, and the many demands that have been made upon you in recent years, but nevertheless we make bold to reiterate the statement, that this magnificent group of buildings will not be complete, until we have erected a nurses' home adequate to our needs, and one that will attract to our hospital, nurses in sufficient number to enable us to give to patient and physician the kind of service they demand, and which we strive to render, namely the highest type of hospital and nursing service.

Our excellent staff of attending physicians and surgeons has been augmented by the appointment of a number of young physicians as Associates in the several departments. We felt that our attending men, taxed to the utmost by the demands our hospital makes upon them, should have the assistance of this Junior Staff, and we also felt that the young doctors who have served us in the past, were entitled to recognition for such service.

The fame of our hospital is due in no small measure to the brilliant achievements of our Staff of attending physicians and surgeons. Too much cannot be said in praise of this corps of loyal, devoted doctors.

To Dr. Perussc, our Superintendent, Mr. Larson, his Assistant, Miss Burgess, the Superintendent of our Training School, Miss Charles, her Assistant, and to all our employes, we express our appreciation for their conscientious devotion to our cause and efficient service rendered.

Death has laid a heavy hand upon the hospital during the year just closed. Two of our Directors and the President of our Medical Staff were called to their last restiog place.

Isaac Greensfelder, for upwards of fifty years an Officer and Director of the United Hebrew Charities and the Michael Reese Hospital, has fallen asleep. A Life Trustee of our Charities, he served as President for upwards of thirty years, and in the largest and fullest sense labored for the welfare of humanity and the uplifting of mankind. He counted that day misspent, in which he had not done a kindness for somebody. By his death our City has lost one of its noble citizens and our hospital the services and counsel of a life trustee, who unsparingly gave to our cause the benefit of his ripe judgment and unstintedly labored, often at great personal sacrifice, for the benefit of our communoi institutions.

Edward Morris is no more. His life was all too short! In his death, the Michael Reese Hospital lost a Director and one of its staunch supporters; our Community one of its foremost public spirited citizens. He was a lover of mankind, a generous hearted man who spared neither time, energy nor money to aid the cause tending to the uplifting and betterment of humanity. Our city has lost a revered and respected citizen, and our Charities the aid, counsel and advice of one of its foremost men.

The Dean of our Medical Staff, a soldier whose life was dedicated to the suffering army of mankind, had ended his noble work. Dr. Henry Banga died December 24th, 1913, after thirty four years of loyal devotion to the Michael Reese Hospital. In his death we lost a leader of renown; a teacher, whose guiding genius had directed the destiny of scores of our medical men. Gentle, kind, nevertheless possessed of those traits and qualifications of character that denote the strength of leaders of men. An eminent gynecologist, a great physician, he exemplified in his life and his practice, the highest ideal of his chosen profession.

It is but fitting that we, the Officers and Directors of the Michael Reese Hospital, should here record our appreciation of the services rendered to this hospital by Isaac Greensfelder, Edward Morris and Dr. Henry Banga and our deep sense of the loss their deaths have occasioned.

The following donations have been made to the Hospital Endowment Fund, during the past year:

Mrs. Nellie L. Mosheimer:
For the purpose of endowing a bed in the Free Ward of the Sarah Morris Hospital for Children, in memory of David Leleven $1,000

Mr. Joseph Block:
For the purpose of endowing Room No. 306, in the Sarah Morris Hospital for Children, in memory of Rose C. Block $3,000

Isabella Mandel:
In memory of the birthday anniversary of Leon Mandel $1,000

Mrs. Mande Morris Schwab:
For the purpose of endowing a bed in the Free Ward of the Sarah Morris Hospital for Children, in the name of Henry Charles Schwab, Jr. $1,000

Mr. and Mrs. Eli M. Straus:
For the purpose of endowing a bed in the Sarah Morris Hospital for Children, in memory of Morton E. Straus $1,000

Dora K. Frank:
For the purpose of endowing Female Medical Ward No. 120, in memory of Joseph Frank $7,500

Isabella Mandel, Frederick L. Mandel, Robert L. Mandel:
As Trustees under the Will of Leon Mandel, for the purpose of endowing a group of twelve rooms on the second floor of the West wing of the main Hospital Building, in memory of Leon Mandel $25,000

All these generous donations have been acknowledged with thanks.

The terms of the following Directors expire at this meeting:

William N. Eisendrath.
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Directors for term of three years:
William N. Eisendrath,
Benjamin R. Cahn,
Bernhard Rosenberg,
Maurice L. Rothschild,
Edwin F. Mayer.

Directors for term of two years:
Nelson Morris,
Abraham W. Meyer.

Director for term of one year:
Julius E. Weil.

"ACT OF GOD."

In bills of lading and similar acknowledgements of responsibility, exception is specifically made of cases where damage is due to an "act of God." Where disaster plainly comes from causes beyond any human control, no one can be held responsible. There are, of course, such events of nature which cannot be foreseen or prepared for and they are acts of God. All that it is fair to hold human agency to account for is what lies in human power to prevent.

This is one illustration of the habit of considering God's acts those which are separate from human action. By implication, the acts we cannot control are not to be connected with any divine power, and divine working is separate from human will. Unfortunately, things do not transpire in accordance with this simple order of exercise. A good many events called "acts of God" are far from being entirely outside our control. We do not have to go to India to see the mistaken fatalism which accounts for disease and suffering by saying that they are part of the natural order and cannot be affected by man's efforts. There are other people whose religion leads them to think that they die when "their time has come;" that they suffer by appointment of God's disciplinary providence; that death is always God's will; and that the way to say the Lord's Prayer is to cut off the words "Thy will be done" from what follows, and to think of everything that happens as an act of his will not to be questioned or resisted. There are people who show vestiges of the feeling which in India opposed hospitals and sanitary regulations as an interference with divine intention. They make light of precautions, and rebel against health regulation, thinking them a futile attempt to frustrate God's will, or at least an indication of lack of trust in him. They say the fear of plagues which devises precautions is far more dangerous than the plagues, and is productive of disease rather than preventive. To ignore things in their minds, destroys them, by sympathetic magic, outside the mind. So the banishing of smallpox in an empire is also ignored; the cleansing of tropical places from cholera is ignored; the erasing of malaria from Panama, thus making a canal possible

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Lv. Buffalo	Sat.	5:30 p. m.
" Detroit	Sun.	12:00 noon
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" Mackinac	Tues.	7:00 a. m.
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" The "Soo"	Sun.	8:30 p. m.
" Ft. William	Mon.	5:30 p. m.
Ar. Duluth	Tues.	6:30 a. m.
Lv. Duluth	Tues.	10:00 a. m.
" The "Soo"	Wed.	2:00 p. m.
" Owen Sd.	Thurs.	11:00 a. m.
" Alpena	Thurs.	10:00 p. m.
" Mackinac	Fri.	7:00 a. m.
Ar. Chicago	Sat.	6:00 a. m.

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which would have been impossible otherwise, is ignored; the simple methods are ignored which, if followed, would erase tuberculosis from the health map; and a score of preventive counsels are ignored and even flouted in the same spirit. This is not, as is commonly presumed, due to ignorance, or even prejudice, chiefly. The people are not fools who obstruct the course of common sense. Even those who would agree with an unusually intelligent person in saying that flies, though said to be carriers of poison and disease, have as good a right to live as the children who are offered ten cents a hundred for dead ones, and that they might infect all the food they liked without harm if people would get the right religion, are not fools. They may be very bright people. They have simply put their religion in the wrong place. They have put the acts of God in connection with things that are not acts of God at all, and then have declined to accept any responsibility in the premises, or do anything about the matter themselves. They forget that what are called acts of God may often be mixed with acts of man, and to let them go without effort toward remedy, out of the trust that God is able to deal with them, is to forget that, whatever he is able to do, it is sure that he never does some things till the people concerned turn in and do what he assigns to them. Prof. Ross shows how famine and floods in China, in cases which seem as pure instances of acts of God as could be found, have been due to the destruction of trees, nature's protective covering, so that rains wash away that which they are sent to fertilize, and no depth of earth remains, and whole populations starve. A being who could act in that way would never be called a god, and to speak of God on that side of action would make atheists of us all. The destruction of forests in any country would have the same result, and the apostles of conservation in our country, force lumbermen to act according to God's real will that man shall live on the earth, instead of according to what some people would call his will when floods wash them off the earth.

The encouraging aspect of the matter is in the tendency to think of human nature as having some complicity in evils it has habitually referred to God, and as having some power where all power has heretofore been thought out of reach. We think of acts of God not in the bill of lading sense. We think God acts in good things, not in merely material things, in what is human as well as in what is merely natural; and what happens with us may as truly be his act, if we make it so, as well as what happens in spite of us. The girls at Wellesley showed this the other day. A fire may be an act of God; but it is quite sure that fire drill is an act of God. What happens may be outside human control; but what we do when it happens is not outside, and what is done changes the happening. Bravery and courage, clear minds and their presence, the simplicities of behavior, the doing God's will, not simply suffering it,—these we reckon in with the acts of God; and when we compare them with what were formerly called acts of God they prove to be nearer his will. Therefore, people will less an less think mere sub-

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mission a fulfilment of the great prayer, and will more and more consider the doing of his will the better part and manifestation of religion.—The Christian Register.

GENIUS AND CHARACTERISTICS OF THE HEBREWS AND THEIR CONTRIBUTION TO CIVILIZATION.

(Continued from page 407.)

It was this attachment to the spiritual ideal that explains the survival of the Jews and their continuous martyrdom through the ages. Their martyrdom is the most colossal instance of a belief in a great spiritual ideal to which all elements of life and all instances for pleasure and even for self-preservation are sacrificed. If there be an ascending scale of suffering, says Zunz, the father of the science of Judaism, Israel has reached its highest degree. If the duration and afflictions and the patience with which they are borne ennoble, the Jews may vie with the aristocracy of any land. If a literature which owns a few classical tragedies is deemed rich, that place should be assigned to a tragedy which extends over twenty centuries in which the poets and actors were all heroes. And, that the suffering and martyrdom of the Jews have not ceased is a sad commentary upon the civilization of our age. The infamous May Laws of 1882—known as the Laws of Ignatieff—condemn the Jews of Russia, several millions of them, to die of starvation, to become converts, or to quit their native land. In the pogroms that have taken place in Russia during the last two decades, in Kishineff, Gomel, Odessa, Bialystock, there was a holocaust of Jewish souls, and the martyrs went singing to their doom. Unshakable faith in the God of their fathers imbued the Jew through the ages with courage and enthusiasm to battle against majorities to question the truthfulness of their principles regulating creed and conduct. The Jews have fought for over two thousand years, and are still fighting the battles of conscience. Israel has consciously lived for the religious ideal, and has never wholly forgotten that his mission was spiritual in nature and that he was chosen by providence to be an ensign to the nations and to hold aloft the banner of the true God in the struggle against Godlessness and materialism.

It is religion that has always been first and foremost with the Israelite. By its aid, he became a nation; he has remained a distinct people ever since under the abiding and compelling pressure of its laws. Far from being an accident in its corporate existence, it is surely its life blood. It bestowed upon him an almost miraculous intensity and individualism, apart from it the community would have been merged fifty times over in alien civilizations. The amazing vigor of the Jew, he owes primarily to overmastering religious impulses, the like of which the world has never seen exhibited elsewhere. The Jew is called the riddle of the ages. His persistency in cleaving to ideals which all others, with one accord, treat either with indifference or declare to be error or superstition, has taxed the ingenuity of man, who, perplexed, would find an explanation of the phenomenon. The solution is not far to seek. It is found in a burning idealism, a passionate and uncompromising pursuit of righteous-

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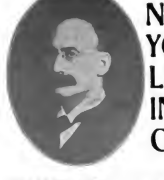
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ness, a determination to make religion and life co-extensive. Judaism has demonstrated the transcendent and unconquerable force of a great living ideal which has furnished a beautiful unity and unique strength of resistance to an hundred generations. That the Jew not only knows how to die for his ideal, but that he also knows how to live and suffer for it is a lasting contribution to the history of idealism.

The great geniuses of a nation are always illustrative of the best that live in the nation. The greatest man exemplifies the possibilities of a people's character. Thus, the prophets in Israel never wearied of telling the people that without ideals the future hangs before them in tatters, that the ideal alone is the aim of life and that it consists not in the glory of the conqueror, not in riches, nor in power, but in holding up as a torch to the nations the example of better laws and of a higher soul. The particularism of the earliest period, Israel's conscious purpose to separate itself from other nations needs no extended discussion. The fact and its reason and justness are alike patent. All nations were particularistic. In their relation to one another, they realized only the differences existing among them, if indeed they heeded one another as equals. It was part of Jewish particularism that the soul of the people was filled with the universal ideal, with the promise, the hope, the requirement that mankind be a unit in its highest goal. In a word, Israel had to be particular in order to formulate and hold up the universal ideal. To the superficial student, Judaism, in its legal aspects and in its ceremonialism, may ofttimes appear harsh and exclusive, but beneath that outer shell the idea of a universal brotherhood was being matured. True, it has been the fate of Judaism to maintain its existence by an apparently defensive attitude. As a body, Judaism has never gone out in the world to proclaim its doctrines and obtain converts to the same. It has been a constructive force among its own adherents, but never has it set itself to the task of altering the existing order of things by violent means. In the words of Zachariah, the prophet, "not by might, nor by power, but by my spirit, saith the Lord of Hosts," Judaism was to conquer the world not by the sword but by spiritual means. This attitude of Judaism has given rise in many quarters to the misconception that Judaism is narrow and tribal, a faith confined to one people. But Judaism, accused of being tribal or ethical, keeps on dreaming of a happy future for mankind, a perfect kingdom, whose head shall be in Jernsalem, whither all nations will stream to pay homage to the Eternal. Thus in the early pages of Genesis, God promises Abraham: "In thee shall all the families of the earth be blessed." At the time when Assyria crushed the people of Israel beneath the wheels of its chariots, the captive Jew yet dared to proclaim that the day was coming when peace and harmony would reign forever among the nations. "But in the last days it shall come to pass that the mountain of the House of the Lord shall be es-

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tablished in the top of the mountains, and it shall be exalted above the hills, and people shall flow to it. And many nations shall come, and say, 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths': for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off, and they shall beat their sworde into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it." This passage, however, not only defines the course religion was to take—that instruction should go forth out of Zion to all the nations of the earth—but it also gave a hope and an ideal, both to mankind and to Israel. It is of "the last days," "the far-off divine events," that the prophet speaks. In this connection, let me cite from the service book of the synagogue a passage from a prayer recited at the close of every service: "May the time not be distant, O God, when Thy name shall be worshipped over all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come upon which all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the minds nor idolatry blind the eyes, when all inhabitants of the earth shall perceive that to Thee alone every knee must bend and every tongue give homage. O, may all created in Thine image recognize that they are brethren, so that they, one in spirit and one in fellowship, may be forever united before Thee. Then shall Thy kingdom be established on earth, and the words of Thine ancient seer be fulfilled, 'The eternal alone shall rule forever and ave.'"

From all that has been said the Jews as a people stand for ethical Monotheism. But they must be judged not by those of their number who follow the multitude and give themselves over to a life of crass materialism, but by their best representatives, by their literature, and by the general current of their history. That the genius of the Jews of modern days has not retained the bent of former times goes without saying. The Jew, in the minority everywhere, reflects the cultural influence of his surroundings, and the genius of the modern world is not religious, but displays itself along lines of science, art, commerce and industry. Toward these, the Jew has contributed his full share, which disproves the statement frequently made by Goldwin Smith, Stoecker, Chamberlain, and others, that the Jew is a parasite, a gross materialist, a mere imitator and middleman. Let me name some of those who, in modern times, have made notable contributions to the higher thought-life. In medicine—Salvator, Ehrlich, Wasserman, Jacobi, and Flexner. In psychology and ethics—Lazarus, Steinthal, Lombroso and Felix Adler. In sculpture—Bartholdi, Ezekiel, and Antokolski. In mathematics—Sylvester. In astronomy—Herschel. In literature—Heine, Boerne, Auerbach, Zungwill. In political economy—Marx and Lasalle. In law—Sir Rufus Isaacs (Lord Reading) and Jessel. In philosophy—Herman, Cohen, and Bergson. In music—Mendelssohn, Myerbeer, and Johann Strauss. In statesmanship—Cremieux, Lasker, Luzzatti, and Oscar Straus. In the histrionic art —Rachel, Sarah Bernhardt, and Sonnenthal.

In conclusion, a word about music. The existence of Jewish music is a fact, the traditional chant point to the existence of a separate and distinct type of music. The Hebrews regarded music as a primeval art. In the early pages of Scriptures, Jubal, the son of Lamech, is mentioned as the father of all such as handle the harp and the pipe. The Psalter was compiled from hymn books which were used in the musical service of the temple. Several of these collections belong to certain well-known guilds of temple singers. No fragment of the glorious temple of Jerusalem, says Prothero, has survived the lapse of time but the imperishable hymns of the Jewish worship. The psalms rule in the hearts of men with more than pristine power, and still continue to inspire and elevate the conduct and devotion of successive generations of men.—The Jewish Comment.

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CONGRESS OF WOMAN'S ACHIEVEMENTS.

An attendance of 250,000 is expected at the Coliseum during the eight days of the Exposition and Congress of Women's Achievements, which opens on Saturday, June 13th, to continue until Saturday night, June 20th. Five hundred attractions and exhibits are to be staged, including 50 operatic solos, 75 speakers and lecturers, bands, choruses, juggernts, folk and society dances and commercial displays, showing the activities and interests of women of all ages and times.

Katherine Stinson, 19 years old, licensed pilot by the National Aero Club, opens the Exposition with a flight and aerial tricks at 1:15 Saturday in Grant Park. A half million people are expected to view this spectacular novelty. She has offered to take up any delegate to the Biennial Convention who will register their name with Miss Florence King, President of Woman's Association of Commerce, room 1653 Monadnock Block. Immediately upon completion of the flight the center of activities will move to the Coliseum, 15th and Wabash avenues.

Ella Flagg Young, superintendent of public schools, and the officials of the State and city, with their wives and families, will participate in the opening ceremonies. The program for the first afternoon include a pageant reviewing woman's world achievements, with a company of 400 encostumed and thoroughly trained young women and girls, society in folk dances, presenting Fontaine, dansnese and 40 others, Katherine Stinson, lecture and mechanicl demonstration on practical applications of aviation, a children's chorus of 400 voices, including the music classes from the public schools, meeting of the Good Roads Convention, with special speakers and lecturers, food demonstrations, drag tests and many separate entertainments to be staged at the various exhibiting booths, Ballman's Symphony Band, Martin Ballman, conductor, 75 pieces, will play continuously.

The center of attraction for the evening is the Grand Opera Quartette, Jennie Dufau, soprano; Henrico Aresoni, tenor, both of the Chicago Grand Opera Co.; Kate Condon, of Gilbert & Sullivan, and Arthur Middleton, basso, Metropolitan Grand Opera Co.

The Paulist Choristers of Chicago, 150 voices, Father Wm. J. Finn, C. S. P., conductor, announced for Concert 4 o'clock Sunday afternoon. Special seating arrangements are being installed for this musical event. A stage 50 x 30 feet will be placed on the East wall of the Coliseum, while the balcony and aisle space, usually reserved for promenade services, will be used for seating the audience. Twenty thousand people can be accommodated.

An immense religion and peace meeting has been called for Sunday night. Addresses will be delivered by the Rev. Mrs. Hiram W. Thomas, and Mrs. Rowena Morse-Mann.

Beginning Monday, June 15th, the Coliseum will open at 10:30 each morning. Programs for the week include children's

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choruses each afternoon, demonstrations by the pupils in manual training courses of the public schools, luncheons cooked and served by the domestic science people, sewing and household economical displays, demonstrations and lecturers at the exhibitors' booths, including flour tests, candy making, coffee roasting, lace and linen manufacturing, garment workers' display, women employes, welfare displays and a series of 50 lecturers, including Jane Addams, Ella Flagg Young, Bishop Samuel T. Fellows, Mrs. E. Vernet Morse, Mrs. A. M. Durkin, Clara Tyson Rorer, Grace Wilbur Trout, J. Paul Good, Mary Ridpath Mann and Miss Belle DeCosta Green. Children's chorus musical program is scheduled for three o'clock each afternoon.

The pageant reviewing Woman's World Achievements will be the central attraction in the main hall at 4 o'clock in the afternoon and at 8:30 in the evening. Forty society girls, assisted by Evans Burrows Fontaine, will present the incidental dances, eight historical scenes will be presented.

Mlle. Fontaine is also announced for classic and society dances at 2:30 and 7:45 p. m.

On Saturday night, June 20th, the entire Coliseum will be turned over to a Grand Carnival. Society women will mingle with shop girls. Men who will jostle their employes, all in a riot of fun, confetti and the din of horn and the shouts of merriment.

Central Conference of American Rabbis.

There are certain issues of the Year Book of the Central Conference of American Rabbis, the supply of which is nearly or wholly exhausted. The Conference is, therefore, very desirous of securing as many of these publications as are now in the possession of those who have no further use for them, and would greatly appreciate if they were sent to Rabbi Joseph S. Kornfeld, Secretary of the Central Conference of American Rabbis, 1428 Fair Avenue, Columbus, Ohio.

Volumes especially wanted are: 1892-5, 1897, 1898, 1899, 1900, 1902, 1906, 1907, 1909.

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Editorial

Jewish Educational Endowments.

College graduations and their programs will always inspire thought on the part of those who are concerned in the implications of higher education. In this land at least, the very names of those receiving degrees, after having fulfilled the required years of study and satisfied the examiners as to the worth of their work, are significant. Classes seem to be mixed up and priority assigned by the accident of the alphabet, so that races and beliefs crowd into companionship. Here honors are given to one whose fathers were trained in the American schools and American culture. To them American higher education came as a matter of course. There the same distinction is granted to one whose parents most likely could not understand many words said at the graduation exercises but were none the less proud that unto their child had been given honor with the best. Some of these parents had brought over with them the ideal of "learning" and the duty of life "to learn" and were rejoiced, even though they knew not the content of the teaching except very vaguely, that offspring of theirs had "learned" well. And so towards the top there is a commingling of people.

In a sense the commingling is present in the studies. This is of course implied in the very title of the institution as a university. Its concern is with the fruits of the human soul of whatever people or time. Its graduation program is testimony to the breadth of reach of those who guide the studies as well as of those who in the eagerness of youth are willing and anxious to search the human soul and the records of its accomplishments. It is felt that no people in the record of humanity can be neglected. Far away and out of the regular march of the ascendent peoples its work may have been but somehow the roads join or touch somewheres or at least the road comes near enough for the marchers on other roads to know of its existence. Into the intellectual treasure house of the university, all peoples are anxious to pour their wealth of spirit. To a child of the race all the factors in the race value shall be given. And so the program shall contain testimony that the ancient peoples are still modern and the modern peoples still with the ancient.

Out of it all, they who think of the higher education have the hope that the more sympathetic understanding of the humanities shall come. They have the hope that the young men and women of the race who have seen the work parallelled in respects in all branches of the race will have a sympathetic understanding of all. They trust that they who have received the benefits of the higher education will find it more difficult, if not even repugnant, to make generalizations and hasty statements concerning the value of the work of their co-workers in other branches of the human family. Certainly they ought to be warned against thinking of the worst of other groups and the best of their own group and drawing conclusions of their own superiority from this hasty comparison. It may even be that immediate touch with the exponents of foreign civilization, giving to record of book the aid of living personality, will give the learner an appreciation of the essential unity of purpose, while a difference of form will be visible and will afford the student an object lesson in self expression at the same time coupled with an appreciation of the work of others. In other words, the influence of one good instructor or of one good course reaches through the students to the uncolleged layers beneath.

It is to be doubted whether we Jews have contributed our share for the good of the universities as well as for our own advantage. Students in plenty we have sent. We have goodly share of those who have distinguished themselves as learners. And in some measure we are represented—if in many cases only by virtue of Jewish ancestry—also in the teaching staff. But that is not what is intended. The Zionist will insist that he represents a race, a nation. He has, he asserts, as much right for self assertion as any other people on the face of the earth. He needs not apologize for his race. Why should he more than any other race? Nature has made him and has endowed him. He is proud of his endowments. Most assuredly in the meeting of the peoples when the leaders contribute to the construction of the temple of humanity, the prince of the tribe of Zion shall add his share. They who are opposed to Zionism on the ground that the connecting link between Jew and Jew is not alone racial—if racial in an appreciable measure—but is cultural and spiritual would also make the claim that the Jew has something to offer as the expression of his world viewpoint. But it is remarkable how little we have done towards providing for that expression in the universities. For instruction in German literature we are anxious to have the German, for French literature we must have a Frenchman, but on Jewish theology any man can talk, even if the sources of Jewish theology are closed and sealed with seven stones. We know perfectly well that it will be impossible for the Jew to teach theology in the denominational institutions or in the seminaries—perhaps that is too much to expect. The case is entirey different however in a university. Germans are not ashamed to endow a

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professorship in German culture, why cannot Jews at a comparatively small capital endowment establish a chair to be filled by some one who knows the sources who can speak for the Jewish spirit.

And the need is the greater in institutions that have also under their roof schools of divinity. There come the young men who later will occupy pulpits and will be compelled at some time or another to outline for their congregations the historical conditions that surrounded the work of Jesus or of the Apostles or sometimes to draw the theological differences between Judaism and Christianity. What would it mean of these differences were pictured as they are, as the earnest endeavor on the part of Jew and Christian to see and to sieze the light, rather than as a difference of light hating and light loving—and the Jew always the light hater. What would it mean, for example, in the narrative of the traits of the Pharisee who has been made, with impunity until recently, the formal example of smugness, if the preacher in the Christian pulpit should recollect of his Pharisaic literature that in the Temple there was the chamber of the silent ones, with its box to which they who had contributed in secret and from which they who had not helped themselves also in secret. Many entered but it was not known who gave and who received charity. We imagine he would stop and think before he would speak of the fearful ostentation of the Pharisee that Jesus was called upon to destroy in order to put in its stead the giving of charity in secret.

We in America are entirely too negligent in these matters. We have given with the rest and as the rest. We have forgotten that if we give not with and for the rest the difference will be made up somewheres and by somebody, but if we do not give to support the purpose of the Jew himself no one else will. Appeal to a Christian to endow a chair for Rabbinic Theology, or for Jewish culture, or for Jewish literature. You can say he will, by endowing such a chair, be increasing the chances for learning, the opportunities for the elimination of prejudice. And he will agree but answer you that for the one reason that should prompt him to give there are two reasons why the Jew should give. The University will as gladly receive from both men, but one has merely the elimination of prejudice as a reason the other has the recognition that it his literature after all that he would be endowing, his ancestry to which he would be giving place and name in the halls of learning.

Let us but ask ourselves why it was that the book of Herford on Pharisaism appeared in England and not in this country, that the splendid work of Taylor on the Chapters of the Fathers—to mention only these two—was also an English product. It was not accidental. Cambridge and Oxford have had men who have taught from the sources and men have learned to speak a language of tolerance that they knew not before. Schechter and Abrahams have done heroic work in giving Christian scholars the light that they needed. The conditions are just as urgent in this country. There is a Jewish viewpoint, though we must not over emphasize and exaggerate it out of all clearness of vision. A Jew cannot write a Jewish chemistry. X-Rays are the same whether you call them X-rays or Mogen Dovid Rays. The objective things prohibit the injection of the personal bias. But there are departments of knowledge and theory that depend on the subjective elements. There the Jew should labor to express the Jewish point of view, the language remaining a minor detail. Is it not conceivable that Kant was unconsciously laying a foundation for Christian theology, or that Christian conceptions were finding philosophic phrasing in his book. The naturalness of evil, the assumption that what is easy and natural is not of the moral is Christian as well as Kantian. Suppose Comparative Religion be discussed by Jew and non-Jew. Is it not natural to assume that the materials will be marshalled differently, that the important in one may be subsidiary in the other? Every now and then when an earnest Christian scholar is told that he has misunderstood the Jewish spirit or has neglected the Jewish sources and has therefore misstated the Jewish position he replies "it is your fault; why do you not give us the material; we want to be honest, but we cannot handle the material, why do you not give us men to help us handle it?" Why do we not?

GERSON B. LEVI.

NEW YORK LETTER

(By our own Correspondent.)

New York, June 8, 1914.

The graduating exercises of the Jewish Theological Seminary of America were held yesterday afternoon at Aeolian Hall. Five new rabbis received degrees as such, and the Rev. Abraham A. Neuman of Philadelphia was made a Doctor of Hebrew Literature in course. President Schechter was prevented from attending by the recent illness from which he is just recovering. His address to the graduates, with its insistence upon a love of knowledge for its own sake, was read by Louis Marshall. The latter presided and delivered an address criticizing President Wilson for associating scholarship exclusively with Christianity at the American University dedicatory address. Jacob H. Schiff also spoke, warning the graduates to be original thinkers and to seek to reconcile Judaism with Americanism. It was announced that the family of the late Professor Morris Loeb had presented the Seminary with the sum of $50,000 with which to erect a new library building.

The Federation of Oriental Jews had their annual meeting here yesterday. Moussa Schinasi, the well-known cigarette manufacturer, was chosen honorary president.

The Harlem Hebrew School and the Hebrew Education Society of Brooklyn formally dedicated their new buildings yesterday.

Yesterday the closing exercises of the religious schools of the Free Synagogue, as well as of those supported by the local Council of Jewish Women, were held.

At a meeting of the Catholic Laymen's League for Retreats and Social Studies, held yesterday on Staten Island, a resolution was adopted calling upon Catholics to "boycott" the approaching Panama-Pacific Exposition because of the presence of Signor Ernesto Nathan in this country as the representative of the Italian Government. The resolution regards Signor Nathan as the uncompromising enemy of the Papacy.

Jacob Saphirstein and Henry Rice, who died here last week, were respectively 60 and 58 years of age.

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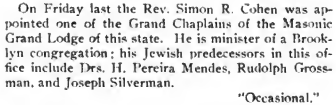
The former was a native of Russia and had been here since 1887. He was known far and wide as the publisher of "The Jewish Morning Journal," a Yiddish daily organ of wide circulation and influence in this city. The latter was Bavarian by birth and had lived in America for the past 63 years. In early life he resided in Illinois and was a neighbor and friend of Abraham Lincoln. He was widely esteemed in Jewish philanthropic circles in this city; for 34 years he was president of the United Hebrew Charities and he was also a trustee of the Hebrew Orphan Asylum.

Last week Nathan Straus opened ten additional pasteurized milk depots in the Borough of Manhattan. They will be conducted in accordance with the practice of past years.

The Federal Commission on Industrial Relations at one of its hearings last week heard Miss Lillian D. Wald and others on the subject of home work in the tailoring trade. Miss Wald devoted her attention to the women in this industry who are compelled to labor for a mere pittance.

On Friday last the Rev. Simon R. Cohen was appointed one of the Grand Chaplains of the Masonic Grand Lodge of this state. He is minister of a Brooklyn congregation; his Jewish predecessors in this office include Drs. H. Pereira Mendes, Rudolph Grossman, and Joseph Silverman.

"Occasional."



Week-Day Religion.

By Rabbi Horace T. Wolfe.

Tradition has it that the Law given to Moses at Sinai contained six-hundred and thirteen commandments and prohibitions. David, say the Rabbis, reduced these to eleven which are found in the fifteenth Psalm. Isaiah contracted them into six and Micah to three: "What does the Lord require of thee? Nothing but to do justice, love kindness and walk humbly before God." The second Isaiah summed them up in two phrases: observe justice and give charity. But Habbakuk comprehended them all in a single sentence:—"The just man will live by his faith." As I understand the prophet he means that man's religion is to be something more than an expression of faith; it is to be a guide of life. His religion is to be a force between Sabbaths, on week-days; the religious man is to get his inspiration on the seventh day for his conduct on the other six.

What is meant by week-day religion? Not the recitation of lengthy prayers or the practice of innumerable ceremonies! These are only means to an end; they may help us to attain week-day religion but they do not constitute it. They are only bridges to the religious life, persuasions to the best. Prayers, ceremonies, Temples and Synagogues—all are called into existence with but one purpose, the elevation of every day life; and when they fail to do this they are worthless. Unless religion is what Wordsworth termed 'human nature's daily food,' it is a voice calling in the wilderness. The religious man will live by his religion.

There are pessimists who declare that religion is on the wane. When proof is demanded they point to the half filled churches and temples. Admitting these facts, we insist that religion was never so vital a force in the world as it is today because the spirit of religion has never before been so incarnated in the practices of men. This is one of the most religious ages in the history of mankind because today men are trying to put into actual practice the great fundamentals which religion has been urging for many centuries, because men are seeking to make part and parcel of life the eternal verities of justice, of service, of brotherhood, of social responsibility. The parody of religion which made it a thing apart is decadent among us; men are acknowledging more and more freely the need of the moral and spiritual element in every department and are making earnest efforts to do justice to it.

Take business as an example; surely, the connection between religion and business once seemed very far-fetched. 'Trade' was once synonymous with dishonesty', the 'trader' stood on the lowest rung of the social ladder because the 'trader' was supposed to profit by dishonest and questionable methods. 'Caveat emptor' was the prevailing rule. Today the business conscience is tending to pillory the man who gets rich by dishonest methods; tricks of trade are being relegated to the commercial scrap-heap. Business men are beginning to understand that their businesses, honorably conducted, are a service to the community. Washington Gladden says rightly: "the business man who is determined to act honestly, and who is conscious that his trade is a means of benefit to others, is a minister of God for their good." A business which does not make men as well as money is considered a failure; may we not conclude that a business which helps every soul it touches is being conducted on religious lines?

Dr. Eliot wrote recently that the religious person will not think of his own welfare primarily, but of service to others and of contributions to the common good. If this definition of the religious man is acceptable, who will deny that the majority of the members of the medical profession are religious men? I know of no other calling in which men give more freely to others—without thought of recognition or return. Recall the hundreds of men who abandon lucrative medical careers to devote themselves to research work. When an inventor discovers a new mechanical device he plans to reap a golden harvest; but the discovery of radium gave the new wonder to all the world. When a charlatan recently claimed to have found a cure for the great white plague he was suspected because he tried to commercialize his supposed panacea. The medical profession is permeated with the spirit of service—another name for the religious ideal.

Lawyers were once regarded as parasites, men who lived upon the labor, the quarrels and disagreements of their fellows; this type still persists but he is no longer in the majority. Most advocates are living up to the ideal laid down by the late Justice Brewer: "Since the lawyer is a counselor, an officer of the court and hence a semi-public official, he has a public trust to lend his efforts to the advancement of the common good and the promotion of social harmony." I am not so idealistic as to contend that lawyers have become altruists, but I do believe that their profession has more of unselfish purpose to-day than ever before. Stop and consider how many lawyers are in the front

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ranks in every fight for civic uplift; it was a lawyer who started the nation-wide war against slavery and it was another lawyer, a Jew, by the way, who framed the most practical working agreement between capital and labor that this country has known.

The institution which gives the inspiration for week-day religion must itself point the way; the Temple must be a place of social religion, of service, between Sabbaths. It must be something more than a place of worship or a forum of theology; it must exemplify the preachments of brotherhood and mutual responsibility which sound from its pulpit. All honor to those synagogues and churches which are beginning to be centers of service and fraternity and neighborliness day in and day out; the tree is known by its fruit.

Religion declining? All about us are examples of religion in action, of men and women who are 'living by their faith.' When men loosen the clutch of greed from the thin arm of the child-worker, when they guide the immigrant safely past grasping hands, when they put eyes on the fingertips of the blind, when they seek to turn prison-houses into institutions of social healing, when they change the cold stare of respectability for the fallen woman into the look of understanding—when men bend their energies to those things shall we deny that they are 'religious' in the true meaning of the word?

Go out, then, those of you whose faith is still unproved by works, whose natures are still undeveloped by service, whose lives are still narrowed and imprisoned by self, go out, through God, to a broader, happier, nobler life than you have ever lived. Go out to your daily tasks, but take with you the inspiration which makes the secular the sacred, which erases the out-worn dividing line between religion and life. Go out, and live by your faith.

Houston-Stewart Chamberlain and the Biblical Laws Concerning the Stranger.

By Dr. J. Ziegler, Karlsbad. Translated from the German for the Reform Advocate by J. H.

Houston Stewart Chamberlain, the son-in-law of Cosima Wagner, is one of the bitterest enemies of the Jews. He preaches hatred and contempt. He is among the loudest shouters in all attempts to protect the purity of Aryan race and Germanic culture and for safeguarding them against defilement by adoption of Jewish thought or the social intermingling with the hated Semitic bastard race. Small wonder then, that in his "Goethe" he devotes several pages to this creed and inserts Goethe's antipathy against the Jews into his own canons. It would be queer, indeed, if Chamberlain were to omit the mention of the Jews in a mighty book of some 850 pages. He probably would have been ashamed of himself if he had not referred to his favorite hobby in a work of such magnitude.

Thus he devotes several pages in his most recent book (P. 678 and foll.) to a discharge of his venom on the Jewish question. Both his friends and opponents amply know what are his intensest hopes and wishes, but Chamberlain does not allow any room for doubt through the lack of clearness of expression; it is quite evident, that he not only antagonizes the race as such but also the religion of that hated race. He profits of the opportunity, offered by the consideration of Goethe's conception of faith and religion, to again acquaint his readers with his own contempt for the Jewish religion.

He says: "'Goethe, as well as Kant, rejects the historical materialistic belief, which we have untortunately taken from Judaism and through which, as Goethe particularly insists, our Church Christianity has become nothing more than a species of heathenish Judaism, which has been kept alive and active up to the present time." All cultural development has gradually been evolved through the sacred principle of a living and continuously rejuvenating congenial human intercourse, by means whereof the free association of ever new national-individual groups has been attained. The Jewish conception of belief, in direct opposition to this theory, requires the destruction of all communal interests and of all true culture and religion; this poison is the cause of the decay of all our Churches. In exact opposition to the poverty of thought and coarseness of soul of the adoration of this God of the desert real religion demands, as thought by Goethe in unconscious accession with our Aryan peculiarities and historical past, "considerable tenderness of sentiment."

That the Jewish religion in the history of creation rises up to the highest level of human equality and that it has laid the foundation for culture of all mankind through its ethical teaching of man being created in the image of God, in no way influences Mr. Chamberlain. In his stupendous ignorance about everything relating to Judaism he recognizes no bar to his mere assertions: "Dixi et salvavi animam meam." All he cares is to proclaim his own convictions, whether such prove sound upon closer investigation or not is entirely immaterial to him.

But Chamberlain is not satisfied with the simple expression of his opinion. He draws upon the Jewish religion for proof to demonstrate the jurisdiction; ish religion for proof to demonstrate the justification for anew applying to the Jews all the old time restrictions. He finds great delight in being able to quote Goethe as approving "as a laudable ordinance" the local law passed by the city fathers of Jena in 1816, according to which Jews were forbidden to remain in the city over night and where Goethe expresses the hope, "that this ordinance might be more completely observed than was customary with other city regulations."

In thus approving of Goethe's opinion, Chamberlain draws the following conclusion" (P. 692) "On account of his thorough knowledge of Jewish history Goethe was able to discern the matter in all its bearings."

For these shrewd people there is but one way out. As long as order rules in public affairs there is no hope for them.

This sentence, disclosing the animus against all Jewish activity in political life, should not be taken as a mere play of words because it is made use of also in a play for children, in the same manner as the deep suggestions contained in the following lines should not be overlooked. "Sie haben einem Glauben der sie berechtigt die Fremden zu beranben:" (According to their faith they are justified in robbing the strangers).

This passage furnishes proof of Chamberlain's perfect knowledge, as he claims, that Chap. XIX,11 Leviticus "Ye shall not steal, neither deal falsely nor lie to another" was to only apply to the Israelites in their dealings with one another.

Chamberlain furnishes the following footnote to this passage: "The Rabbis of the Talmud even go further and declare that the inhibition "Ye shall not steal" applies only to the stealing of human beings

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(see Sanhedrin f. 86a) and therefore the Jews are at liberty in all other directions to steal and cheat to their heart's content."

It is remarkable, that Chamberlain fails to furnish the proof of any authority for the basis of Goethe's "perfect knowledge of the Jewish history." Others may place little weight in his denunciations and take exception to his assertion, that all political activity on the part of the Jews only tends to produce the disturbance of all order. I only intend to take the Biblical and Talmudic quotations of Chamberlain in order to show up by these statements the deep Germanic love of truth incarnate in him and at the same time to closely examine the Biblical laws on intercourse with the strangers. I do not for one moment expect to teach Mr. Chamberlain anything new nor to convince him of the errors of his ways. I believe, however, that such publications should not be permitted to go uncontradicated and even if these same or similar accusations have repeatedly been publicly denounced and proven to be mere malicious aspersions, without any true basis of facts, it seems necessary to again undertake this work in order to strengthen the faith of the truly Jewish, to teach the doubters and to preserve to ourselves the justified pride in the precepts of our religion.

I repeat the footnote made by Chamberlain: "The Rabbis of the Talmud even go further and declare, that the inhibition "Ye shall not steal" applies only to the stealing of human beings (see Sanhedrin f. 86t) and therefore the Jews are at liberty in all other directions to steal and cheat to their heart's content."

It would seem impossible of finding a more typical example of the malicious lies, that some men shamelessly dare to utter and even publish in print against our religion. The passage here referred to insists, that proper context and connection of any part of the Biblical teachings are essential for the correct understanding of a Biblical precept or prohibition, hence these factors must never be left out of consideration. The Talmudic expression therefore reads: "Dabar, hallamed meinjano." In a free translation this would mean: "The true sense of any sentence can only be arrived at by the consideration of its conjunction with other parts." The Talmud illustrates its meaning through two examples. The FIRST is Ex. XX-15. "Thou shalt not steal." What does this refer to? Evidently only to the stealing of human beings, as the 13 rules of applied teaching require to construe any passage according to its connections and context. Inasmuch as the Decalogue, beginning with the fifth commandment refers only to intercourse with humankind the "Thou shalt not steal" naturally can only be meant to forbid the stealing of human beings. The SECOND example is Leviticus XIX-11. Here too it is said: "Ye shall not steal." This must refer to the stealing of money or other valuables as, according to the rule cited above, this passage must also be construed according to its connections and as the other portions of this chapter refer to money and valuables this passage of "Ye shall not steal" evidently must also have the same meaning.

Herewith I would request Mr. Chamberlain to submit this passage to any Christian scholar, capable of reading Hebrew writings understandingly and who has a reputation for honesty, and I declare myself ready to apologize and give any desired satisfaction to Mr. Chamberlain if the before quoted passage of Sanhedrin f. 86a can be read and construed into a different version by such scholar than the one I have given it.

Mr. Chamberlain in his anxiety to prove his own biased version simply quotes the FIRST passage and ENTIRELY IGNORES or SUPRESSES the SECOND. And he does this knowingly merely in order to make the statement: "That the Jew may, in full accord with the teachings of his religion, cheat to his heart's content." And then he dares to claim for himself the attributes of Aryan loyalty and love of truth.

It might be interesting to read the venomous invectives Chamberlain uses in his unwarranted attack on the Jewish scholar Guhrauer, in accusing the latter of having purposely and maliciously suppressed a passage inimical to the Jews in an edition of Goethe's letters published by this author. How large is the number of honest, sincere and enthusiastic men among the Jewish disciples and students of the life of Goethe. Among all of them only this one, Guhrauer, deserves the scorn of Mr. Chamberlain and he causes the unchaining of a cyclone of Aryan indignation and shaking in angry passion Mr. Chamberlain shouts: "This episode..... should serve as..... example for what has now succeeded in forcing itself into our society and that now infects and forges our culture both in the minor and the greater aspects and threatens to pervert us until the true and genuine German qualities—thought, feeling, activities and being—become suffocated under the mountainous heights of desert sands of Syrosemitic poverty of thought, aridity of heart and lack of the finer sentiments.

TWO PAGES further on in the same publication Mr. Chamberlain himself has the cheek to commit a similar suppression or omission without the least compunction and not like Guhrauer, who did so from motives of love and admiration. In the case of Chamberlain this willful suppression of important facts is attributable only to his wild, unbridled hatred. The judgment for this act of Chamberlain may safely be left to the scholars familiar with the subject.

What about Leviticus XIX-11? Does it really say: "Ye shall not steal, neither deal falsely, neither lie to one another?"—"isch baamitho" and would not the quotation of these lines, based on the statement of Goethe, warrant Mr. Chamberlain in his assumption, that "according to their faith they are justified in robbing the stranger," and not treat it as a mere play of words, as this statement of Goethe shows intimate knowledge, inasmuch as Leviticus XIX-II explicitly forbids the cheating of Jews only.

FOR THT PRESENT let us accept the position of Chamberlain and agree, that this passage of the Pentateuch was meant to apply to the Jews only, yea that even the other similar portions of the Pentateuch were also meant to apply to the Jews exclusively. Would that warrant the deduction that it be permitted to steal from the Non-Jew, from the stranger? Suppose we take up the reading of the Pentateuch, which, according to Mr. Chamberlain, was the favorite occupation of Goethe. Let us take the story of the flood as an illustration. Genesis VI-11 and 12: "The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Would it not appear, that such a state of affairs could hardly furnish the cause for the flood, had the robbery of the strangers and the violence against them been permissible or even tolerated to the Jews?.... In Chapter IX-6 the shedding of human blood is mostly strictly forbidden and great stress is laid upon the words: "**dam haadam**" Human blood—and he who sheds human blood, regardless of the nationality or the religion of the victim, is to be killed (Leviticus XXIV-17.) In Gene-

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sis XVIII Abraham is advised of the coming destruction of Sodom and Gomorrah, as God wants Abraham "to command his children and his HOUSEHOLD after him" that they shall keep the way of the Lord, to do justice and judgment. "There is no difference made between Abrahamites and the strangers. Neither does the this passage draw a line of differentiation between the Israelites and the stranger. In the story of the destruction of Sodome there is also no difference made between Jew and Non-Jew, all being alike..... Laban reproaches Jacob for having purloined his household idols. If only the pilfering from other Israelites was forbidden then that passage of the Biblical story would surely have had a radically differing version.—The children of Jacob are horrified at being accused of retaining the purchase money of their first grain purchase, and they were disconcerted at the charge of having stolen Joseph's silver cup. (Genesis XLII-35, XLIII-21, XLIV-8 and the following verses.) How different the recital of this story would sound if the commandment "Ye shall not steal" hod been applicable to the dealings between Jews only!! It is still more difficult to reconcile these stories with the theory advanced by Chamberlain in view of the general opinion shared by the most competent scholars in higher criticism, that these stories were among the very latest writings of the Pentateuch and they must have been written at a period when the Biblical laws were already in full force among the Jewish people. If this be granted then these simple tales become living proof, that murder, theft, cheating and lying were forbidden to the Jews against the stranger as well as against the Israelite and that the words "one another" do not mean Jew toward Jew but Jew toward member of any other community, whatsoever.

Aside from such testimonials, which might be claimed not to be sufficiently explicit, and leaving out of consideration the religious-moral portions of the Decalogue, which seem to have been intentionally made of general application, there are other incontrovertible evidences available. The Pentateuch in many different portions thereof and repeatedly speaks of the relations of the Israelites to the strangers, the Non-Israelites. Why then be satisfied with implied deductions when there are so many plainly worded and clear testimonials available?

The Pentateuch designate the stranger either as "GER" or as "NOCHRI." What these two words really mean can readily be ascertained from any Dictionary edited and published by any Christian scholar in Hebrew lore. The Bible designates as GER the STRANGER RESIDING PERMANENTLY in the country, thus f. i. in Genesis XV-13, whereas NOCHRI is the traveler or other temporary sojourner. Professor Kautzsch defines Ger as the Stranger (Fremden) and Nochri as the Foreigner. (Auslaender.)

In examining the numerous passages of the Pentateuch referring to the Ger, with the exception of some few not fully explicit parts, it is readily seen, that the Ger, who had permanently taken up residence in Palestine, was in all respects placed on a level of equality with the Jew. Like the Jew he has the duty of keeping the Sabbath day holy. (Exodus XX-10, XXIII-12, Deuteronomy X-14). He is to celebrate the feast of Passover (Exodus XII-19) and the day of Atonement. (Leviticus XVI-29) He shares with the Jew all the joys of the festivals. (Deuteronomy XXII-11,14, XXVI-11) and he brings the same sacrifices as does the Jew (Leviticus XII-18, Numbers XV-14 and succ., XV-26, 29.) He was entitled to find asylum in any of the cities of refuge. (Numbers XXXV-15.) He was also entitled to the cleansing through the ashes of the red heifer. (Numbers XIX-10.) Even at the reading of the Thora the Ger is to be present (Deuteronomy XXXI-12) for, like the Israelites, "he stands before the Lord your God." (Deuteronomy XXIX-10.)

It is the duty of the Ger to observe all religious commands with the Jew and he is otherwise subject to all the laws applicable to the natives. The same as the Jew, he is forbidden the use of blood or carrion for food. (Leviticus XVII-10, 12, 13 and 15.) The laws of chastity apply with equal force to the Ger. (Leviticus XVIII-26.) The Israelites were not permitted to personally offer any sacrifices but had to use the intervention of the Priests and the same rule was enforced upon the Ger. (Leviticus XVIII-8 and succ.) That human sacrifice was forbidden to the Ger as well as to the Israelites is plainly seen in Leviticus XX-2.

It might not be out of place here to mention, that the much vaunted European morals and civilization have anew permitted the old and exploded venomous charge of ritual murder of children to be hurled against the Jews, when the Pentateuch in all passages relating to the sacrifice of children distinctly denounces this custom as an IMITATION of the Foreign religious. This surely would furnish ample proof, that already in the period of the earliest Biblical history the sacrificing of children had been interdicted. Thus Chapter XVIII Leviticus reads: "After the doings of the land of Egypt wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, wither I bring ye, shall ye not do: neither shall ye walk in their ordinances." Then follow the numerous prohibitions. Further on the same Chapter verse 21 says: "And thou shalt not let any of thy seed pass through the fire of Molech, neither shalt thou profane the name of thy God: I am the Lord." This Chapter closes 27-30. "For all these abominations have the men of the land done, which were before you, and the land is defiled: That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whatsoever shall commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance." In Deuteronomy XII-30, 31, the additional warning is given: "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods! The editor of the book of Kings in describing how the king of Judea, Achas, did not walk in the ways of his ancestor David, states: "But he walked in the way of the kings of Israel, yea, and made his son pass through the fire, according to the abominations of the heathen, whom the Lord cast out before the children of Israel." (Kings II. XVI-3.) Thus it seems certain, that already in the earliest days all remembrance had been lost, that at one period probably in pre-Biblical times, all peoples without exception had practiced human sacrifices. A more monstrous, shameful accusations against the Jews that that they, or any sect of them, still practice the sacrifice of Christian blood as a religious ceremony could not be conceived. That the hate against the Jews and the Jew baiting are not confined to darkest

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Russia, but that such superstitions are permitted to foster the inherited prejudices and discredit our religion in enlightened and scientific Germany and Catholic benighted Austria, is a disgrace to the various brands of Christianity there predominating.

Returning to the subject proper of this discussion, we have seen that the Pentateuch does not draw any distinguishing lines of demarcation between the Israelites and the strangers and in the important religious and moral questions admits of no differing standards whatsoever. This in no way indicates any intolerance dominant in our Biblical writings, as according to them the stranger was under compulsion of participating in all religious observances and ceremonials of the Jews. In actual fact these laws of complete equality should be considered as the distinguishing mark of a civilization far in advance of all contemporary nations. According to the Pentateuch those very laws are the mark of the highest consideration, of the special selection for the religious mission of Israel and they confer honor in the sight of other nations. The Bible could not offer to the Ger any greater honors than to deem him worthy of observing the laws and the customs of Israel on the same footing of equality with the natives.

That this explanation is well founded is readily seen from the absolute civic and economic equality accorded to the Ger. In the same manner as the Israelites were forbidden to oppress a poor Jew, they were prohibited from taking advantage of a poor Ger. (see Exodus XXII-20, XXIII-19, Leviticus XIX-33, Deuteronomy XXIV-14,17.) It was forbidden to take usury from the Ger as well as from the Israelite. (Leviticus XV-47.) When an Israelite had been compelled through poverty to sell himself into slavery to a Jew, he retained the right to redeem his liberty through purchase and the Gers redemption from slavery under similar condition was to operate in the identical manner, with the additional privilege of being immediately released from slavery through having his freedom purchased by a friend. (See Leviticus XXV-47.) The Bible demands absolute impartiality in all legal decisions affecting the Israelites and insists upon equally strict impartiality towards the Ger. (Deuteronomy I-16.) The curse upon any one who would dare to oppress the Ger or deprive him of his full rights, takes fifth place in the list of the numerous curses, all of them the expression of the highest morality, in Deuteronomy XXVII-19. Charity towards the Ger also is among the highest laws of the Pentateuch and takes precedence over the protection of widows and orphans. (Leviticus XIX-10, XXIII-22, Deuteronomy XIV-29, XXIV-19.) This unexampled liberal and broadminded legislation for the benefit of the stranger is crowned by Leviticus XIX-33,34 and Deuteronomy X-17-19, which say: "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and **thou shalt love him as thyself**, for ye were strangers in the land of Egypt: I am the Lord your God. For the Lord your God is God of gods, and Lord of Lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and LOVETH the STRANGER, in giving him food and raiment. LOVE YE THEREFORE THE STRANGER: for ye were strangers in the land of Egypt."

Such are the laws imposed for the treatment of the stranger of that religion, which, according to Houston Stewart Chamberlain, threatens the anihilation of all culture and religion and which has succeeded in injecting its venom into all Churches and creeds to an extent as to endanger their very existence. Such are the poverty of thought and coarseness of heart of the adoration of this God of the desert, who, according to the inmost convictions of Houston Stewart Chamberlain, lacks all tenderness of sentiment. Where is the truth? (To be Continued.)

The Chicago Woman's Aid.

Jennie Franklin Purvin.

(Continued from Last Issue.)

To counteract this sad condition the wider use of the school plant has been proposed. In several of the larger cities of the country, among them Chicago, the plan is being tried out. Our Board of Education began with one social center five years ago; four years ago there were three. In 1911 the Chicago Woman's Aid asked permission to organize a center in the thickly settled Jewish district. The Board granted its consent and gave the John Smyth school as a trial place. This school in the day time has 1500 pupils, all Jewish; if you wish to see how the social center plan has worked out here, follow me in a brief mental tour of inspection.

It is Monday or Thursday evening, between 7:30 and 9:30. We enter the building by way of the basement and stop first to watch the members of the Boys' Manual Training Club, lads busily engaged in making any article they choose, the only restriction being that it shall be usable. The director shows us several well made tools, two library tables, a book-case, a desk, flower boxes, bread boards and a variety of articles made from ordinary packing boxes. We pass on into the next room where the Boy Scouts are drilling, thirty lads receiving instruction in first aid to the injured and other splendid scout tests; they stop to tell us of their cross country hike of the Sunday before, when they learned to build a camp fire and prepare an open air meal, significant lesson for the twenty odd boys of the club who had never before seen the open country.

The older boys of the neighborhood we find in the next room, busy over the billiard table. Billiards in a public school? Yes, indeed, for we are rapidly learning that "certain forms of amusement are neither good nor bad in themselves, but that they are made good or bad by their environment;" and that billiards, played in a well-lighted, clean, well-supervised school room will keep from the contaminating influence of the cheap public pool room in the crowded districts, the young men who are bent upon playing the game in spite of adverse surroundings.

Of far different caliber are the boys in the debating club; when their leader begins his little circle they knew naught of the intricacies of parliamentary law or debate; nay, they could not speak English distinctly. Yet the end of the second season found them championing a rival school team to consider such a weighty question as "Resolved, That Capital Punishment Shall Be Abolished."

One way of actually settling this theme is tried in the next room—The Mothers' Cooking Club; for here we have the wives whose lack of house-keeping ability is great enough to drive a husband to deeds of desperation; with the assistance of a Jewish woman who understands all the mysteries of kosher housekeeping, we give our mothers instruction in the art of simple cooking. This plan is pursued one evening each week; the second evening is given over to dressmaking, when the mothers bring little living models and cut, fit and sew the first well made garments which

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some of these children ever have. For such women as have more than one child—and they all have—there is the nursery, with an excellent woman in charge, where the superfluous stock of babies may be left while work is in progress.

Into this room are gathered also the small children of the fathers and mothers who go to the assembly hall for entertainment. For here there is always a program, either musical, theatrical or amusing in some other way. Some times it is a stereopticon lecture, sometimes a talk in the vernacular, sometimes a band concert or a recital by our own members, occasionally a citizenship rally.

For there is a remarkable group of men and few women who work under a social leader toward getting their naturalization papers. Of all the clubs in the building this is of course the most satisfactory and hopeful; though its members are no less earnest than are the young men and women in the dramatic class who work so soberly and seriously in the effort to improve their modest histrionic ability. Nor are they perhaps less intense than the very large roomful of boys and girls from the day school who return to the so-called "quiet room" on these two evenings to read well selected library books, to prepare extra lessons or practice writing.

Spurred on by the success of the pupils in the day school who return for extra work in this night room, the boys of the seventh grade recently organized a "Study Club" of their own; under the leadership of one of their own number they do extra school work, play blackboard games, sing songs (sometimes a little out of pitch) and conduct club meetings.

These two rooms are our compromise with the day school pupils; for all other features of the Center are intended for working boys and girls and their parents. For, mark you, this is the achievement of the public school social center, that it provides under one roof, at the same time, recreation for every member of a large family, in the form in which that member prefers it, thus reuniting the family group during its leisure hours.

Not unlike the social settlement you say? No, except that here the work is carried on on a large scale, in a public building, a "People's Club House"; there is no idea of patronage or sufferance about it; for the school building is the property of every citizen, share and share alike. It attracts a group of people who would not go to the settlement house even if it were near. It provides entertainment for those who are least apt to find it under proper regulation elsewhere; it gives help to those who are most in need of help in the choice of recreation. For, whatever be the attitude toward the settlement house, anyone will accept the privileges of the school house because it is a public building, belonging to "the law."

Why, therefore, should private organizations be asked to build, maintain and operate settlements, institutions and similar places for the entertainment of neighborhoods when the public already owns such buildings? Since municipal recreation is as important for the preservation of life as municipal fire houses and as important for the development of good citizenship as municipal jails and reformatories, why should we not use these equipments already existing to solve the amusement problem for our boys and girls—and the civic and political problems which confront their elders in every place.

This has been the ideal which the Chicago Woman's Aid has had in view in all its social center work. That the plan is feasible and practical is entirely assured by the large number of people, young and old, who take advantage of the opportunities offered them. Despite the fact that the neighborhood of the John Smyth School has all the glaring attraction found in every congested district, that within a mile of the school are the Hebrew Institute, the Maxwell Street Settlement and Stanford Park, during the second winter of our work we entertained in 37 evenings 17,000 persons.

The past winter our attendance has been very much larger because in addition to the work already mentioned, we have had a social dance for the young folks in the gymnasium of the school every Saturday evening. We have here seen unruly young folks, who came to us in the beginning in sweaters, collarless and cultureless, transformed into well mannered young men and women, observing splendid ball room decorum, thoroughly appreciative of the opportunity to dance in a clean, well chaperoned schoolhouse in the neighborhood which abounds in vicious dance halls and the accompanying cadet system.

But we have carried the work even one step further forward; for in addition to demonstrating the great worth of schoolhouse entertainment and schoolhouse dances we have used the building four afternoons each week after school hours—from 3:30 to 5:30—for supervised play and study: Classes of boys and girls have been given gymnasium work, folk dancing, game room recreation, blackboard games, library reading and such help with the next day's lessons as the children needed. Backward youngsters have been able thus to maintain their standing in class; and several ambitious children have been able to make an extra half-grade—a boon to the child who quits school at fourteen.

Our attendance figures for the winter just closed read as follows:

Monday and Thursday eve., average 198, total 18,231
Saturday evenings, average 297, total 5,364.
Afternoons, average 221, total 13,581.
Making a total attendance of 37,176.

We are now working for the appointment by the Board of Education of a Director who shall supervise all of Chicago's public school social centers and be able, with the aid of other outside organizations, to raise the standard of work to that of the center to which we have given our energies. This will be our permanent contribution to the movement. For "Leisure is absolutely the key to good citizenship; and if the community wishes to develop the best citizens it must give the fullest possible opportunity for healthful utilization of leisure."

Therefore the ambition of the Education Committee of the Chicago Woman's Aid to spread the movement for the use of the schoolhouse to such an extent that no young person shall lack proper entertainment for his leisure hours. Toward this end we have devoted a large part of our income and the energy of many of our members. We have much cause to rejoice in the impetus which the movement is receiving the country over; we have no cause to regret the part which we have taken therein. It has aptly taught us concentration of funds and of energy; it has provided a broad field of service for our workers; it has given us opportunity to serve a Jewish community; and yet it has identified us with a broad civic movement in which the entire body politic has interest. We hope to continue the labor of love and profit until the dawn of that great tomorrow on which the city which takes the physical strength of its people to build up its commercial greatness will care also in a municipal way for their moral strength as well.

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Zion Temple.
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The closing service for the year will be held Friday, June 19th at 8:15 p. m. Rabbi Samuel S. Cohon will preach.

Isaiah Temple.
Vincennes Ave. and 45th St.

Dr. Joseph Stolz, Rabbi. Rabbi Aaron L. Weinstein, of Davenport, Iowa, will occupy the pulpit this (Saturday) morning.

Rabbi Stolz will speak at Springfield, Ill., this (Friday) night, at the celebration of the fiftieth anniversary of the founding of Congregation B'rith Sholom.

The Confirmation class of 1914 will be formally welcomed into the Isaiah Alumni Association this (Saturday) afternoon.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

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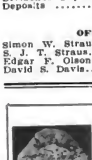
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Women's Societies

Ladies' Society of B'nai Sholom Temple Israel.

The last meeting of the society was held Tuesday, June 2, in the Community House, 53rd and Michigan avenue. Very interesting reports of the past year's activities were read by the chairman of each committee. Election of officers took place, resulting as follows: Mrs. S. Livingston, President; Mrs. C. Cohn, Honorary Vice President; Mrs. S. Schweitzer, 1st Vice-President; Mrs. C. Loeb, 2nd Vice-President; Mrs. Max Oiff, Treasurer; Mrs. M. Morris, Rec. Secretary; Mrs. G. Lipman, Cor. Secretary; Mrs. L. Frank, Fin. Secretary. Mrs. J. Kahn, Mrs. M. Mayer, Mrs. J. Fischel, Mrs. I. Baer and Miss Belle Guthman were elected as directors to serve two years.

The annual luncheon of the Board will take place Tuesday, June 16, at San Souci Gardens.

Ladies' Society of B'nai Sholom Temple Israel will give their annual luncheon Tuesday, June 23, at San Souci Gardens. An excellent program has been arranged and all members are urgently requested to come. Tickets, at $1.00 a plate, may be procured from Mrs. L. Frank, 129 W. 67th Blvd.

Local News

The Fourth Annual Children's Spring Festival of the Chicago Hebrew Institute will be held on the Institute Lawn, Sunday, June 14th, at 2:00 p. m.

The program will consist mostly of high class and artistic dancing coached by the children leaders themselves. For weeks the children have competed in many different athletic events and in most cases the dancing will prove the winner. So intensely close will the competition be that expert dancing masters have been selected to act as judges.

Each team is named after a member of the Board of Directors and a pennant bearing his name is displayed as the team competes and oft times in the presence of the director himself. There are thirty-eight teams, four hundred competitors ranging from nine years of age to sixteen. One thousand children are to attend.

* * *

The ninety-first convocation of the University of Chicago was held on June 9th in Hutchinson Court. The exercises followed the laying of the cornerstones of the two new buildings, the Classics Building and Julius Rosenwald Hall, the donor of the latter taking part in the ceremony as guest of honor. Among the six hundred students who received titles and degrees were Edna and Leon Stolz, children of Dr. Joseph Stolz, who took the degree of Bachelor of Philosophy, and Samuel Edward Hirsch, son of Dr. Emil G.

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Hirsch, who graduated from the law school, taking the Doctor Juris degree, cum laude. Many Jewish students were on the honor list, over forty per cent of their number having obtained honors.

* * *

The Synagogue of the Marks Nathan Jewish Orphan Home was filled to its utmost capacity on the first and second days of Shavuos with worshippers who were anxious to witness the Bar-Mitzvah and confirmation of twenty-eight boys of the Home, and share in the joy of the occasion. On the first day of Shavuos the confirmants were addressed by the Superintendent, Mr. E. Trotzkey, whilst three of the Bar Mitzvah boys gave addresses: Master Hyman Brodkin in Yiddish, Master Benj. Carbowitz in Hebrew, Master Milton Allen in English. On the second day the congregation were addressed by Rabbi Schanfarber, and the following Bar Mitzvah boys gave addresses: Master Wm. Feldma in Hebrew, Master Louis Siegel in Yiddish, and Master Morris Turetzky in English. The following gave presents to the children: Mr. Philip Ginzburg, prayer books; Junior Auxiliary of the M. N. J. O. H., individual gifts; Agudath Nossim, Taleshim; Ladies Society B. M. L., Tfilim and bags.

After the Synagogue services the parents and relatives of the Bar Mitzvahs were entertained by the superintendent and the officers of the Home.

The following are the names of the Bar Mitzvah boys: Milton Allen, Meyer Baker, William Beckman, Harold Bernstein, Harry Brensky, Bennie Baer, Hyman Brodkin, Morris Chainin, Arthur Fossner, William Feldman, Louis Goldstein, Ben Carbowitz, Hyman Goodman, Abe Hersakovitz, Harry Hollander, Nathan Hurwitz, Allen Kosdon, Philip Lasko, Herman Lasko, Abe Lewinowitz, Sam Rand, Barney Rosenzweig, Louis Siegel, Gabriel Swerdlow, Isadore Streicher, Marr's Turetzky, Harry Weinstein, Meyer Weinstein.

The confirmation of twenty-one girls of the Hebrew School of the Home will take place on Sunday afternoon, June 14th, at 2:30 o'clock, at the Home Synagogue. Presents and Diplomas will be given to the graduates. The generous donors of the gifts are the South Side Sewing Circle, the West Side Sewing Circle, the Star Auxiliary, the N. W. Side Ladies' Auxiliary, and the Junior Auxiliary of the M. N. J. O. H. An excellent program has been arranged, including a sketch, "Ruth," to be given under the direction of Miss Anna Goldberg. The Home Band will be in attendance. Addresses will be delivered by the President, Mr. Chas. I. Herron; the Chairman of the Educational Committee, Rabbi Saul Silber; the Superintendent, Mr. E. Trotzkey, and some of the graduates.

An illuminated address will be presented to Dr. A. J. Agranat, one of the teachers of the Home Hebrew School, on the occasion of his graduation from the Chicago College of Dental Surgery.

The public is most cordially invited to attend and share the joy of the occasion —the first confirmation service of girls in the Home.

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The following are the names of the confirmants: Flora Bersner, Lillian Beginsky, Celia Bear, Della Cohen, Anna Doninsky, Rose Idelson, Minnie Jaffe, Rose Kanter, Tinnie Kushman, Bertha Katz, Dorothy Martin, Edith Niermann, Dora Omansky, Gertrude Ruda, Ethel Rabinowitch, Esther Shapiro, Ida Sakolsky, Sarah Swee, Rose Spitziner, Adeline Turetzky, Lottie Weinshenker.

GRADUATING EXERCISES AT THE JEWISH TRAINING SCHOOL.

On Sunday, June 21st, at 3 p. m., will be held the twenty-fourth annual graduating exercises at the Jewish Training School of Chicago. In some respects they will surpass any exercises yet held at the school. The class is the largest ever graduated by the school, and the boys exceed in numbers the girls, which is also unusual. Of the forty members, twenty-three are boys, and seventeen are girls.

The program will contain a brief exposition of the work of the various departments of the school given by the pupils of the graduating class, and the address will be delivered by Judge Julian W. Mack, and the diplomas awarded by Lessing Rosenthal, chairman of the School Committee of the Board of Directors of the school. Mr. Henry L. Frank, Honorary Director, will award the gifts to the class. An exhibition of the work of the pupils of the school will be placed in the rooms adjoining the assembly hall. This is one of the most complete exhibitions yet shown by the school and contains work from every department and from every grade. Preserves, pastries, and canned fruits from the domestic science department will tempt the palate, and charts from the same department will show just how much it actually costs a family to live in the neighborhood of the school. Other graphic representations will be shown of the various foods and the food value of each. The art department has contributed an unusually good showing and the sewing is most interesting. Academic work will prove that the pupils can make as good a showing as any of their age, and the manual and other departments will give a fair representation of the value of hand training to boys and girls.

Married.

The marriage of Miss Mildred Kusel, daughter of Mr. and Mrs. Charles H. Kusel, 4549 Michigan avenue, to Dr. Milton Dale Schwartz, took place Wednesday evening June 10, in the Blackstone Hotel.

DIED.

JONAS—Adolph Jonas, husband of Dora, nee Simons. Funeral Thursday, June 11, at 1 p. m. to Free Sons cemetery.

COHN—Simon Cohn, in his sixty-fourth year, husband of Emalin Cohn, father of Mrs. Samuel Schweitzer, Mrs. William Isaacs, and Rose Cohn. Funeral Thursday, June 11th, at 9 a. m. to Mount Israel cemetery.

MOSES—Edward S. Moses, June 7, 1914, age 60 years, father of Maude E. Moses. Funeral from Fred Klaner's chapel, 1258 N. Clark street. Interment, Quincy, Ill.

WALBERG—Sarah Walberg, wife of Lee Walberg, daughter of Hannah Bloom, sister of Jennie Jacobs, Anna Goldberg, Abe and Nathan Bloom, Sophie Stein, and Ester Zonis. Funeral Tuesday, June 9, 10 a. m.

STRAUSS—Charles H. Strauss, June 5, at New York City, aged 34 years. Funeral services at Rosehill chapel Monday, June 8.

STURM—Adolph Sturm, June 6, 1914, age 66 years, husband of Pauline Sturm, father of Meyer, Eli, Celia, and Claudine Sturm and Maymie Pick. Services Monday, June 8, at 10 a. m. to Rosehill cemetery.

LAPINER—Minnie Lapiner, nee Harris, wife of Louis and mother of Madeline, Robert, Alvin, and Gerald. Funeral Sunday, June 7, 9:30 a. m. to Rosehill.

HEINEMAN—Katherine Heineman, nee Kohn, June 4, 1914, wife of Sidney Heineman, daughter of Joseph and Elizabeth Kohn, sister of Samuel J. and Edith Kohn, Mrs. James Murtagh, and Mrs. A. W. Hollingsworth.

Domestic News

Henry Rice, former President of the United Hebrew Charities of New York for thirty-four years, died at his home in West End, N. J., yesterday morning, at the age of 79 years.

Mr. Rice was born in Bamberg, Bavaria, and after an elementary education in the schools of that city, came to this country when 15 years old, in 1850. He was employed in clerical positions until 1885, and then went to Jacksonville, Ill., where he established the firm of Henry Rice & Co., in the clothing business. The firm was prosperous until 1861, when he was appointed military storekeeper for the United States Army, and handled the military stores for nearly two years.

In 1862 he established the firm of Rice, Stix & Co., in Memphis, Tenn., and remained in business in that city until 1879, when he moved to St. Louis and reorganized his firm as the Rice-Stix Dry Goods Company, wholesalers, and became President of the corporation. This concern is one of the largest in the country, and as Chairman of the Advisory Board, Mr. Rice lived in New York and handled the eastern end of the business since 1866.

Mr. Rice was the second President of the United Hebrew Charities, succeeding Charles Hallgarten, who held office for one year, in 1874. He held office for thirty-four years, and resigned in 1908 on account of ill-health and because he felt that a younger man should take on his work. During his term the charities became one of the most efficient relief organizations in the world.

In 1863 Mr. Rice married Rachael Herman of New York, and last August they celebrated their golden wedding anniversary.

On that occasion Isaac Seligman wrote of Mr. Rice:

"There are but few men in our Jewish community whose private life is more beautiful, or whose continuous and self-sacrificing public service have been more worthy and useful than Mr. Rice."

Mr. Rice was the Honorary President and a trustee of the Hebrew Orphan Asylum, and identified with many other charitable organizations. He was a trustee of the Baron de Hirsch Fund, a member of the New York Chamber of Commerce, a trustee of the Metropolitan Museum of Art, a former member of the Board of Education, and was one of the Committee of Seventy that assisted in electing Mayor Strong in 1894.

Mr. Rice is survived by his widow, three sons, Arthur J., Jerome H., and Frederick D. Rice, and three daughters, Mrs. Hilda Gumbel, Mrs. Edna Tim, and Mrs. Florence Blum.

* * *

Harold R. Rypins, son of Rabbi Isaac Rypins, won the first prize for the best literary essay, and for the best critical essay contributed to the University of Minnesota Magazine during the past year.

* * *

Harold E. Calisch, son of Dr. Edward N. Calisch, of Richmond, Va., a student of architecture at the University of Pennsylvania, has been appointed in charge of Virginia's exhibit at the Panama Exposition and resident architect to supervise the construction of the replica of Mount Vernon, which his State will erect at the Exposition.

* * *

Lewis Putzel, of Baltimore, former State Senator of Maryland, died on Saturday evening, May 30, at Dr. Howard A. Kelly's Sanitorium. Senator Putzel was a director of the Hebrew Benevolent Society for more than a quarter of a century, and was also president of the Har Sinai Congregation. Senator Putzel was educated in the Baltimore public schools, entering the City College from which he was graduated in 1885, receiving a Peabody prize. Three years later he was graduated from the Maryland Law School, being awarded the Thesis prize. Mr. Putzel was always a close student of municipal affairs, besides being very actively connected with all the local charitable organizations. The funeral took place from his late residence, 2010 Brookfield avenue, on Tuesday, June 2, and was attended by representatives of the Hebrew Friendly Inn and Aged Home, Talmud Torah Society, Hebrew Sheltering Home, Free Loan Society, Hebrew Immigration Society, Young Ladies' Benevolent Society, Adolph Kres Lodge, B'rith Shalom, and Chevra B'nai Lloyd Street Congregation which are under the direction of the United Hebrew Charities, of which he was president for many years and to which interest he devoted a great portion of his life's activities. He is survived by his widow and two children.

* * *

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The 64th annual convention of the grand lodge of the Independent Order of True Sisters, was held Tuesday, May 26, in New York about 150 representatives and delegates were present. Grand President Hulda Lissner, presiding. Among those introduced into the grand lodge were: Mrs. Louise Wenger, from Albany; Mrs. Amelia Pager, from New Haven; Mrs. Antoinette Harris, from Chicago; Mrs. Minnie Price, from Boston; Mrs. Ray A. Weil, from St. Louis; Mrs. Minna Rheinstrom, from Cincinnati: Mrs. Tillie Oppenheimer, from Memphis, Tenn.

A very fine message was read by Grand President Hulda Lissner, showing the excellent standing of the order.

The order has now 19 lodges and 5,007 members. An increase of membership since May, 1913, of 415 members. Capital of all lodges, $104,521.17. Reserve capital of widow fund, $22,887.00.

Paid to 56 widows since May, 1913, $14,000.00.

Paid to 1,151 widows since the inception of the widow fund, May, 1871, $235,131.00.

The order has nine lodges in Greater New York. One in Albany, one in Boston, one in Cincinnati, one in Memphis, two in Chicago, one in Newark, N. J., one in New Haven, one in Philadelphia, one in St. Louis.

* * *

The Independent Order of B'Rith Abraham closed its three-day session in Atlantic City on Wednesday with the election of officers. A resolution passed, instructed the coming officers not to let up in the fight on the Federal immigration bills

It was voted to levy a per capita assessment of 50 cents on the 192,000 members for ten years in order to establish a reserve fund for the beneficial and insurance branch of the order. Other per capita assessments to be made include 10 cents for charity. It was voted to give $3,000 to Grand Master Leon Sanders of New York for the good work he has done in the four years he has been at the head of the order.

The officers who will probably be elected are: Grand Master, Leon Sanders: Treasurer, Abe Blumenkranz, and Secretary, Max Hollander, also of New York.

* * *

Rev. William Armhold will celebrate his eighty-fifth birthday anniversary on June 17th, in Atlantic City. His many friends through the country will rejoice in his continued good health.

Federated Orthodox Jewish Charities.

The most important and radical change that has been made by the Managing Committee since the reorganization of the Federated Orthodox Jewish Charities has been the removal of the main office from the West side to a central location in the down town district. Rooms 809 and 810 have been secured in the Fort Dearborn Bldg., 105 W. Monroe Street.

This action meets with the unqualified indorsement of the friends and well wishers of the Federation, and many of the subscribers have already expressed their earnest approval.

A branch office will be maintained in the West side for the convenience of local subscribers. Both offices will be under the direct supervision and control of the very competent Office Committee, consisting of August Turner, Chairman; B. J. Schiff, Moses Stone, A. Margolis, L. B. Lipson, A. J. Harris, and Samuel Phillipson, ex officio.

The office force has also been reorganized, and all work will now be conducted on a strictly business basis, making for efficiency only.

It is hoped that the public will encourage the new administration by a hearty and prompt response to the following letter which has been issued by the Office Committee:

"Dear Sir—

This announcement is of personal interest to you.

You are a subscriber to the Federated Orthodox Jewish Charities, and this letter contains information which you want.

A complete reorganization has been made. On the margin of this letter are are names of the Managing Committee of twenty-eight who are in charge of the management of the Federation. This was done by authority and with the consent of the Board of Directors, and has been ratified by the affiliated institutions. The organization is on a sound basis. The affiliated institutions are being competently administered. The Board of Directors, the institutions and Managing Committee are working in harmony.

The present satisfactory situation has been brought about by the earnest efforts of all concerned, and we want your continued loyalty and co-operation.

If, for any reason, you have been withholding payment of your subscription, please do not wait for further bills to be sent to you, but forward the amount at once to Federated Orthodox Jewish Charities at the above address.

Yours very truly,

Samuel Phillipson, Chairman Managing Committee. Moses Stone, A. Margolis, A. J. Harris, B. J. Schiff, L. B. Lipson, August Turner, Chairman.

Foreign News

A report has just been published by the Government School Commissioners upon Jewish Educational matters in Russia. The commission came to the conclusion that the existence of some Jewish schools was of no danger to the state, and that these institutions were harmless as religious organizations seeing that "the Jewish religion had no attractive force for Christians." The commission recommended the establishment of Jewish schools in those towns where there was a large Jewish population, in order to keep the Jews away from the general schools. With regard to the Chadarim, Talmud-Thoras, and Jeschiboth, the Commission decided to let them remain as they were, and to allow the use of Yiddish as the language of instruction. Reports are being spread that many different Russian universities will, next term, admit only a very small number of Jews. At some universities no Jews will be admitted, in accordance with the strict rule which limits to a certain percentage the enrollment of Jewish students.

* * *

The National Liberal Farty in Roumania are about to bring in a bill by which in future Jews will be entirely excluded from the Government and public schools. The Government itself has the intention of introducing reading books with anti-semitic contents in the elementary schools, and raising the fees for Jewish scholars. Even the anti-semitic students at the Jassy University have expressed their disapproval of these new hostile measures, which give an opportunity to Jews in other lands to attack the Roumanian Press.

* * *

The Turkish Minister for post and telegraphic affairs is at present journeying through Syria and Palestine, in order to fully acquaint himself with the position and circumstances of the authorities under his direction, and to bring about any necessary reforms. When in Jaffa, he visited the new Jewish quarter of the town of Tel-Aviv and the Hebrew Grammar School, where a cordial reception awaited him. The Minister expressed his great appreciation of the work done by this school.

* * *

The excavations of Professor Sellin in the old Siehem in Palestine, which are being conducted with the help of the Royal Academy of Science in Vienna and that of the German Emperor, have made much progress this spring. Most important of all is the discovery of the town gate, which is unlike any other antique Palestinian one: it is a triple gate surrounded by six towers resting on mighty square stones, with two courts. In the middle of the town the famous Canaanitish fortification was found, very much pillaged, but with the foundations excellently preserved. The numerous Israelite and Samaritan private houses have yielded rich individual finds, which were discovered in different marshes and swamps. The excavations, which significantly enrich Palestinian Archaeology, must be discontinued for the present owing to the harvest, but will be commenced again in August and September. Professor Sellin is being assisted in his work by Dr. Praschnicker and Herr Grohmann of Vienna.

* * *

The series of lectures delivered by Professor Hermann Cohen in St. Petersburg have already been noticed in your journal. One of these lectures was delivered under the auspices of the Religious Philosophical Society of that city. The great German-Jewish thinker spoke on the ethical principles of the Jewish religion. He maintained that unity of God was the fundamental prin-

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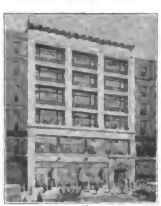
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ciple of the Jewish religion. The Ten Commandments, he said, formed the basis of an ethical life, but the primary conceptions of the ethical life did not remain stationary: they developed as time went on. The evolution in ethical conceptions could be seen in the Bible itself. An admirable example was furnished by the institution of the Sabbath. In the book of Exodus, the keeping of Sabbath was attributed to the reason that on that day God rested from all his work, but in Deuteronomy quite a different reason was given for Sabbath, a reason which embodied the idea that the Sabbath was instituted with a social object. The aim of the Jewish religion, said Professor Cohen, was mainly ethical and moral. The very idea of God had its moral value since God was conceived as the image, the embodiment of justice and righteousness. Judaism had reached its highest form of moral development through the Messianic ideas which was at first individual, and was supposed to be dependent upon someone descending from the kingdom of David. But the Jewish religion could not hope for salvation from an individual irrespective of his personality; consequently, the Messianic idea assumed a collective character—the striving after universal freedom. It was true that the political history of the Jews had provoked the Messianic idea in the hearts of the Jewish prophets, but the fact was that the ideal existed long before the destruction of the Jewish State, and applied not merely to the Jewish people but to all peoples. But only through the recognition of the unity of God was it possible for the Messianic idea, which represented peace and harmony among all nations, to develop. The Messiah was wanted not only for the salvation of the individual but for that of mankind.

* * *

The annual general meeting of the Jewish community of Alexandria, Egypt, was held recently under the Presidency of Baron Jacques B. de Menasce, who announced that both he and Mr. Edgar Suares had consented to withdraw their resignations at the earnestly expressed desire of the Council of Administration. This decision has given universal satisfaction to all shades of opinion here, for to lose the services of two such well-tried friends of the community would have been a serious blow. Many years of devoted services have been given by both gentlemen to the community. The President expressed his regret at the resignation of Mr. Jacob Aghion, the Vice-President, who for a long period of years rendered yeoman service to the community, and proposed his nomination as an honorary member, a proposition which was carried by acclamation. He also regretted the resignation of Mr. Elie Cattaoui, who is leaving Alexandria for Cairo, and of Mr. M. Skinasi, owing to ill-health. The report states in part:

The Communal Tax has occupied the attention of the Council seriously during the last year, and a sub-committee was appointed to deal with the best means of increasing the revenue from the source. Thanks to the earnest endeavors of this sub-committee a goodly number of names has been added to the list of contributors, and those already contributing have augmented their contributions, so that the income from this tax has almost doubled, amounting now to £727 against £427 last year. The Rabbinical Taxes are one of the chief sources of income, and owing to a new tariff having come into operation the income from the tax has increased during the last ten months of 1913 from £86 in 1912 to £218. The Meat Tax now stands at five milliems (1½) per oke, and the income from this source amounted to £421 from June to the end of 1913. During 1913 the total income amounted to £7,497, and the expenditure to £9,138, leaving a deficit of about £1,640, a notable amelioration on the previous year, when the adverse balance was somewhere about £3,000. This is in part owing to generous donations, notably those of the late Madame Dinkerle, who left a legacy of £600, and the donation of £200 by Mr. Mareo Skinasi, of New York, on the occasion of his recent visit to Alexandria.

The election for the Council resulted as follows: Messrs. D. Sachs (who had

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withdrawn his resignation); Alex. Padoa, and Joseph Picciotto were re-elected for a period of six years; Messrs R. Levy Bey and R. Rolo replace Messrs. Cattaoui and M. Skinasi for the same period. Mr. Alfred Hassan replaced Mr. Jacob Aghion, the outgoing Vice-President, for a period of two years.

• • •

A census will take place in Argentine shortly, the third since the existence of the Republic. At the first census, in 1868, no enquiry was made into the religious belief of the citizens. But at the second census in 1895 it transpired that the Jews numbered 6,085—3,338 men and 2,747 women. The census papers have already been issued, and from these papers religious profession will again be excluded. It will therefore be impossible to ascertain how many Jews live in the Republic, but it is estimated that the figure exceeds 100,000 i. e., 1.25 per cent of the total population of eight millions. Of this sum, 40,000 are distributed in country districts, and occupy themselves as farmers and agricultural laborers; 40,000 reside in the capital; and from 20,000 to 25,000 in other cities, such as Rosario, Bahia Blanca, Cordoba, Parana, etc. It is also impossible to define exactly how many Jews enter the country every year, although it is known that ninety-five per cent. of them come from Russia, and therefore speak Yiddish. The Immigrant Bureau merely states the country of origin, and therefore little is to be gained from the fact that between 9,000 and 10,000 Russians land here annually, for, besides Jews, there come from Russia large numbers of German-Russians, Poles, and also real Russians. If the authorities were to follow the example of the United States of America, and in addition to the country of origin enquire into the mother tongue of the immigrants, the point would easily be settled.

While dealing with the Jewish population it may not be out of place to say that in Buenos Aires there are a considerable number of religious communities as well as philanthropic and Zionist and scientific organizations. Hitherto, there was no bond of union between these various bodies, but recently a movement was started to form a species of federation which, while leaving complete independence to every one of them would be in a position to represent the Jews in Buenos Aires and, indeed, throughout the Republic, for certain specific purposes. Such a Federation is desirable, as by its means it would be very easy to carry out two projects which have become a great necessity. One is a Jewish Hospital in Buenos Aires, for which the Jewish Benevolent Society Esrah is interesting itself, and the other a Jewish Orphan Asylum, which the Jewish Ladies' Benevolent Society is desirous of establishing.

• • •

Jewish learning and orthodox Judaism have suffered a great loss by the death of Rabbi Isaac Halevy which took place at Hamburg. Rabbi Halevy, who was sixty-six years of age, was particularly noted as a historian, his chief work be-

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ing Doroth Harishonim. By many he was regarded as the historian of the Jewish people, and he had the further merit of being one of the foremost Biblical experts. The funeral, which was largely attended, was carried out with the utmost simplicity, the family having expressed a desire that hespedim should not be delivered until after the interment. Memorial services are being arrangd in many parts of Germany, especially by branches of the Agudas Yisroel.

* * *

Discussion as to the practical ostracism of Jews from the corps of officers of the Germany army has recently been revived. In connection with it the Jewish press has seized upon a letter recently written by President Wilson to the Chicago brother of a United States blue-jacket (Sammy Meisenberg), killed in the capture of Vera Cruz, as evidence of the unqualified esteem in which Jews who fight and die for their country are held in America. It is stated here, with pride, that among the 17 soldiers and sailors who fell at Vera Cruz, three were of the Jewish faith, and the administrators of the German army and navy, who blandly permit Jews to be barred from the rank of officers, are invited to contemplate the warm words which the United States President pays to the memory of Sammy Meisenberg.

Nominally Israelites may aspire to the rank of army and navy officers, but as the officers of each regiment and ship's mess have the right to "elect" a would-be comrade, Jews never apply, because by tradition they are morally certain of being "black-balled." There are a few exceptions in South Germany. In Prussia a Jewish officer is an unheard-of phenomenon.

ANNUAL REPORT OF SUPERINTENDENT OF JEWISH HOME FINDING SOCIETY OF CHICAGO.

To the President and Board of Directors:

In reviewing the work of the year just ended, it was found that there has been a steady growth of the work of the Jewish Home Finding Society in its three departments, namely: Compensation of widows with dependent Children: Boarding Children in Family Homes: Placing Children in permanent homes for adoption.

Owing to the increase of the work, it became necessary to add a special bookkeeper and stenographer to the force, who devotes all of her time to this particular branch of the work. The corps now cosists of three fieldworkers, a record clerk and a bookkeeper and stenographer. With this band of faithful, conscientious workers, each department is fully supervised and every mother and child is given her full quota of attention.

The aim of the Organization is to assist in maintaining family life. This can be done only by unceasing vigilance, untiring perseverance and persistent and frequent visitation. Efforts are not only put forth for widows and children, but for helpless fathers as well, when the mothers are taken from their little ones.

Just as soon as a case in distress is reported, it is given prompt and careful attention. If a thorough investigation proves that it is worthy of consideration, and the mother is found morally, mentally and physically fit to care for her children, she is granted an allowance sufficient to enable her to remain at home and devote herself to the proper training of her family. When there are wage earners in the family, the amount of compensation is regulated according to the earning capacity, and the very fact that the self-supporting children are not obliged to turn every dollar they earn into the family budget, encourages them to co-operate more fully. If the mother is capable of doing a little work at home, whereby she can earn a few dollars a week, and not neglect her household and children, she is encouraged to do so, as it helps her to keep her self-respect and independence. Observation has taught us that where adequate relief is given, there are no delinquents or truants in the families of widows. Friendly advice, a word of encouragement, a little praise in the right direction, specially in families where the older members are employed and thereby brought into contact with the business and social world, act as a means of binding the families more closely together. If the working children were obliged to carry the entire burden of supporting the family, and no helping hand were in sight to offer the necessary relief, these children, in all probability, would seek elsewhere, the privileges and pleasures denied them

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at home, by sheer force of circumstances, and thereby disrupt the family. The very fact that they know that when they enter the business world, friends stand ready to assist, advise and encourage them, gives them the ambition to make the best of their opportunities and home conditions.

The younger children who attend school also receive close attention, and all possible encouragement. Written reports from the principals and personal visits to the schools, keep the organization informed of the progress of each child.

When a child under fourteen years of age graduates from grammar school, arrangements are made for him to go to business college or high school, where he may take a business course. Whenever it is possible, the child, especially if a girl, is kept in school until the age of sixteen is reached.

The sub-normal child is carefully watched ,and if it is found that he needs more individual care than can be given him in the school which he attends, he is transferred to the district where schools are located which maintain rooms for sub-normal children. The child who is inclined to be tubercular is sent to the open air school, upon the recommendation of the specialists who preside over the tuberculosis clinics at the West Side Dispensary, and whenever advisable, the best specialists in the city are consulted. Extra food, special clothing and carfares are supplied for these particular cases.

Our custom is to visit families twice a month, but a number of families are now visited only once a month, as they have become self-reliant to a great extent. They appreciate the confidence placed in them, and are ready to follow suggestions and co-operate.

There can be no difference of opinion as to the fact that the child has a right to a normal, healthful, happy home, which can be brought about only through education and training. The child of today is our citizen to come, and upon our treatment depends his future. To quote from the National Child Labor Committee:

"We believe in work; its necessity and dignity. We believe in the workers. Progress comes through them. We believe in education. We believe in the home. Therefore, we would protect and educate the child of today, train the workers of tomorrow and thus, safeguard the home. To protect we must inspect."

From May 1, 1913, to April 30, 1914, the fiscal year just ended, the Jewish Home Finding Society cared for 187 mothers with 552 dependent children. In these families the wages of the working children were added to the family budgets. The actual cost to the Associated Jewish Charities, for the maintenance of the 187 mothers with 552 dependent children was $49,323.93. This amount excludes administration expense but includes coal, clothing, furniture, medical aid, milk and eggs. Administration expense amounted to $5,418.35.

Since May 1, 1913, compensation to 52 mothers with 149 dependent children was discontinued for the following reasons:

3 on account of death; 5 on account of remarriage; 2 on account of immorality; 2 on account of removal from city; 3 on account of adequate pension by Funds to Parents; 1 on account of adequate pension by Frank Fund; 1 on account of tuberculosis; 35 on account of becoming self-supporting.

There are on hand 135 mothers with 403 dependent children. 55 mothers with 191 dependent children were supported jointly by the Funds to Parents Department, and the Jewish Home Finding Society, at a cost of $7,445.24 to the County and $5,339.37 to the Organization.

The following figures will give some idea of the growth of this department:

Compensation work was begun in March, 1910. During March and April of that year, 10 mothers with 26 children were cared for at a cost of $587.16. From May 1, 1910 to April 30, 1911, 68 mothers with 236 children were maintained at an expense of $11,687.50. From May 1, 1911 to April 30, 1912, 97 mothers with 333 children were supported at a cost of $30,181.50, almost three times the expenditure of the previous year. From May 1, 1912 to April 30, 1913, 155 mothers with 434 dependent children were maintained at a cost of $40,953.11, showing an increase in cost of about $10,000.00 over the previous year. In addition to this amount, the Funds to Parents Department expended $9,408.15 on behalf of 42 of these families, having 149 children.

From May 1, 1913 to April 30, 1914, 187 mothers with 552 dependent children were cared for at a cost of $54-

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742.28, showing an increase in cost of $13,789.00 over the previous year. The Funds to Parents Department contributed $7,445.24 toward the support of 55 mothers with 191 dependent children.

Statistics show that in 53 cases, widowhood was caused by tuberculosis. 6 deaths occurred between the ages of twenty and thirty years, 23 between thirty and forty, 18 between forty and fifty years, and the remaining 6 between fifty and sixty-five years. Doubtless, many of these lives could have been spared had proper treatment of the disease in the incipient stage, been possible. This will be accomplished with the completion of the Municipal Tuberculosis Sanitarium, which according to reports, will be prepared to care for incipient cases, not only in the Sanitarium but also in the homes. Heart trouble, pneumonia and insanity, also operations etc., have been other causes.

It is the purpose of the Jewish Home Finding Society to care for children, who through no fault of their own, have become temporarily or permanently dependent. These children are invariably placed in carefully selected homes. Modern experts in child care, tell us that every normal child should be reared in a family home, and if he cannot have his own parents, he should have the best kind of foster parents to guide him. The following incident recently happened:

A little boy about seven years old, was placed in one of our institutions because his mother is afflicted with advanced tuberculosis. While in the Institution the boy developed ringworm and was sent to the County Hospital, where he remained a number of months. When he was pronounced cured, the Jewish Home Finding Society was asked to board him for a month or two, prior to returning him to the institution, so that all danger of contagion would be eliminated. The boy is a retiring, quiet child, who had been given considerable love and attention by his parents. Therefore, a home was chosen for him where he would receive as much affection and love as he naturally craved. It happened that the foster mother with whom he was placed, was a lonely woman and her heart longed for a child in her home, as her children had married and gone to their own homes. It is needless to say that this child was with his new mother only a few days, when he completely won the hearts of the members of the family. The home took on a brighter aspect and the mother forgot her loneliness. The time arrived when the boy had to be taken to the specialist to be examined. When he learned where he was going and why, he said, "Please let me keep my ringworm and stay with auntie who kisses me good-night and good-morning, and loves me all the time. My mamma kissed me too, but now she is sick and can't come home, and where I was nobody ever loves little boys."

The physician reported that the child is not in condition to be returned to the institution. It has been decided, however, to leave him permanently in this

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pleasant home, consequently, the lad will not be deprived of the love to which he has a perfect right. While children in our institution receive excellent care, it is a physical impossibility for one caretaker to give all of the children in her charge, individual attention.

Can anyone doubt that the family home, if well chosen, is the preferred one?

The children in family homes are more closely supervised than when left with their own mothers, as placing children with strangers is a far greater responsibility.

The chief cause of dependency when both parents are living, is the tubercular condition of the mother, and it can readily be seen that children who come from homes which are doubtlessly impregnated with infection, require special attention.

Before placing a child in a family home, be it an infant a few weeks old, or a boy or girl from one to fourteen years of age, he or she undergoes a thorough physical examination at the West Side Dispensary. In the case of infants the foster mother is instructed as to proper feeding, and the welfare nurse visits the home and directs special treatment if necessary. The Dispensary responds promptly when a call for a physician is received. Only in extreme cases do the caretakers consent to sending children to the hospitals. Owing to the splendid co-operation of the West Side Dispensary, Michael Reese Hospital and others in the city, the Organization is able to report very little illness and no deaths during the entire year.

All children in family homes are visited regularly twice a month and many weekly. Reports from the schools, the children attend, are received each month. General appearance, as well as scholarship and attendance are mentioned in these reports.

Whenever there are relatives who are considered fit persons to rear a child, every effort is made to place the children with them, although part of the board must be supplemented.

Homefinding should be more closely studied and more universally adopted. The institution should be saved for the delinquent and defective child, and for the child who is to be cared for only a short time, before being returned to his home.

During the fiscal year ended, 195 children were cared for in 80 family homes, at a cost of $14,583.86, the monthly per capita being $18.30 for children under three years of age, and $15.90 for children three years of age and over, making the actual cost of maintenance $17.10 per capita per month. 130 children were dismissed, leaving on hand April 30, 1914, 65 children, $2,121.74 yere received from parents and guardians, toward the maintenance of children.

The noblest and most worthy work which can be done, is bringing together the homeless child and the childless home. If the child is not to grow up to be a public charge, he must have love and a home.

Applications from the childless homes are plentiful, but fortunately conditions in Chicago among the Jewish people are such that there are few homeless

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children for adoption. Surely, this is a good reason for rejoicing and much as the Organization would enjoy filling the empty hearts and homes with the presence of children, existing circumstances are preferable. Owing to this fact only eight children were placed in permanent homes during the year just ended—seven girls and one boy.

Immediately upon receipt of an application, a thorough investigation is made, and only after the entire Board of Directors expressed itself as satisfied with conditions reported, is a child given for adoption on six months' probation. During the probation period the child is visited frequently.

Excellent co-operation exists between the various institutions and organizations. The Jewish Orphan Society also co-operates.

The Central Bureau has been the means of bringing about a feeling of good fellowship, and facilitates the work to a large extent. Duplication of labor is avoided and valuable information on case work is obtained without loss of time, by telephone communications or by stepping into the office of the Bureau.

The Jewish Home Finding Society is grateful for donations amounting to $3,160.00, which were received during the year. $5,000.00 was a legacy from the Leon Klein estate, to be placed in a permanent endowment fund. $160.00 were received from parties who asked to have their names withheld.

110 pieces of clothing were donated by the Chicago Woman's Guild. A large number of children's garments were also received from other sewing circles, and we take this occasion to extend our sincerest thanks to the donors.

In conclusion we wish to thank the Associated Jewish Charities for its loyal support, and the different charitable institutions for their co-operation; also our Directors and friends for the many courtesies extended.

Respectfully submitted,

JENNIE MANDEL.

PRESIDENT'S REPORT.

To the Members of the Jewish Home Finding Society of Chicago:

Steady progress and most satisfactory results have characterized the work of the Society during the past year. The importance and magnitude of our work, if we may speak of it thus, is illustrated by the following figures:

Receipts.

Associated Jewish Charities	$66,000.00
Parents and Guardians	2,121.74

Disbursements.

Administration expenses, such as salaries, rent, telephone, carfare, etc. (which is 9.9% of the total amount expended.)	$6,858.70
79 children under three years of age, boarded in homes at various intervals during the year	$4,842.47

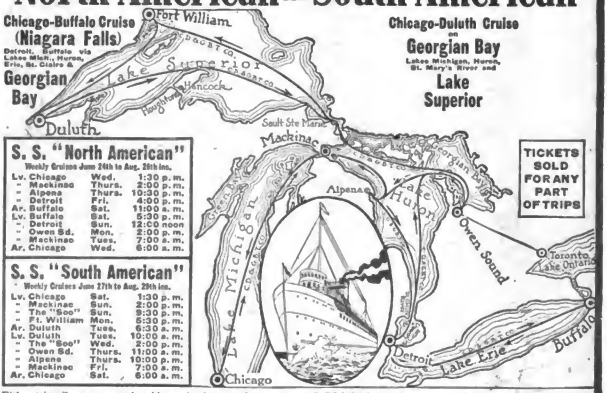
The expense of investigation for two other organizations is included in the above figures.

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Lv. Buffalo	Sat.	5:30 p. m.
" Detroit	Sun.	12:00 noon
" Owen Sd.	Mon.	2:00 p. m.
" Mackinac	Tues.	7:00 a. m.
Ar. Chicago	Wed.	6:00 a. m.

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Weekly Cruises June 27th to Aug. 29th inc.

Lv. Chicago	Sat.	1:30 p. m.
" Mackinac	Sun.	2:00 p. m.
" The "Soo"	Sun.	9:30 p. m.
" Ft. William	Mon.	5:30 p. m.
Ar. Duluth	Tues.	6:30 a. m.
Lv. Duluth	Tues.	10:00 a. m.
" The "Soo"	Wed.	2:00 p. m.
" Owen Sd.	Thurs.	11:00 a. m.
" Alpena	Thurs.	10:00 p. m.
" Mackinac	Fri.	7:00 a. m.
Ar. Chicago	Sat.	6:00 a. m.

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Prorated amount of administration expenses	528.12
Total	$5,370.59
Cost of child (including prorated administration expenses):	
Per month	$ 18.30
Per year	222.60
116 children over three years of age boarded in homes at various intervals during the year	$8,301.04
Prorated amount of administration expenses	912.23
Total	$9,213.27
Cost of child (including prorated administration expenses):	
Per month	$ 15.93
Per year	193.45

Compensation Cases.

187 widows, at various intervals during the year, with 522 dependent children	$49,323.93
Prorated administration expenses	5,418.35
Total	$54,742.28
Including County Aid	7,445.24
Grand total	$62,187.52
Cost of child (including prorated administration expenses)	$138.75
Including County Aid	156.95

(Some of the families have children who are wage earners.)

Of the 187 widows mentioned, 105 widows, 297 children, families without any wage earners of income whatever:

Cost of maintenance	$28,487.29
Prorated administration expenses	3,118.35
Total	$31,505.67
Including County Aid	6,670.00
Grand total	$37,175.67
Cost per year:	
Children only	$148.46
Including County Aid	175.02
Mothers and children—	
Society only	$169.37
Including County	128.93

The latter figures clearly prove that supporting children with their mothers is cheaper than putting them in an institution. The children upon whom these amounts have been expended were all dependent, and a large number of them would have had to be placed in an institution. The mother in these cases is the superintendent, matron, caretaker, maid, cook and engineer, in fact she engineers everything.

Thirty-five families under our care and support have been dismissed, encouraged by a helping hand to again stride out in life unaided.

We may feel just pride in seeing our children, thrown out in the world helpless and uncared for, now reflecting the fruit of our work in their happiness. Those given out for adoption, are content in their homes, loving and loved by their foster parents; infant babies cared for by devoted and motherly nurses; children placed in good boarding homes, receiving individual care and attention, a member of a family, the rightful heritage of every child, and last but not least, during the year 552 children were happy at home with their own mothers, numbering 187.

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It may be of interest to state that six foster parents, who legally adopted a child each, through the Home Finding Society, have made application for a second child. Three of these foster parents have already been given a second child. The demand is so much greater than the supply that we have really solved the problem as far as infants up to two years of age are concerned, who have no near relations and can be given out for adoption.

In all the permanent cases it is our custom to have the superintendent, together with one of the directors, make an investigation into the merits of each case; the Admission Committee, consisting of six members, then considers the case and makes its recommendations to the Board, which after going over all the facts, decides the amount to be expended on a particular case. This method is strictly adhered to.

In many cases Miss Minnie F. Low fills the position of investigator, with the superintendent. Her keen insight, experience and tireless energy makes her services in this branch of the work inestimable. The Society certainly should be grateful to her.

While speaking of the work the Society has done during the past year, I wish to say a word about the worth of preventive work. A great deal can and should be done to intercept the advance of poverty and distress. The social workers, the men and women on our Board, a number of them of national reputation, see the need of such work for the general uplift of humanity. Our work, to a great extent, is preventive work. It is our aim to reach out and do our work on a scientific basis. A great step toward doing preventive work can be had, in a closer co-operation of our various philanthropic organizations especially with the organizations that treat the cases of tuberculosis. I may here say, that fifty-one widows, our of one hundred and eighty-seven, owe their unfortunate condition to the scourge of that terrible disease,—182 of our children deprived of the loving care and support of a father by this grim monitor of the slums.

We can help in many ways to prevent these evils. These diseases are largely the result of congestion, filth and foul air. We should strive to secure for these people, better housing conditions, better sanitation, and also to remove them from their unhealthy environment.

Thus far, by a great effort, we have been able to take care of our needy, but the burden is becoming heavier. We must do something to check the evils of poverty, by preventive work, by better municipal regulations, by more far-reaching laws.

In such work, affecting to such a large extent, the civic pride and the very vitals of a state government for the people, the city and state ought to do more.

We should feel it our duty not alone to do our work, but to co-operate with the other societies and organizations in bringing about better conditions.

Arrangements were completed in April, to send a number of mothers and children, the latter under school age, to Western Springs, for a two weeks' outing. Just as soon as one group returns, another is sent out, and the good work which began the middle of May, will continue all through the summer

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months. In this way, many families get a taste of the country, where rest and recreation are to be found. Our thanks are due to the Association of Jewish Women for this splendid work.

The Young Men's Associated Jewish Charities have a plan all their own, for boys between eleven and sixteen years of age. They have rented a tract of land not far from Chicago, for a summer camp, where boys will have the opportunity of enjoying the benefit of country life to the fullest extent, and well directed play as well. Each lad is entitled to two weeks' vacation and will be under carefully selected supervision, hence, the fondest mother need have no hesitance about entrusting her boy to the care of the management of the camp. A list of about twenty-five of our boys has been sent to the Maxwell Settlement, which has charge of this work. Miss Ernestine Heller assured us that as many as possible will be given the opportunity to go to camp.

A word about the finances of the Society. Up to January 1, 1914, we had received from the Associated Jewish Charities about $5,000.00 per month. The growing needs of our organization compelled us to plead for more money, and at a meeting called by Mr. A. G Becker, President of the Associated, for the purpose of supplying the needs, if possible, of the different organizations, each was to put in its budget, and accordingly we asked in our budget for $6,500.00 a month, an increase of $18,000.00 a year. At that meeting Judge Mack, whose sincere interest in our Society and understanding of its needs we have always appreciated, announced that Mr. Julius Rosenwald would not alone give an additional $20,000.00 to the Associated Jewish Charities, provided they would raise an equal amount to make up the deficits, but also stated that if the Associated would help out the Home Finding Society, he would reimburse them to the extent of one-half of such amount, or practically $10,000.00 more. This gift is in addition to the fifty per cent Mr. Rosenwald has heretofore contributed to the support of our organization. Through the aid thus given us by that great philanthropist, our good friend and financial supporter, we have so far been getting what we required monthly from the Associated, an average of $6,000.00 a month since January, 1914.

Mr. Edwin F. Meyer, who each year has so freely and liberally remembered us, again came to our aid with a donation of $6,000.00. This amount is paid through the Associated.

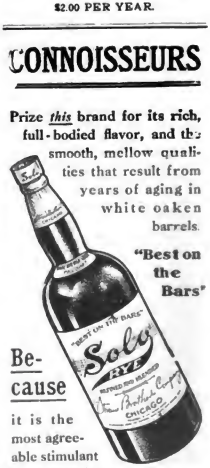
In endeavoring to help make good our pledge to the Associated to raise a certain amount of money, we discovered one more of these sterling men, willing to give his money and his time for our work. Mr. Albert D. Lasker kindly gave us a check for $3,000.00 to the Associated Jewish Charities to make good our pledge, to them. He also has agreed to become a director of our Society.

A donation of $2,000.00 was given us anonymously, paid through the Associated.

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Our special thanks are due to the Leon Klein family for an endowment fund of $5,000.00.

Too much praise cannot be given to our superintendent, Miss Jennie Mandel, for her splendid work, zeal and interest. Her report will give in detail the work done by the Society during the last year.

Our thanks are also due to our working staff, consisting of the Misses Ethel Davis, Rose Minzesheimer, Irma D. Simon, Belle Jerusalimsky and Henrietta Schenker.

I also wish to thank the Board of Directors for their unstinted support.

There is one to whom, as head of the Associated, we owe our deepest thanks. The wonderful results Mr. A. G. Becker has brought about in the organization of which he is head, have enabled the Associated to help us in such a substantial way. He is a man whose good deeds should set an example for all of us. Let us show our appreciation by helping the Associated to increase its subscriptions. Our demands are large, and we must not forget that the demands of most of the other affiliated organizations are equally worthy and grow in the same proportion.

Before I close my remarks may I say that we miss here tonight, our Vice-President, Dr. Emil G. Hirsch. He is in Europe seeking rest and health. May he return to us in good health and may he be with us and give us his advice and counsel for many years to come. I am sure that is our sincere wish.

ADOLPH KURZ.

AMUSEMENTS.

OLYMPIC—The "Christian," an 8-part photo play, opened Monday, June 8, at 11 a. m. in Olympic Theatre. The acting of the principal characters has never been equalled in any production ever shown on the screen. Miss Edith Storey gives to her characterization of Glory Quayle, the part that made Viola Allen famous, a touch that readily stamps her as one of the greatest of all the American dramatic stars.

No less may be said of Earle Williams, who appears in the character of John Storm, originally created by the late Edward Morgan. Donald Hall, as Horatio Drake, James Lackaye as Archdeacon Wenlthy, Harry Northrup as Lord Robert Ure, Charles Kent as Father Lamplugh, Carlotta de Felice as Polly Love, Alberta Gallatin as Mrs. MacCrae and James W. Morrison as Brother Paul round out a cast that gives a tone to the production never before equalled.

The famous mob scene is the most wonderful piece of modern realistic stagecraft ever shown on the screen, three thousand people being used to create this excellent bit of realism. The scenes of the prologue are all taken on the Isle of Man.

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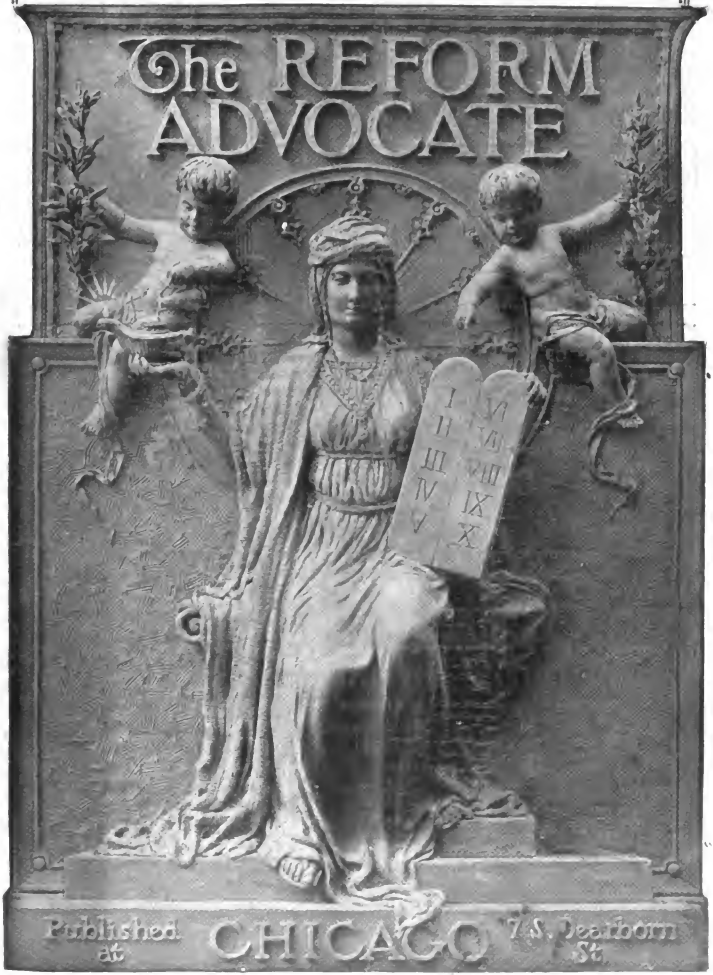
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The Sisterhood of the Reading Road Temple, Cincinnati, Ohio, has just completed a most successful year. It has fulfilled worthily its objects, which are, to bring about a closer relation among the members of the Temple, to promote sociability and to supply means of study for the purpose of intensifying Jewish feeling and endeavor. The Chairmen and committees have given their best thought to various plans of work. During the past year the Sisterhood Society of the Reading Road Temple met regularly once each month from September to May inclusive, and in one special meeting. The meetings were instructive and inspiring and the various entertainments given during the year offered interesting and scholarly programs, from which the members derived much inspiration and profit. One of the most instructive activities was the Bible circle conducted by Rabbi Max Mielziner once each month. Others who contributed toward the success of our monthly programs were Rabbi George Zepin, of Cincinnati, Rabbi David Lefkowitz, of Dayton, Ohio, and Prof. A. S. Isaacs, of New York City.

On various holidays the Sisterhood encouraged the older children to take part in Jewish plays to impress upon their minds what their religion really stands for. One of the many plans for next season is a parents club to stimulate increased interest in the religious school. The Committee on Religion urged all parents to introduce into their homes the observance of Friday Eve and the use of the symbols of the different Holidays.

At the last meeting of the season, reports of Officers and Chairmen of standing committees were read and the election for the ensuing years was held with the following results:

Mrs. Harry Sternberger, President; Mrs. Sig. Hoenig, Vice-President; Mrs. James Bass, Corresponding and Financial Secretary; Miss Alma Hilb, Recording Secretary; Mrs. Oscar Berman, Treasurer; Directors: Miss Dora Mielziner, Mrs. Abe Levy, Mrs. Isaac A. Weil, Mrs. Fannie Lederman, Mrs. Jos. Lazarus.

A social hour with a musical program followed. At all meetings during the year musical programs were rendered.

* * *

The Women's Temple Society of Temple Beth Zion, Buffalo, N. Y., has transmitted to the Executive Office of the N. F. T. S. a contribution of $50.00 to the fund for a Hebrew Union College Scholarship in District No. 4. The Sisterhood has pledged itself to contribute a like amount for this purpose every year.

* * *

On May 18, the Board of the Keneseth Israel Sisterhood, Philadelphia, Pa., held its last monthly meeting for the season. There was a large attendance. Each chairman was enthusiastic about her work, as planned by her with her committee.

The members of the Board have pledged themselves to be a part of the Religious Committee, coming regularly to Temple themselves, and trying to urge others to attend service. Through the Sisterhood,

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it is hoped to increase the attendance even more than this year.

The students at the various colleges in and about Philadelphia will be invited to the Holy-day services, to be held in the Alumni Building next Fall. Mrs. Rosenthal and her committee will undertake to furnish prayerbooks for these and other strangers in our midst.

Mrs. Harry Wieder, chairman of the Social Service Committee, has procured three girls, in answer to an appeal for councillors for the children's country work, who are willing and eager to spend several weeks each at the farms, taking care of the poor Jewish tots sent out by the Children's Country Week Association.

The Social Service Committee has furnished for the new Scout Troop formed at the Social Center, Twenty-third and Callowhill streets, caps and registration fees.

The program Committee of the Sisterhood is working far ahead and is announcing, even at this date, arrangements for programs that promise to rival all the best that has been offered by the Sisterhood at its entertainments during the last two years.

The opening meeting in the fall will have for its program the Play and Players' Club, of this city. The players will render one or more of their classic plays from the Club's repertoire. At one of the meetings the sisterhood will be greatly honored by an address from Mayor Blankenburg. Dr. Krauskopf has already been urged to present one or more of his traveling talks with lantern slide illustrations.

The following chairmen of committees have been appointed for next season:

Religious Committee, No. 1: Mrs. H. Rosenthal; Vice-Chairman, Mrs. G. Goldsmith.

Religious Committee, No. 2: Mrs. Alferd M. Klein.

Committee on Religious School: Mrs. A. Fellheimer.

Committee on Music: Mrs. Morris L. Gay.

Committee on Alumni: Miss Carrie Mendelsohn.

Visiting Committee: Mrs. Nathan Berg; Vice-Chairman, Mrs. Oscar Bamberger; Second Vice-Chairman, Mrs. Louis Feld.

Sociability Committee, No. 1: Mrs. Louis Sulka.

Sociability Committee, No. 2: Mrs. Edwin M. Goldsmith.

Committee on Hospitality: Mrs. R. Goldsmith; Vice-Chairman, Mrs. H. J. Tiehner.

Property Committee: Mrs. Max Berg.

Floral Committee: Mrs. Simon Weil; Vice-Chairman, Mrs. Samuel Stern.

Committee on Sewing: Mrs. Theresa S. Coons.

Committee on Ways and Means: Mrs. Simon Bloch.

Membership Committee: Mrs. Benj. S. Wilson; Vice-Chairman, Mrs. Moore Isaacs.

Publicity Committee: Mrs. Felix N. Gerson.

Social Service Committee: Mrs. E. S. Wieder.

Current Topic Class Committee: Mrs. M. R. Isaacs.

House Committee: Mrs. M. Geis.

Program Committee: Mrs. Louis Eschner.

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THE REFORM ADVOCATE.

CHICAGO, ILL., JUNE 20, 1914.

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Editorial

Ignorance or Self Complacency.

Mr. Louis Marshall did well in calling attention, in his address to the graduates of the Jewish Theological Seminary, to a criticism that had been made by President Wilson in an address before another institution of learning, in which the President remarked that in his knowledge no scholarship worth while had developed except under Christian influences. "That is the reason why scholarship has usually been most fruitful when associated with religion, and scholarship has never, so far as I can at this moment recall, been associated with any religion except the religion of Jesus Christ." The only difficulty in the refutation of the statement lies in the necessity of making a review of any one of the minority civilizations which must, to the ordinary adherent of the minority civilization, be trite and to the adherent of the majority civilization be a resume that means very little.

But without attempting a formal refutation, which we assume unnecessary, it may be of use to fathom the mind of the President and get at the subconscious factors that led to the making of the statement that only under Christian civilization has scholarship become possible and really existent. We take it that refutation unnecessary, because it is inconceivable that the President should have intended to slur implied and expressed by his words. It does seem reasonable to assume that a man used to the class room and public platform should be able to choose words to express his thought, but here we must assume one of the exceptions. It was we imagine the unchecked and unguarded self complacency of the Christian finding glorification before an equally complacent audience. It may be that association with his Secretary of State has led the President into the mode of expression characteristic of his Secretary, with whom "Christian" somewhat vaguely comes to be synonymous of "good." In this all embracing use of Christian, Christianity is allowed to lay claim to and appropriate whatever product of the human spirit is conceived to be good and necessary for the upbuilding and maintaining of good character. And naturally, if scholarship is a good thing, if the mental traits that are to be found in the scholar are good, learning is immediately to be conceived as Christian. The only difficulty arises out of the disposition that is to be made of the illiterate Christian. Is he to be deprived of a promise of heaven, even while he is deprived of the privilege of reading the President's speeches. Of course the synonymous use of "good" and "Christian" and "scholarship" will justify any restriction that the anti-immigrationists might devise in the way of literacy tests. "One who cannot read cannot be a Christian and one who is not a Christian cannot be good. Close the door."

It may be possible however that the President had in mind to define scholarship in the sense of possession and exercise of the powers of interpretation. From this point of view of course it is true that while Homer had merely genius the man who teaches Homer in a Baptist institution has scholarship, or while Plato had philosophic insight and the gift of expression the man who teaches Plato at the Presbyterian institution has scholarship. Of course Amos the humble prophet who belonged to no class of the learned was merely a prophet, but the professor in some Christian Theological Seminary who sits over Amos with Dictionary and Grammar and commentary and multi-colored and variosized text is a scholar and is in himself a glorious manifestation of Christian scholarship. In the same manner Aristotle and Cicero Juvenal and Demosthenes and the writers of the New Testament itself are aids to Christian scholarship. If that be the case however it is reducing Christian scholarship to the period and function of review in human history.

But even here the statement is wrong. If scholarship is to be reduced to the criticism on the original work of an earlier generation, if it consists in the valuation of the legacy that one generaticon leaves to another or in the valuation of what one section of the to-day's generation is able to give another in the criticism of minority civilizations, one cannot possibly maintain that this has been exclusively a gift of the Christian world. One is tempted to see in the very statement of the President a proof that the majority civilization simply cannot properly value the minorities. And in the history of present day literary criticism it is remarkable how the leaders are drawn from the minorities. As interpretive artists the minorities—for example the Jew—have greater numbers. They have to see the majority's work, they must see the differences, they must know the language of expression of other peoples. To them even the so called

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Christian civilization owes much in the review and re-statement of a world's powers and meanings.

One simply cannot help thinking of the gift of the non-Christian civilization to Christian scholarship. It is impossible to forget what the histories have so often said. The revival of learning in Europe was due—how often has it been said—to the importation of the Greek thinkers by the Arabs and the Jews. Aristotle was in this way made the dominant power in Christian thinking. Medical schools of Europe were largely the results of Mohammedan activity with Jewish assistance. It is singularly blind of any one who lays claim to some appreciation of human worth merely to see the Christian.

If the President really meant at the time what he said and will repeat the statement on second thought, it will serve as a reminder of a need that we have often pointed out. We have been very faithful in our work of the general community. Some of us in the Jewish camp perhaps have fallen into the same mistake in regarding the word Christian as non essential at least as not indicating any sectional or denominational lines but meaning something good. Have not the Christians said so themselves when they solicited our aid for what they called non-sectarian, nondenominational, though Christian because good, institutions or movements? We contribute to the funds for the publication of religious books by so called non sectarian institutions but the truth is that these institutions are Christian. A minority has its rights and its duties and one of its rights is to emphasize differences and one of its duties is to make the differences known and if possible valid. For that reason it appears to us that we have been negligent. Perhaps the President has not had the materials in front of him that would show him, not in encyclopedic form but in actual translation of the sources, the contributions of the Jew to civilization as to day it is. It should then be absolutely impossible to speak of scholarship being associated with no religion except the religion of Jesus Christ. It is the result of many elements. Christianity is only one of the elements that has entered into the making of what is ordinarily termed the Christian Community, and certainly a scholar and statesman should not have his eyes closed to the continuous influences that are being exerted upon the majority civilizations by the numerically less fortunate but spiritually no less intense and sincere.

GERSON B. LEVI.

THE SPOKEN WORD

Address of Dr. Louis Grossman, Principal of the Teachers' Institute of the Hebrew Union College, at the Graduation Exercises, Saturday afternoon, June 13, 1914.

All teaching is moral. I care not what the subject be, it must aim at the formation of character. And every teacher is a moral influence, not only through that intangible fact of his personality, but also by his direct effort of teaching. In a very definite sense, therefore, all education is ethical in its result and every teacher is sponsor not merely for what his pupils will know, but for what they will be. This moving force of the school-life may be apparent neither to the pupil nor to the teacher, but it is none the less obvious to and felt by both. And if they are not aware of it because of their pre-occupations, they will be in later years when experiences are reviewed and revalued. Some of the fundamental traits and habits with which men operate are built up by unseen hands. Some real men or a real woman, some sagacious and sympathetic teacher, or, let us hope, some parent who combines the natural sense of obligation with the deeper sense of forethought, is behind the saving graces that sustain us in life and the influences we have received in our childhood will always be cherished as the most cheering and fundamental.

We must revise our aims in the Sabbath School. We do not teach there in order that the children may know Judaism, but that they shall become Jewish men and women. To know is not the same as to be. The one is merely the first step toward the other. Knowledge must be transmuted into interest, into determination, into will. We may not stop at mere information. That is cold and distant. We must go beyond it and enter the soul. Only when the child's soul begins to speak, to choose, and to resolve. Our teaching has become a reality. Nor must we seize hold of the child's inner being by artifice. The child's interest must be spontaneous and come from its own initiative. Give the child what it needs and what, in its subtle manner it demands and it will take it with avidity, almost as in hunger. For human nature and child-nature feel definite wants and crave their satisfaction. And morality is as much a need as food and is as peremptorily demanded. Almost as much as the teacher is anxious to give character, the child is eager to possess it. For there is nothing so attractive as strength and even the child rates moral strength higher that of muscle. This puts a great responsibility upon the teacher. He may not stop at mere talk about right or wring, he may not use argument nor device. Only a sincere and a frank approach will find the child responsive. And what the teacher declares must be out of life and not out of books. We have failed in the Sabbath Schools because our teaching was not real. It was not real either to the children nor to the teachers. It was academic and not out of the experience in which the elder lives and the younger enters. The instruction in the Sabbath School is about what was and about what will be, and not about what is. But it is the present moment which is crucial and dominant and interesting. Morality is dealing with the now and the here. It allows of no adjournment or change of venue. And children have a need and a right to be told how to meet their problems. Their moral problems are human problems and are the more important since they they are the first introduction to serious life. And they are basal to all of the rest of their life. And since religion is intense morality, morality taken most seriously because most broadly and most sincerely, religion and religiousness are involved. There is but one step from well-controlled character to pisty. And that step the child takes of its accord by an inner prompting. The success of a teacher consists in evoking this uplift. We have tried to put religion into the child, but it comes from within and is genuine and natural only when it comes as a personal fact. The teacher does not create it, he gives it opportunity. He respects child-religion and lets it grow. Nature can be trusted and human nature beyond everything. Nobody is more eager to be

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on the side of the Right than is the child. He may not know what the real right is, and he is often mistaken. Nature, clean, hopeful nature, is active in him. The most effective and the most direct way to "win" a child for truth, for justice, for all right feelings is to have regard for his own, to recognize in his feeble attempts at morality and character his sincerity, his earnest effort and that part in them which is really a credit to his moral amateurism, as it were. The teacher who sympathizes with his pupils and is frank and observant to see what they mean and does not stickle as to what they should achieve, who scents moral intent in them and applands that, the teacher who is near the child's soul and can appreciate its confusions and difficulties and will clarify and strength, as if they were his own moral perplexities, will live in the child.

The teacher must always be on the side of Nature. He will find that the child is for him and not against him, as he not infrequently surmises. And Religion which he proposes to cultivate in the child and the morality which he wishes to establish as a permanent form of character must be in alliance with every natural instinct or else Religion will be an hypocrisy. Religion and Morals do not crowd out Nature but rather uplift it and give it power.

The child feels of its own accord that it is right to respect the property of another, it is part of its instincts. Or otherwise the several thousands of years of civilization would indeed be in vain. The child has a predisposition for honesty and the teacher can well take his fact for granted. Thievery is against human nature and not in accordance with it. So also are all the virtues which are elementary to human life. We shall never succeed to bring up child into honesty by casting upon it the pall of suspicion. But that is just what many teachers do. They distrust their pupils. They regard it as their function to "correct" their pupils, to discipline them, and they endeavor to impart goodness and truthfulness and the rest into them. But the fact is, and they get to see it, at the door of the pupil's ripening, that no one is so much interested in the moral development as is the pupil himself and that, after all, the whole matter of character formation is in nobody's hands except in the pupil's own.

Trust the boy and he will do right, believe in him as you will see he believes in you. And what is best, you will see that he believes in himself. The moral destiny of the child is really in the hands of the teacher. Cross-grain the child's soul and you have done the worst thing you could do, to his hurt and to your failure. Use what you find in him, and ally yourself with him, and you will not only be his friend but also an influence in him. Above all, regard him, his needs, his growth, his rights to free movement and the exercise of the natural life. Do not bear upon the child from the outside, but secure the co-operation from within himself. He is the best teacher who allies himself with his pupils, who believes and shows that he believes that childhood is the best asset he has. There was a time when teachers had the awful dogma that children were unregenerate, that they were rebels by nature and that they had a lurking and, not infrequently a manifest hate against being bettered. This must give way to the real and only dogma of Nature that childhood is pure and true and willing and trustworthy. Children want to grow, want to become men and women, want to be good and respected and they welcome the teacher, the right teacher, the one who understands them.

NEW YORK LETTER

(By our own Correspondent.)

New York, June 15th, 1914

Dr. Stephen S. Wise announced last week that, in conjunction with Adolph Lewisohn, Ambassador Henry Morgenthau, Nathan Straus, Dr. Lee K. Frankel, Louis D. Brandeis and himself, a commission had been named to make a social survey of the conditions affecting the Jews of Palestine. This is composed of Prof. Milton J. Rosenau of Harvard, Dr. Boris D. Bogen of the Jewish Settlement of Cincinnati, and Meyer Bloomfield of Boston. A study of conditions in Palestine will be undertaken next September and the report of the investigators will be published on their return to America.

George Brandes returned to Europe last Tuesday and on Saturday Ex-Mayor Nathan departed for Rome. The latter expects to come back here in the interests of Italy at the Panama-Pacific Exposition in the autumn. The local community was unable, by reason of the engagements of the distinguished strangers, to tender them any corporate expressions of hospitality.

The community here is now settling down to its annual summer dulness, the only events that remain being the annual convention of the Federation of Roumanian Jews of America, to be held within the next fortnight, and the meetings of the Union of Orthodox Congregations of America and of Young Judaea, the national organization of juvenile Zionist societies, which take place next Sunday.

On his way to pay another visit to the Zionists of the United States is Dr. Schmarja Levin, one of the heads of the international Zionist movement. He is expected to arrive here early next week.

Paul M. Warburg, of the banking firm of Kuhn, Loeb & Co., has accepted the position of a member of the Federal Reserve Board, to which he was recently appointed by President Wilson. In consequence, he has resigned from the directorates of a number of financial institutions with which he was associated, and has even surrendered his office as one of the governors of the Dropsie College.

At the suggestion of Borough President Marcus M. Marks, S. Walter Kaufmann and William Bondy, two local lawyers, have gone to Europe to make a careful study of German, French and English market conditions. It is anticipated that the result of their investigations will prove fruitful in the municipality's further dealing with the problem of the open markets and the pushcart peddlers on the lower East Side.

At the commencement of the New York University, held last week, the honorary degree of LL. D. was conferred upon Ex-Justice of the Supreme Court David Leventritt, a graduate of the institution.

The annual garden party for the inmates of the Home for Aged and Infirm Hebrews in West 105th Street took place last Thursday afternoon. A feature

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of this was the dancing of the tango by a female inmate aged 84 years.

"Occasional."

Houston-Stewart Chamberlain and the Biblical Laws Concerning the Stranger.

By Dr. J. Ziegler, Karlsbad.

(Translated from the German for the Reform-Advocate, by J. H.)

(Continued from page 679.)

It would be unfair to here hide any facts or to attempt to pallitate them. The Pentateuch does draw a line of differentiation between the Jew and the Ger, both in religious and social relations. While no Israelite may be permanently kept in slavery, the Ger could be kept a slave for life. (Leviticus XXV-44.) Although the Ger was required to participate in all religious rites on a footing of absolute equality with the Jew, he was forbidden to bring the offering of the sacrificial lamb on the eve of the Passover festival, nor was he permitted to partake thereof without having undergone the rite of circumcision. (Exodus XII-48 and Numbers IX-14.) Another distinction between the Ger and the Israelite is made in Deuteronomy XIV-21, according to which the Ger may be permitted to eat "of anything that dieth of itself," whereas the use thereof for food is strictly forbidden to the Israelite. I do not know the underlying motives for preventing the Ger from taking part in the sacrifice of the lamb. The other two differentiations between Israelite and Ger are readily discernable. The causes are purely economical; slavery being considered an indispensible institution required for the welfare of the country and as the Jew could not be kept in slavery beyond a limited period, it is evident, that in view of the public weal the absolute equality of the Ger on all other scores was waived in this instance for economical reasons. The same motives would warrant the tacit permission granted the Ger to eat of "anything that dieth of itself" while forbidding the Israelite the use thereof. But for this distinction it would seem impossible to dispose of such meat and avoid an economic loss. But even in this respect the Bible places the Ger on a higher level than the foreigner, the Nochri. To the latter such meat may be sold, while it must be given without charge to the Ger and the Israelite must derive no benefit whatever from such transaction with the Ger.

This would now bring us to the question as to what the Biblical legislation prescribes regarding the relations between the Israelites and the Nochri, the foreigner.

At first glance the student of Biblical writings will observe the striking difference inasmuch as the Pentateuch contains 24 verses alluding to the treatment of the Ger in its social and religious legislation, the Nochri is only mentioned eight times therein. In the first of these (Genesis XVII-12, 27) it is required, that the son of a foreign slave born in the household of a Jew must be circumcized. Exodus XII-43 and succ. permits such foreign slave the partaking of the Passover lamb only when he has priorily undergone the rite of circumcision. Exodus XXI-8 forbids the sale of a Jewish woman as slave to a foreigner. Only a Ger or a Nochri may be kept in permanent slavery by an Israelite according to Leviticus XXV-44. In Deuteronomy XVII-15 the Jews are prohibited from selecting a foreigner as their king. When a Nochri desires to bring a sacrifice in honor of Jahwe such sacrifice must be without blemish. (Leviticus XXII-25.) Finally there are the two so often quoted passages in Deuteronomy XV-3 & XXIII-20, the first of these permitting the Israelite to maintain his claim against the foreigner beyond the seventh year, while the indebtedness owing by the Jew become cancelled by limitation. The second of these passages permits of charging interest to the foreigner only.

It would seem that the most simple minded could at once recognize the difference of the Bible treatment thus established as between the stranger and the foreigner. While the Ger is treated as an equal and shares in the entire social and religious life, the several passages referring to the treatment of the Nochri seem to move only around the National-religious and the economic life of the people. It must appear plain, that the Nochri in Israel was only of occasional and sporadic occurrence while the Ger was present in numbers and shared the National life. To use a modern expression the Ger had become naturalized. On the other hand who was the Nochri? Deuteronomy XXIX-22 furnished the incontrovertible reply. It speaks of "your children that shall rise up after you, and the stranger that shall come from a far land." Thus the Nochri is, as herein claimed, the foreigner who is in the country temporarily only on some business venture or who may be a slave but the Ger is one of foreign birth, who has taken up his permanent abode in the country and who is treated on a level of equality with the native Israelite.

If this be conceded, and it seems to me that every unbiased student or scholar will agree with my contention, then the passages in Deuteronomy XV-3 & XXIII-20, which upon the first glance might appear rather harsh, will be readily understood as connoting the differential treatment accorded to the Ger, the permanent resident, and the Nochri, the temporary sojourner, in the economic life of the people, the Biblical laws being merely the codification of their respective rights. The Israelite and the Ger may be granted an extension of their indebtedness beyond the seventh year, as they will not run away and the debt can be collected at some later date. The foreigner in no way connected with you, however, is not to enjoy the same immunity as he might leave at any moment never to return. Further the Pentateuch permits the Israelites to demand interest from the foreigner, as business transactions with a party, who may depart at any moment never to return, involve an uncertain amount of risk. From the Jews the acceptance of interest is prohibited under all circumstances and the same is the case with the Ger. (Leviticus XXV-30.) How about the Ger in the year of release? Wy does the Bible omit mention of him in this particular passage? It might surely have been more agreeable to us to have the passage of Deuteronomy XV-12 make the distinct mention of him. I might ask, however, whether it be conceivable that a legislation, which in all respects places the Ger upon an equal footing with the Israelite which also continuously repeats the injunction to love the stranger as thyself, intended to or could be construed to deprive this stranger in the year of release of the benefits accorded to the Jews during that year?

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Taking the general position granted to the Ger in the entire Biblical legislation into consideration this would simply seem preposterous and impossible. On the contrary, in view of the favorite position in general accorded to the Ger all throughout the Biblical legislation, it seems absurd to so construe Deuteronomy XV-2 as to draw the conclusion that here the Bible purposely meant to classify the Ger and the Nochri alike. All indications favor the assumption, that in this passage, too, the Bible intends to prescribe for the Ger a treatment in all respects equal to that accorded to the Jew.

Why does the Pentateuch treat the Nochri with such harshness? From the political-economic standpoint this seems readily accounted for. It might be asked: "Why does the Bible, which places the religious morality on a far higher level than mere economic or political advantages, adhere to this sordid position, when in both cases there seems to be no absolute necessity of protecting the national political-economical interests?" I hope to furnish a reasonable and satisfactory answer to this query too.

In respect to the foreigners the Bible was compelled to adhere closely to the international regulations existing at that period, in about the same way as at the present time the laws of all states on the rights of the foreigners are uniform and reciprocal. If France were to dare to evict every German commercial traveler today, Germany would not hesitate one moment before treating all French commercial travelers in the same manner. It is plain, that the Bible could not possibly treat a Syrian or Egyptian differently than was the treatment accorded to an Israelite traveling in Syria or Egypt. I hardly think it necessary to here enter into the subject of the treatment of the foreigners in all the communities of ancient history. Everybody is aware that during those ages the foreigner had no legal standing or rights, yea he was generally considered an outlaw. Under these conditions it seems hardly conceivable that the Bible could make laws applicable to the foreigner different than those quoted above.

It is entirely different with the permanent resident of foreign birth or nationality. The treatment accorded to such by any nation always remains at the discretion of the several peoples, as this is their own internal affair and they need not heed the position of other nations on this same question. In this respect the Pentateuch was able to follow the dictations of its own liberal conceptions without paying attention to the more restrictive legislation of other nations. Here the compilers of the Biblical writings were able to follow without restraint the dictations of their innate religious moral intuitions. The two lone passages of the Bible Deuteronomy XV-3 & XXIII-20, apparently harsh but never cruel towards the Nochri, do not express the true spirit of the Bible, but they are rather the reflex of the sentiments prevalent towards the foreigner in those ancient days among other people. The broad, liberal spirit pervading all Biblical writings is rather to be found in the numerous enactments relating to the rights and the treatment to be accorded to the Ger, the stranger, the equal whereof cannot be found in the entire history of mankind up to the present day.

In view of the foregoing can it be called unjustifiable to apply to the Ger all the passages of the Bible speaking of the neighbor? A legislation, that decrees: "Love the stranger" is certainly intended to include the Ger, the more so when in the same chapter it adds" "Ye shall not steal, neither deal falsely, neither lie to one another." In the preceding verse is said: "And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger." Is it possible for an honest Hebrew scholar to pretend that the very next following verse imposes the duty of honesty toward one another upon the Jews only in their dealings with fellow Jews? In the 16, 17, and 18 verses of the same Chapter are found the words: "Ammecha (thy people), achicha (thy brother) and bene ammecha (the children of thy people) and in other parts the words: "Reacha" (thy neighbor), "amithecha" (the other.) Is it not at all probable, yea certain that the Pentateuch here purposely employs the climax of parallelism in order to impress "Not only towards thy own people, the members of thy nation, but also towards the "rea" of the Ger, must you apply all the moral precepts commanded by your God. This seems the only logical and reasonable conclusion that can be arrived at in view of the spirit pervading the entire Biblical legislation bearing on the treatment of the Ger.

This in no way would concede, that the Pentateuch meant to approve of or permit the robbery and the murder of the foreigner. The pre-Sinaitic stories would not warrant any such conclusion, as has been stated in the earlier parts of this article. I only need to refer to the promise made by the two spies of Joshua to Rahab (Joshua II) or to the oath obtained from Joshua under false pretences by the Gibeonites (Joshua IX). If there had existed any difference in the legal, civic or economic conditions of the Jews and the foreigners, the chances are that the writer of these stories would have made mention thereof in his recital. The main cause preventing the Bible from distinctly establishing in its writings the complete equality of the Nochri with the Israelite in the religious moral life can be traced to the fact, that in ancient Biblical days the Nochri was of but rare occurrence among the Jewish people. Hence it was superfluous for the Bible to devote much attention to the Nochri and in case of dispute with him it seemed safe to entrust the Jewish judges of all periods to treat him with fairness and justice.

That the Bible meant to include the Ger in the term of "neighbor" is quite evident from the fact, that even during the later periods no new name or word was employed to designate a proselyte, but he was simply called a Ger and that this word is used during the entire post Biblical era to designate those converted to Judaism. It is improbable, that this meaning would have been implied to that expression, had not the Ger for many preceding generations been considered and treated as the equal of the Israelite. Only the absolute equality between Israelite and the permanent resident of other nationality made it possible to designate the convert to Judaism as "Ger."

Thus we can at this late day still remain proud of the Biblical laws relating to the treatment of the stranger. They are inspired by a deep morality, true religious feelings and by a cultural development far in advance of all the contemporary nations. The qualities attributed to our Bible by the enemies of Judaism during all periods, of hatred, malice and permitting dishonesty towards the stranger, are entirely foreign to its true spirit. Our old Bible may be

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harsh and pitiless in a war of principle or involving the very existence of the Jewish morality, but it nowhere stoops to lying nor resorts to suppression or falsification of facts. It is still possible to learn from this old and sacred book. I would recommend its more thorough study to Mr. Chamberlain. Just as much as his quotation of the Talmud extract Sanhedrin 86a involves a clumsy suppression of facts, his continuous reiteration of a wrong interpretation of Leviticus XIX-11 can only be accounted for by either crass ignorance or blind venomous hatred and intended for the sole purpose of securing an apparently scientific basis to sustain his own malicious assertion, that the Jews are permitted by their religious precepts to cheat all non-Jews.

"The Tenth Man."

From the Yiddish of "Shalom Aleichem."

By Hannah Berman.

Authorized Version.

"There were nine of us in the railway carriage—nine Jews. We wanted the tenth to make the "Minyan."

Strictly speaking, there was a tenth there too, but we were doubtful whether he was a Jew or Gentile. He was a silent person with gold pinz-nez, a freckled face, but without a beard. He had a Jewish nose, but his moustachois were turned up curiously. His ears stood out, and his neck was red. The whole time he kept aloof from us. He looked through the window and whistled. Naturally, he had taken off his hat, and had a Russian journal on his knee. He did not utter a single word. He was a Russian throughout—a real Ivan. Well, was he a Gentile? But, he is after all, not a Gentile. Rubbish! A Jew cannot fool a Jew. A Jew will know a Jew a mile off on a dark night. Surely, it is God's own form. No, he is a Jew. May I have a piece of gold the size of that Jew! And, contrariwise; if he is not? Anything is possible these days. We thought the matter out carefully. A Jew, poor thing, wishes the world to believe he is a Gentile. May it do him good! But, what are we to do without a tenth man? We had a man in our midst who had "Yahrzeit." An ordinary "yahrzeit," you think, after a father or a mother? No, it was a "yahrzeit" after a child—a son, an only son, the man had buried. He had got his body out of the prison, after the event, with great trouble, so as to give it a Jewish burial. The father swore that he was innocent as God himself. They had sentenced him too quickly. That is, to say, he was a public worker amongst public workers, he said, but, he ought not to have been hanged. He was hanged, any way. Well, it was useless to speak, said he. And, the mother went after him. That is, not so soon. Oh, no! She suffered and struggled before she went away. She suffered herself, and made him gray and old before his time.

"How old do you think I am, altogether?"

We all looked at him, and tried to guess how old he was. It was impossible. He had young eyes, a wrinkled forehead, a smiling yet sad face. The entire man was peculiar. He wore a short coat, a longish one; a hat that was pushed back. He had a beard, but it was roundish. And eyes—whoever saw such eyes once would never, never forget them again. They were smiling and weeping, or weeping and smiling. . . . If he had even murmured, or let fall a tear! But, no! On the contrary, he was gay and lively. He was a curious, curious being.

"Well, where are we to get a tenth man?" asked one, throwing a glance at the swell who did not pretend to hear. He was looking out of the window, and whistling a tune that seemed familiar to us.

"What do you mean by a tenth man?" asked a second. "Have we then not got a 'Minyan'?"

And he began to count with his fingers; "Not one, not two, not three."

"Not me," said the stranger in Yiddish.

We were all astonished.

"Are you then not a Jew?"

"I am a Jew; but I don't believe in these things."

For some time we all sat silent, looking at one another. But, our "Baal yahrzeit," did not lose himself. With a friendly yet wistful smile, he said to the strange young man, the swell:

"May you live a hundred and twenty years! You deserve a gold medal."

"What for a gold medal?"

"I will tell you, but it is a longish story. If you will be a tenth to the 'Minyan,' I will say 'Kaddish' for my son in a minute, then I will tell you a fine story."

And the joyous "Baal yahrzeit," took out a "Tallis," rolled it about him, and stood up, with his face to the wall.

"Happy are they that dwell in Thy House, they shall be ever praising Thee, Lelah!"

"I do not know how it is with you. I confess that I like an ordinary, every day "Mincha." It is far more pleasing to me than ten 'Chazan's' artistic pieces. Sabbath songs sung in the 'Yomtov' style. The prayers of the 'Baal yahrzeit,' in the train were so sincere, so soulful that they made the profoundest impression on us all. To hear a father saying 'Kaddish' after his son is no trifle. And this 'Baal yahrzeit' had such a deep, mellow voice that seemed to run like oil into our very bones. And the "Kaddish" itself—it might have moved a stone to tears.

In a word—that was a "Mincha."

Having finished his prayers, and taken off his shawl, our "Baal Yahrzeit" sat down opposite the tenth man, with a glad yet sorrowful smile, as was his habit, and he began to tell the story he had promised him. He stroked his beard, and spoke slowly, like a man who had plenty of time.

The story I am about to tell you, young man, is, in reality, not one story but three—three little stories.

The first story occured in a village, to a farmer. He lived in a village with his wife. It was a big village, plenty of Gentiles; not one Jew. He was an only one, that is. On the contrary, so much the better for him. How do they say: one ought to live amongst Gentiles. They were short of only one thing—children. For a long time they had no children, and they were miserable. But, the Lord had pity on the old man; and his wife bore him a son. There was great rejoicing. Then, you see, they had to make the "Bris," as the Lord had commanded. On the eighth day, my farmer yoked a horse and cart, and drove off into the town. He brought back the "Rav," and the "Shochet," and the "Shammas" and five other Jews. His wife made a fine supper; and everything was grand, all round. They looked about them—no "Minyan." A tenth man was missing. What had happened. The farmer's head was stupid. He had counted his wife as the tenth. Well, they all laughed heartily. This, that, and the other! The day passes,

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and what was to be done? It was a big village, plenty of Gentiles, but not one Jew. It was bad. They looked out, and saw a high wagon coming up to the door; and in the wagon was a wagoner. Well, let it be a wagoner, so long as he is a Jew. "Blessed art thou!" "Peace be unto you! Come in, and you will be the tenth one."

The joy was indescribable. How great is the Lord! A whole village full of Gentiles can do nothing; and one Jew comes along, only a wagoner, and, aha! all is well.

The second story, my dear man, did not happen in a village, but in a town—in a Jewish town. It was the Sabbath, Friday night, that is, after the candles had been lit. They came from "Shool," made "Kiddish," washed their hands, and sat down at the table, when a candle bethought itself of melting. They put something underneath it to catch the melting grease; but it was no use. The candle fell down onto the tablecloth, and it was about to catch fire. What was to be done? Quench the candle? One must not—it was the Sabbath. All the neighbors, the whole street, ran around the house, shouting, and making an alarm: "Men, we are lost!" They looked round, Chvader, the Sabbath Gentile was there. "Chvader, my heart, do you see that it is light over there?"

And Chvader, though he had a fool's head, understood what was meant. He spit on his hands, and with his two big thick fingers, caught hold of the candle, and there was no more fire.

"Well, I ask you, can God's wonders be estimated? May no evil eye rest on them! So many Jews could do nothing, and there come one Gentile, and rescued the whole town.

Now I have to tell you the third story. This one happened, you see, to the Rabbi himself. The Rabbi, may he live long, had an only son; and a fine fellow he was too. He had every good quality, such as a Rabbi's son may have. Well, they married him off very young. They gave him a wife, and a dowry, and kept him always. They let him do nothing but learn. And, he sat and learned, and everything would have been nice and good. What then? There was no such thing as conscription in the world, so far as the Rabbi's son was concerned, not even in his dreams. What did he care about conscription? First of all, he was an only son—an only child; and, secondly, if it came to money, there was plenty. But, it was a bitter time. They began to taken only sons amongst Jews; and money did no good either, not even ten thousand. The officials were tyrannical, and there was a wicked doctor. Bad! Bad! What is the use in talking, young man, they brought in the Rabbi's son naked. It was the first time in his life he stood in his bare head. But, that was his good fortune; for on his head there was a little ornament, and not an artificial one either. It is possible it was there from childhood, when he would not let anyone touch him. Well, anyway, you understand that they sent him away.

Now I ask you, my dear young man, what you deserve? You are a Jew, and would be a Gentile, and the third thing you are in any case—well, do you not deserve a gold medal?

. . . . . .

At the first station we came to, our tenth man disappeared.

The Anniversary of a Jewish Musical Genius.

By Harold Berman.

The fiftieth anniversary of the death of a Jewish genius, passed off recently unheralded and scarcely noticed, a stern reminder of the vanity of life and the emptiness of ardently-sought-after distinctions and honors. Giacomo Meyerbeer, a famous compositor of the early half of the nineteenth century, the social lion and the idol of his day, idolized in his life and sincerely mourned by all at his death, was scarcely mentioned now after the lapse of fifty years since the silencing of his melodies, so full of rich tones and feelings, fraught with so much witchery and charm. It is worthy to cast a backword glance at the career of this genius, which typifies in itself the eternal struggle of the great and original creator for recognition at the hands of an every-day matter-of-fact world, intensified all the more by the handicap of a Jewish descent and peculiar lent and talents which it bestows. For many a year, did the youthful Meyerbeer struggle for a foothold in his native Germany. The theatres, true to their conservative traditions, persisted in utterly ignoring the young composer. And if he did, after much struggle, succeed in placing one of his compositions with a certain Munich theatre, the piece was duly hissed off the stage and the hapless composer retired crestfallen and heart-broken from the scene of his woeful defeat. From Munich he wended his way to the Austrian capital where the goddess of fortune smiled still less upon his endeavors, and Italy, whereto he directed his steps as his next venture, frowned even more cruelly on his endeavors. He turns his face finally towards Paris, the gay capital of Europe, where good fortune finally begins to smile on his endeavors, not before, however, he served duly an apprenticeship of hardship and disappointment. A new epoch now begins to dawn upon the youthful, and earnest composer. The untimely death of both of his beloved children caused a great and divine sadness to nestle in the pierced bosom of the fond father, calling forth that brooding and intense melancholy, mingled with the protest of the wounded creature, so propitious for the creation of really great work of the imagination and feeling. From "the strong the sweet," ever does come forth as in the story of Samson, and great, undying works were ever the result of travail, brooding over the great "weltschmerz," which ever encompasses us, and which, however, ever does need the agency of some concrete incident to visualize to our blunted mental eye. It was there that he created his initial success, the piece named "Robert the Devil," which was performed with a tremendous success. His fortunes were now on the ascendant. A few years later he composed his "Les Huguenots," which placed his name in the very first and foremost rank of the composers of his time, and marked the beginning of the Grand Opera epoch. In the year 1847 Meyerbeer made a tour of the capitals of Europe, and was everywhere acclaimed as a genius, his popularity and renown extending to all classes of the populace, from the monarch in his regal castle to the humble artisan and petty tradesman in his humble cottage. His popularity indeed became so great that the crowned heads of Europe literally began to vie with each other in the bestowing of distinctions and orders upon the popular musician, which he, in his vanity, did not fail to duly display about his person

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on every possible occasion. Indeed his weakness for these, and sundry, badges of distinction was such that it attracted the ebullient spirits of no less a person than Dumas fills who indulged in not a little raillery at this idosyncracy of the otherwise great man. But, originality of mind ever does go hand in hand with some originality of temperament, or some idiosyncracy of action and behavior towards fellowman. And it is fortunate indeed if it but takes the innocent, though ludicrous, from it did in this instance, and which indeed, did not in the least diminish from the great esteem and veneration in which the great man was universally held and which he duly retained to the very end oi his earthly days.

Giacome Meyerbeer—or, to call him by his rightful name, Jacob Liebman—was born, in the year 1791, in Berlin, the son of a very wealthy and cultured family, and began to display his great musical genius when yet very young. Indeed, when only four years of age he had already achieved somewhat of a local, and enviable reputation for his fine piano playing. Eminent musicians of the day did predict a great career for the youth—in the field of piano playing, as did also his doting parents. That he were destined to become, in due course of time, one of Europe's foremost composers of operatic pieces and lyrics, none of them could ever have imagined, and even less hoped for. His rich, cultured and extremely solicitous parents did their utmost to shield their talented son from the vulgarities and temptations of the great world, did their most to surround him with all the refinements of a cultured home-circle, all of which noble influences the critic will duly find reflected in his various works, which are so markedly free from all suggestions of licentiousness and base passion and intrigue so prevalent in the works of his many compeers of the art. And in these days of decadence, of the striking after the base, the piquant and the suggestive it is often asserted that the compositions of Meyerbeer are too chaste, too modest, too cold and lacking in stirring effects though none will gainsay their intrinsic musical richness, delicacy and fanciful originality and soulful appeal. But like all great artists who find themselves writing too far above "the heads," the intelligence of their audiences, Meyerbeer also found himself faced by the stern and sad, necessity of compromise, to compromise with the lower and more-or-less vulgar tastes and demands of the average man, obliged to soil the wings of his dove-like muse, so as to exchange a success d'estime for one more material and substantial. It is related that once, on the occasion of the failure of one of his early pieces, a famous musician remarked to him: "You are too pure, too clean. Your compositions smack too much of the monastery and maidenly modesty, you must excite your sleeping muse by a kiss!" And who can tell; indeed, if the mephistophelian advice was not finally heeded, and the modesty and idealism of a pure shrinking soul exchanged for the none-too-clean garment of expediency, and sweet and native innocence gave way before the allurements of fame and popular success and acclamation. But even in compromises and the field of concession and barter is the soul of the great man abundantly in evidence, as it never quite descends to the crudities and vulgarities so characteristic of the smaller man's deeds when frankly catering to the needs of the multitude. And now, after the lapse of a half century after his death, after other, and different musical geniuses have inherited his place and sat on his throne, when fashion in musical compositions has totally changed and with it also the taste and appreciation of the people, we still cannot forbear from paying a tribute to the greatest of the early composers, the pioneer, as it were, in the field of grand opera. All this, despite of the sneering remarks and denunciations of Wagner and his followers, who, whether exceeding in genius and achievement the labors of Meyerbeer or not, should have been gracious enough to admit the debt they owed the master and path-finder whose efforts made it possible for them to achieve what they did. This is ever the tragedy of the pioneer in any chosen field who must ever begin from the very rudiments, who has to till and diligently prepare the soil, to receive not only the seeds of his own planting, but also those of the succeeding cultivators, who, however, finding themselves amidst changed surroundings and conditions, are prone to sneer at the earlier and cruder methods of their forbears and to deny them the need of praise so justly due them.

NATIONAL FEDERATION TEMPLE SISTERHOOD.

The National Committee on H. U. C. Scholarships of the National Federation of Temple Sisterhoods, has just completed its first year's campaign for States and District scholarships, to be established at the Hebrew Union College through the co-operation of the various sisterhoods belonging to the Federation. During this first year of its activity the Committee has achieved remarkably good results.

A summary of the replies which have been received of favorable action taken by various sisterhoods is given below. Many others, finding themselves unable to pledge anything to this cause during the present season, have indicated their willingness to help next year.

Baltimore, Md., Eutaw Place Temple Sisterhood. Contribution $120.29.

Baltimore, Md., Ladies Aux. of Har Sinai Temple. Contribution $69.50.

Boston, Mass., Woman's Society of Temple Israel.—Celebration of Dr. Wise's anniversary in the Temple March 22, collection taken up. Contribution $173.00.

Buffalo, N. Y., Ladies Temple Society. Will do its share, amount not yet reported.

Chicago, Ill., Isaiah Woman's Club. Contribution $120.00. Will contribute $100.00 annually.

Chicago, Ill., K. A. M. Auxiliary. Contribution $60.00.

Chicago, Ill., Ladies Auxiliary of Temple Sholom. Contribution $25.00.

Cincinnati, O., Bene Israel Sisterhood—separate scholarship, $300.00.

Cincinnati, O., Sisterhood Reading Rd Temple. Contribution $25.00.

Cincinnati, O., Willing Workers Soc., Reading Rd. Temple. Contribution $10.00

Cleveland, O., Euclid Ave. Temple Sisterhood. Separate scholarship, $300.00.

Cleveland, O., The Temple Women's Assn. Separate Scholarship, $300.00.

Davenport, Ia., Sisterhood of Temple Emanuel. Contribution $11.50.

Dayton, O., Ladies Temple Auxiliary K K. B. Y. Contribution $46.50.

Detroit, Mich., Woman's Aux. Association. Contribution $50.00.

Erie, Pa., Ladies Hebrew Auxiliary Society. Contribution $15.00.

Kansas City, Mo., Temple Sisterhood. Contribution $27.60.

Louisville, Ky., Adath Israel Sisterhood $250.00 scholarship.

Memphis, Tenn., Ladies' Temple Auxiliary. Contribution $154.47.

Mount Vernon, Ind., Ladies Temple Society. Contribution $5.00.

Norfolk, Va., Sisterhood of Oheb Shalom Cong. Contribution $35.00.

Peoria, Ill., Sisterhood of Anshe Emeth Cong. Contribution $20.00.

Pittsburg, Pa., Sisterhood of Rodeph Shalom Congregation, Contribution $150.

St. Joseph, Mo., Adath Joseph Sisterhood. Celebrated Dr. Wise's anniversary by dinner and entertainment, for which charge of $1.00 per person was made. Contribution $36.00.

Washington, D. C., Ladies Auxiliary Society. Considerable sum raised, not yet complete.

The National Committee on H. U. C Scholarships is constituted as follows:

Mrs. A. S. Leopold, Pittsburg, Chairman.

Mrs. Josiah Cohen, Pittsburg, Vice Chairman.

Mrs. Moses J. Gries, Cleveland.

Mrs. Joseph Stolz, Chicago.

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South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.
Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.
Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.
Marshfield Ave.
Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.
Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.
1048 N. Robey Street.
Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.
Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Anshe Emeth.
1363 Sedgwick Street.
Services on Friday evenings at 8 o'clock and on Saturday mornings at 10 o'clock. Rabbi Joseph Hewesh preaches at both services.

The closing exercises of Isaiah Sabbath School will take place this Sunday morning.

Women's Societies

Conference of Jewish Women's Organizations.

Conference days for 1914-1915: Oct. 28, Willing Workers; Nov. 3, Ladies' Society of B'nai Sholom Temple Israel; Dec. 16, Ruth Club; January, Federation of Temple Sisterhoods; Feb. 1, Sarah Greenebaum Lodge; Feb. 24, Woman's Auxiliary Chi-

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cago Hebrew Institute; Mar. 9, Hungarian Charity Society; April 8, B. M. Z. Woman's Club.

Women's Committee of the Federated Orthodox Jewish Charities.

The Women's Committee of the Federated Orthodox Jewish Charities which has been newly organized, will inaugurate its activities by giving a musical and social afternoon Sunday, June 28. The management of the Cort Theatre has generously donated the use of their playhouse.

The Arrangement Committee, of which Mr. A. J. Harris is chairman, is using every effort to make this affair a brilliant success. The following committees have charge of the afternoon: Arrangement Committee, A. J. Harris, Chairman; Mrs. B. J. Schiff, Vice-Chairman; Miss Jennie Alexander, Mrs. M. D. Bernstein, Mrs. James Davis, Mrs. J. Ecker, Mrs. I. Joseph, Mrs. J. B. Malkes, Mrs. H. Clenick, Mrs. I. J. Robin, Mrs. L. I. Silverman, Mrs. Benj. Davis, Mrs. L. EtsHaken; Mrs. J. Ginsburg and Mrs. M. L. Aron, Ex-Officio.

The Young Woman's Auxiliary of the Jewish Consumptive Relief Society will furnish the ushers. Lemonade will be in charge of the Junior Auxiliary of the W. S. Ladies Charity Society; programs, Junior Auxiliary of the Marks Nathan Orphan Home.

Officers of Woman's Committee: Mrs. J. Ginsburg, Chairman; Mrs. M. L. Aren, Secretary, 3433 Douglas Blvd.

Local News

Report of Patients Treated at Michael Reese Hospital during month of May, 1914. Free Patients 581, days of service 5988; Private ward Patients 181, days of service 1866; Private room Patients 234, days of service 1736; Total Patients 996, days of service 9590.

* * *

The Chicago Hebrew Institute begs to announce that the sixth annual Tennis Tournament will be held June 25th to 28th on their clay courts at 3258 W. Taylor St. The events are singles and doubles open to young men under 17 years of age. The prizes will consist of handsome cups and medals. Entry blanks have been mailed to all the parks, clubs and commercial houses, from whom entries have been received each year. Entries will close June 23rd. Blanks will be mailed upon request.

* * *

The regular Saturday Evening Dance will be given to-night at Sinai Social Center, 4022 Grand Boulevard. As usual the Dance will be preceded by a lesson in the latest dancing steps, including the Tango, given by a professional dancer and an assistant.

* * *

Marks Nathan Jewish Orphan Home.

The confirmation exercises of 21 girls of the Home took place at the Home

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Synagogue on Sunday, June 14, at 2:30 p. m. A large crowd which filled the Synagogue to its utmost capacity, showed once more the great interest which the public at large is taking in the Institution. An excellent program was rendered by the confirmants including a biblical sketch "Naomi and Ruth," in which the principal characters were taken by Dora Omansky, Jeanette Brensky, Esther Shapiro and Rose Idelson. Addresses were delivered by the Supt. Mr. E. Trotzkey and the President Mr. Chas. I. Herron. Mr. Jacob Levy in behalf of the Board presented an illuminated address to Dr. A. J. Agrana; one of the Hebrew teachers of the Home who graduated from the Chicago College of Dental Surgery. All the children received diplomas and presents, the latter being the gifts of the Junior Auxiliary, the Star Auxiliary, the West Side Sewing Circle, the South Side Sewing Circle, the Palmer Square Club, The Agudath Nossim, the Ladies Society B. M. I. and the North West Side Ladies Auxiliary of the M. N. J. O. H. Mrs. Henry Friend, Mrs. Samuel Phillipson, Mrs. Kal Kalish and Mrs. S. P. Platt, generously presented the children with a set of bibles each. Miss Anna Goldberg, the teacher of the confirmants was the happy recipient of a beautiful testimonial of appreciation from the children.

After the exercises the confirmants and Bar Mitzvah Boys were tendered a Banquet by the Junior Auxiliary of the M. N. J. O. H., at which the noble work of the Auxiliary was greatly eulogized by the President, the Supt. Mr. Weinstein, Mr. Jacob Levy, Mr. Rubin and many others. The Supt., Mr. E. Trotzkey pointed out that at present the community had two kinds of Social Workers, the so-called German Jew, with a scientific mind and the so-called Russian Jew with the large heart. He hoped, however, that the Junior Auxiliary will lay foundation in a new direction and form a new kind of social worker—the American Jew, who will combine both mind and heart in equal proportion. A dance concluded a most pleasant and eventful day in the home.

Betrothed.

Mr. and Mrs. Frank Levy of 5207 Prairie Ave., announce the engagement of their daughter, Anna, to Samuel Reiter of Pittsburgh.

Mr. and Mrs. Moses Salk of 1106 S. Ashland Blvd., announce the engagement of their daughter, Anna, to Louis Silverman, son of Mr. and Mrs. Myer Silverman of 3142 Vernon Ave.

Married.

Miss Mollie Simon, daughter of Barnett Simon, 3729 Calumet Ave., to Jesse Rosen of Pittsburgh, Pa., Tuesday evening, June 16th, at the residence of the bride's father.

Miss Deborah Leo to Mr. Joseph Giddling on Sunday, June 14th, at the Metropole Hotel.

Miss Mildred Kusel to Dr. Milton D. Schwarz, June 10th, at the Blackstone Hotel.

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Miss Irene Netty Meyer, daughter of Mr. and Mrs. Louis Meyer, to Edgar E. Goodman at the home of the bride's parents, 5250 Michigan avenue on Wednesday, June 16th.

Miss Mollie Simon to Jesse Rosen on Wednesday, June 16th.

Miss Fredericka Astruck to Herman Bacharach on Sunday, June 14th.

Rabbi and Mrs. Joseph Stolz announce the marriage of Mr. Louis Nachman to Miss Fannie Rauh, Tuesday, June 23, at Isaiah Temple, Vincennes ave. and Forty-fifth st.

Died.

FLOWER—Harry J. Flower, husband of Minnie, father of Edgar and May, 4932 Grand Blvd. Funeral Tuesday, June 16th, at 1 p. m., from Hyde Park Masonic Temple, 51st and Michigan Ave.

Domestic News

At a meeting called May 14, 1914, by the German Frauenbund (Miss Pappenheim) and the Council of Jewish Women (Miss American) for the purpose of forming an International Council of Jewish Women, there was formed an International Council of Jewish Women, consisting of the German Frauenbund, the Council of Jewish Women, and certain individuals (25) present, representing countries where there were no National Jewish Women's organizations.

The officers elected were: Miss Pappenheim (Frankfurt), President; Miss American (New York), First Vice-President; Mrs. Modell (London), Second Vice-President; Mrs. May (Berlin), Secretary; Mrs. S. Simon (Manchester, England), Asst. Sec.-Treasurer.

These officers were instructed as an Executive Committee to send out a letter and make propaganda, and call a meeting in about two years of a delegate body from all countries.

In addition to representatives of the Council of Jewish Women and the German Frauenbund, eight countries were represented by individuals at the meetings: United States, Germany, France, England, Hungary, Austria, Tripoli, Italy.

* * *

A few earnest young men in New York, have recently organized a committee for the purpose of securing subscriptions and aiding in spreading the Palestininn monthly journal for the youth, "Moledeth." This magazine is published by the Merkas Hamorim the Hebrew Teachers' Organization of Palestine. It containes articles, stories, biographies, etc., which form excellent reading matter for boys and girls as well as adults.

"Moledeth" has a very high potentinl value for the education of the Jewish youth throughout the world; since it not only is an excellent Hebrew journal, but will also serve as a link in the chain between the Jews in the Diaspora and Eretz Israel that is now in the process of being forged. It serves also as a powerful means by which to perfect one's knowledge of Hebrew and by which to acquire a Jewish viewpoint in all subjects.

All who are desirous of information or wish to aid in whatever they can should correspond with this committee at the address: Moledeth Committee, Joseph L. Baron, 140 Henry Street, New York City.

* * *

Isaiah B. Langstadter, a Jewish social worker known throughout Pennsylvania and affiliated with a score of charitable societies in Philadelphia, died at his home. He was 67 years old.

Mr. Langstadter was the secretary of the Federation of Jewish Charities, having held that office since the organization, 15 years ago. He was one of the board of managers of the Baron de Hirsch Fund, which yearly distributes large amounts to the poor. For six years he had been secretary of the Mercantile Club. He was a member of the B'Nai Brith Society, the Odd Fellows and the United Workmen.

Mr. Langstadter represented New York mercantile firms in Philadelphia for many years. He was born in New York State, but lived here most of his life. He was a member of the Keneseth Israel Congregation. Two brothers and three sisters, all of New York city, survive him.

* * *

Upon the suggestion of Dr. Wise, and with the co-operation of the American Ambassador to Constantinople, Adolph Lewisohn, Esq., financier and philanthropist, and Nathan Strauss, Esq., whose benefactions have included Palestine within their scope, a committee has been formed consisting of Mr. Lewisohn, Chairman, Ambassador Morgenthau, Nathan Straus, Dr. I. M. Franke, Vice-President of the Metropolitan Life Insurance Company, Louis D. Brandeis and Dr. Wise, which committee is responsible for the appointment of the Commission.

The Commission consists of Dr. Milton J. Rosenau, a distinguished sanitarian, who is Professor of Preventive Medicine and Hygiene in the Harvard Medical School; Dr. Boris D. Bogen, head of the Jewish charity work of Cincinnati, and Meyer Bloomfield, Director of the Vocational Bureau of Boston, and Professor of Vocational Guidance at the Boston University.

The committee plans to make an intensive social survey of Jewish conditions within and without Jerusalem in September, and upon its return to America, a report of its findings will be published.

Professor Rosenau is to have charge of the medical division of the survey; Dr. Rogen will make a special study of the Jewish charity institutions of Palestine; and Professor Bloomfield will deal particularly with the problem of industries and their organization, with special reference to the possibility of vocational guidance. It is expected that the data to be gathered by the members of the Commission will prove of the greatest help in enabling the Jewish communities of Europe and America to understand the present-day needs of the Jewish population of Palestine and to render such help in the direction of a wider self-dependence as the Commission may deem necessary. On their way to Palestine, the members of the Commission are to be the guests for some days at Constantinople of the American Ambassador.

Brief Biological Sketches of the Members of the Commission on the Social Survey of Jewish Conditions in Palestine:

Professor Milton J. Rosenau studied medicine at the University of Pennsylvania and continued his studies in Berlin, at the Pasteur Institute, and in Vienna. For nearly twenty years he was Surgeon of the United States Public Health and Marine Hospital Service and Director of Hygiene and Laboratory work until his resignation in order to accept the Chair of Preventive Medicine and Hygiene at Harvard. He was Quarantine Officer at San Francisco in 1895-98, Sanitary Expert to the Second Pan-American Conference in Mexico in 1901, and Professor of Bacteriology at the Western Post Graduate School. He was special lecturer on Tropical Diseases at George'own University and organized the quarantine at Santiago and other Cuban ports in 1898-99. Professor Rosenau is the author of a number of books, monographs and reports dealing with sanitary and bacteriological subjects.

Dr. Boris D. Bogen, born in Moscow, was engaged in Social Service in that city as a representative of the Transportation Committee during the expulsion of the Jews. He was graduated from the New York University in 1897, six years after his arrival in this country. Dr. Bogen has been connected with the Educational Alliance of New York, was teacher at the Baron de Hirsch Trade School, Instructor at the Hebrew Technical Institute and later appointed Superintendent of the Baron de Hirsch Agricultural School at Woodbine, N. J. Since 1904 he has been Superintendent of the United Jewish Charities of Cincinnati and is prominently associated with the Conference of Jewish Charities. Among his publications the following are of note: Essays on the Children of the Jewish Poor; Psychology and History of Teaching Foreigners Languages; Study of Persistency in Jewish Dependency and a Survey of the Extent of Jewish Philanthropic Organizations in the Country.

Meyer Bloomfield, Director of the Vocational Bureau of Boston, the first Chair established in this field, was graduated from the Hebrew Technical Institute in New York in 1893 and from the City College in 1899. Upon his graduation from Harvard University in 1901, a number of Boston's leading philanthropists founded the Civic Service House which, under the leadership of Mr. Bloomfield, became widely known for its many-sided activities in behalf of the immigrant. Many departments of community service were established in connection with the Civic Service House, including the first Vocational Bureau and the parent of the country-wide Vocational Guidance for Youth. Mr Bloomfield has been lecturer on Vocational Guidance at Harvard and will

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lecture this year at the Summer Schools of the Universities of California and Indiana and at the Teachers' College of Colorado. In 1911, he made a social and educational study of Porto Rico under the direction of the War Department, and many of his recommendations were put into effect by that Department. Mr. Bloomfield has also made a tour of the Indian schools on the Pacific Coast for the Government, and in 1913 made a study on behalf of the United States Bureau of Education of the relation of the Schools of England, Scotland and Germany to the industries. He is the author of "The Vocational Guidance of Youth;" "The School and the State in Life," and a number of papers and reports dealing with vocational guidance.

* * *

At the commencement exercises of the University of Cincinnati held Saturday, June 13th, the honorary degree of Doctor of Laws was conferred upon Rabbi David Philipson. In conferring the degree President Dabney dwelt upon Dr. Philipson's contributions to literature and his service in all good causes. He also expressed the great pleasure it gave him and his colleagues of the faculty to confer this honor upon one whom they counted among the most distinguished sons of the university. Dr. Philipson was graduated from the university in 1883.

* * *

The seventh annual convention of the United Orthodox Congregations will be held in Arverne, New Jersey, on June 20th and 21st. Convention sermons are to be preached by Rev. Medola de Sola of Montreal and Dr. Bernard Drachman of New York.

* * *

At the closing exercises of the Mikve Israel School of Observation and Practice of Gratz College of Philadelphia, thirteen graduates were presented with diplomas by the principal of the school, Prof. Samuel A. Rabinowitz. The exercises included the singing of hymns and the delivery of recitations by the graduates.

* * *

Atlantic City, June 15.—Members of the rival factions in the annual convention of the United States Grand Lodge, Independent Order of B'rith Sholom, who clashed so seriously yesterday that it was necessary to turn out the lights to avert a free-for-all fight, buried their differences this morning.

As a result Philadelphia once more dominated the convention and Dr. Louis Ruhinsohn was elected grand master to succeed Joseph L. Kraus, practically without opposition. The following officers were named:

First deputy grand master—Dr. S. P. Schultz, New York.

Second deputy Grand master—Nathan Fleishfarb, Philadelphia.

Third deputy Grand master—Louis Grant, Philadelphia.

Grand Secretary—Martin C. Levy, Philadelphia.

Assistant secretary—Adolph Rosenbloom, Philadelphia.

Grand treasurer—Louis Cohen, Philadelphia.

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Chairman of Endowments—Morris Haber, Philadelphia.

Treasurer of Endowment fund—Dr. J. A. Langbard, Philadelphia.

Treasurer of Endowment reserve—Dr. M. Bloomberg, Philadelphia.

Counselor—Joseph L. Kuhn, Philadelphia.

Chairman of Finance—Ignatz Rosenblum, Philadelphia.

Chairman of charities—Samuel Burkowitz, Philadelphia.

Chairmn Law Committee—Samuel D. Schwartz, Philadelphia.

Chairman of State of the order—William M. Lewis, Philadelphia.

The question of adopting the Australian plan of voting at future conventions will come up to-morrow and is expected to precipitate another conflict.

Congressman J. Hampton Moore addressed the convention on the Burnett-Dillingham bill, which passed the House and is now before the Senate. Moore denounced the Democrats for forcing the bill through the House, but said they had been swayed largely by immigration restrictionists. He paid tribute to the Jewish race and spoke against the proposition of going to Texas to found homes, saying all the land needed could be found within 100 miles of Philadelphia.

Foreign News

The Chief Rabbi of Cairo has lately acted most tactlessly with regard to the news of the conversion of twelve Jewish lads. He wrote a letter to the Jerusalem paper Heirut, emphatically denying the news. Such a proceeding on his part has caused much surprise and consternation in this country, for he seems quite unwilling to withdraw his denial. He is, however, not in a position to confirm it owing to the fact that Cattaui Pasha as well as a number of influential members of the community have given him proofs to the effect that the twelve boys have been converted to Christianity. What has instigated the Chief Rabbi to lend his influential support to the Freres, thus arousing to a certain extent the indignation of the Christians against the Jews, whom they now take for frauds, is indeed beyond imagination.

As a result of the conversions referred to above, a small number of coreligionists have left the Freres schools, and it is hoped that the large number that still remain will follow their example next October, when the school year begins.

The unpleasant incident offers a chance for the Alliance Israelite Universelle to regain its old popularity and to see its classes once more as full as they were when its sister institutions that have relieved it of its numerous pupils did not exist. Unfortunately the Alliance still clings to its old regime; it will not build premises worthy of the instruction given in its Alexandria Schools—premises which would no doubt, at this moment, secure it the attendance of a considerable number of pupils. To the stranger who ignores the success of the school from an educational point of view, it must seem a wonder that the boys' school should be frequented at all, owing to the defective state of the premises and their location. However, there is a very strong attraction in the school, in the person of Mr. J. Danon and his able staff, and if the Alliance would only shake off its ancient mode of thinking, build a new school or at least move to more convenient quarters, it will not be long before it sees the fruit of its trouble.

M. Defrance, French Minister at Cairo, recently favored the Communal School with a visit. He expressed great satisfaction at the work done in that institution. Thanks to the able direction of M. Farfara, and the frequent visits of M. J. de Picciotto, who spare no pains in contributing to the welfare of the school, this institution may be said to rank among the best of its kind.

* * *

The Central Committee of the Alliance Israelite Universelle has published the report for the year 1913. For once the chapter headed "Jews in Russia" is silent on the subject of the general situation of the Jews in that empire, it being taken up entirely with a narrative of the Beilis trial, and with a summary of the expressions of public opinion which the case called forth in various parts of the world. The absence of any references to the general persecution of the Russian Jews and to the new oppressive laws directed against them causes the state of affairs in Roumania to stand out the more prominently. The report tells us that eminent statesmen, such as M. Clemenceau in France and Signor Luzzatti in Italy, publicly pointed out the blow to international rights and to respect for treaties and for engagements entered into in the presence of Europe that was struck by the legal situation which Roumania continues to impose on its Jewish subjects. Several Parliaments occupied themselves with this question, which was also the subject of negotiations between the Chancelleries. It was believed that, in view of the patriotic attitude of the Jews in a moment of grave national peril, the Roumanian Government would make equitable reparation to them, but, says the report, "the illusion was a short one." Several pages are occupied with details of the vexatious measures, chiefly commercial and educational, that aim at repressing the economic and intellectual progress of the Jewish population.

Of special interest, in view of the discussion at the last meeting of the Council of the Anglo-Jewish Association, are the statements on the effect which the transference of Salonika from Ottoman to Greek rule has had on the fortunes of the Jews in that port. A letter sent to the Central Committee several months ago by a correspondent in Salonika, contains the following passages:—

War and devastation have sown misery. Salonika is being depopulated. Every ship which leaves our port conveys hundreds of emigrants. Taxes, customs dues and octroi are severely impeding imports. More than 150,000 inhabitants have quitted the hinterland which Salonika served

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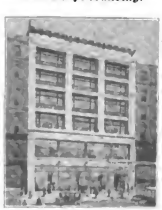
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before the war and which assured the commerce of the great city. The merchants in the district no longer deal with Saloniki owing to the customs tariff. The future looks as though it will have to be painted in the most sombre colors.

The report comments on the foregoing:—

The political and economical problems which this anguishing question of Saloniki raises are of the utmost gravity. Let us hope that the Hellenic Government will occupy itself with the situation, and will endeavor to attenuate its consequences for the Jewish population. Its good intentions are not in doubt; it has manifested them on many occasions, and recently once again in the conversations which Ministers have had with the representatives of the community of Saloniki.

An idea of the extent of the educational work on which the Alliance is engaged may be gathered from the fact that it maintains 183 elementary schools, which are attended by 18,000 pupils (as against 100 schools and 24,000 pupils in 1909), and entail an expenditure of 2,300,000 francs. This amount is borne in almost equal proportions by the Alliance and by the communities in whose midst the schools have been planted. In addition technical classes have been established in thirty-nine centres. The income for the year was 1,617,030 francs and the expenditure 1,674,558 francs.

* * *

While the Friedländer-Fulds are only distantly connected with the Jewish community the following may be of interest as another study of the coal baron's family

The separation of the Hon. John Mitford and his bride of last January, "Baby" Marie Anne von Friedländer-Fuld, the only child of the Prussian coal king and Berlin's richest heiress, appears to be an established fact. It is not denied in a telegram sent to The New York Times correspondent to-day by Herr von Friedländer-Fuld from his country estate, Castle Lanke, near Berlin, where Mrs. Mitford is now living with her parents. Herr von Friedländer-Fuld was asked if it was true that his son-in-law had left his wife and returned to England and if the magnificent mansion in Berlin which was given to the young couple as a wedding present from the bride's parents was being dismantled and the household broken up. He replied: "The household has not been broken up and there is no occasion to publish anything."

The quarrel has been an open secret in society since Easter. Various reasons are assigned, ranging all the way from incompatibility to grounds of a more serious character.

A prominent Berlin concern which had urgent business with Mr. Mitford sent him a registered letter last week in care of his wife at Castle Lanke. The letter was returned by one of the servants, with the information that all such communications should henceforth be addressed to Mr. Mitford at 1 Kensington Court.

Berlin society is shocked at the early ending of the young couple's romance. They seemed genuinely in love with each other, but things appear to have gone wrong before they were man and wife for three months. It is said that they have been living apart since the middle of April. Mr. Mitford has been actively associated with his father-in-law's enormous business, which it was understood that he was eventually to inherit, together with a fortune of $25,000,000.

* * *

The Rabbis of France, in conference assembled in Paris, have decided to begin agitation for Sabbath observance.

* * *

The Persian government has granted permission to Jews to send a representative to the Persian Parliament.

* * *

The Czar has granted honorary titles to three Jews, to Baron Gabriel Ginzburg, to Boris Bolyakow and to Jacob Fagin.

* * *

J. Gabriel Marks, who was lost when the Empress of Ireland went down, was a native of Melbourne, Australia, and the youngest brother of Henry Marks, M. L. C., of Fiji.

In the days of King Thakambau, before the British Government annexed the Fijian group of islands in the South Seas, Mr. Marks' father obtained a concession of land at Suva and about four-

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ty-five years ago the eldest son established an importing business. This is now the largest business of its kind in the South Sea Islands. Mr. M. Marks lives in Melbourne, and his younger brothers are the proprietors of the business at Suva.

Henry Marks is a member of the Governor's Advisory Board Council. About ten years ago the firm of Henry Marks & Co. was founded in addition to the brothers' large fruit exporting business. Mr. Marks was about fifty years old.

The father of Mr. J. Gabriel Marks was a native of London. The mother was an Aarons, of Birmingham, England. She was a cousin of Mrs. A. F. Ornstein, wife of a former rabbi at Cape Town, South Africa.

* * *

A fortnight age we announced writes Darkest Russia, that M. Krassovsky, the dismissed chief of the detective service at Kiev, had discovered in America two persons who had been sent out of the way by the Tcheberyak gang, and whose evidence would reveal the truth about the murder of Yuschinsky, of which the Jew Beilis was falsely accused. It is now stated that M. Vladimir Bourtseff is about to publish two letters which throw a most instructive light upon the way in which the "ritual" case was manufactured.

In one of these letters, written while the inquiry into the case was proceeding, the Examining Magistrate of Kiev, M. Fenenko, informed M. Zamyslovsky, the notorous anti-Semite who placed himself at the head of the "ritual" agitation, that there were no facts whatever connecting Beilis with the murder of Yuschinsky, and no ground for regarding that murder as a "ritual" crime. He further warned M. Zamyslovsky that any attempt to found a charge on such a basis would lead to an ignominious defeat.

The second letter emanated from M. Zamyslovsky himself, who, writing to an influential personage (said to be the late Governor of the Imperial Palace, M. Dedulin), commented on M. Fenenko's advice that the case should be stopped.

"Although," he said, "Fenenko can discover no facts which either warrant the committal of Beilis for trial or establish the practice of ritual murder, it should be borne in mind that any weapons are permissible against the Jews. The General Election is near, and the case should be of great advantage to us."

The Poslednia Novosti, of Kiev, publishes a rumor to the effect that the Ministry of Justice has demanded to be supplied with the material of the Beilis trial, and that there is some probability of a new prosecution, in which Vera Teheberyak will be placed in the dock.

This change of attitude is ascribed to the effect produced by the evidence publicly given by the Examining Magistrate, M. Fenenko, in the recent libel case unsuccessfully brought by Vera Teheberyak against M. Trifonoff, of the staff of the Kievlanin.

* * *

It is reported that the Rabbi of Novo-

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gorod, Rabbi Noah Wiener is dead, at the age of seventy-five. The deceased was Rabbi of Novogorod for twenty-nine years, was an intimate friend of Rabbi Jacob Joseph, who was called to New York and died there a few years ago, and a pupil of Rabbi Israel Salant who was the Chief Rabbi of the Ashkenazic community of Jerusalem.

* * *

Many Jewish colonists of Palestine have long been confident of the fact that the breeding of cattle is the acme of farming. One read of the incredibly high prices which were paid for dairy produce in Palestine (milk costs as much as 40 centimes per liter, cheese as much as 1.50 francs per kilogramm, butter as much as 6 francs per kilogramm—and is, in some months of the year, absolutely unobtainable); it was also realized of what great significance milk was for the sustenance of the population, and yet only recently has an attempt been made to commence cattle breeding.

There were many reasons for this—first, the want of experience, because cattle breeding was not understood by most of the Jewish colonists, who were city born. Then, also, the cattle plague was a fresh obstacle, and the most important.

In addition to this, there were absolutely no Veterinary Surgeons in Palestine. Only since four years ago has there been a Veterinary Surgeon in Palestine who has had the advantage of a technical European training.

But things have improved during the last two years, 1912 and 1913: in the Jewish Colony of Judea four dairy farms have been founded, one by the Jewish National Fund in Benschemen near Lydda, one with the help of a loan from the Zionist Bank (Anglo-Palestine Company) in Ekron, and another is being established, through the help of the A. P. C., in Ein-Gamin.

The opening of these dairies has been made possible by the fact that the above-mentioned Veterinary Surgeon has settled in the Colony of Petach Tikvah, and also by the fact that one has succeeded after much trouble in convincing the colonists that forage growing and stall feeding is exceedingly instrumental in reducing the strength and danger of the cattle plague. Among more than 200 cattle in Rischon only four, and from the great herds in Petach Tikvah only eight animals, have been carried away by the plague. It is quite clear that with the advent of other Veterinary Surgeons and the expert stabling of the cattle with sufficient forage the injury from plague would be trifling.

There is an ever-increasing demand for milk and dairy products in Palestine. The Jewish population in Jaffa alone can consume at the lowest estimate, 3,000 liters daily. Ekron, Ben Schemen, Ein-Gamin send to the market about 800 liters. In order to supply the remaining 2,200 liters much smaller dairies could be opened; one dairy in Nachlath Jehuda, near Rischon, would supply the wants of the Industrial Colony of Rischon; one dairy in Ben-

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Jakob would sell its products in Rechoboth.

But the chief market for milk and dairy products will always be Jerusalem. The 60,000 Jews in Jerusalem could consume about 15,000 liters of milk daily, whereas at the present time Jerusalem uses not 1,000 liters per diem, because the price of the milk is prohibitive for the greater part of the population. Therefore it is necessary to open a great dairy in the Colony of Artuf, another in Kafr-Urie, a third in Hulda. In addition to this, the dairy farm in Ekron can be much enlarged. However, it is chiefly necessary to open at once a dairy farm in Moza, quite near Jerusalem. This colony is very much behind, and there is no other means of improving the conditions there. But there are also other colonies in the neighborhood of Jerusalem which could not exist from plantation work only; only dairy farming, combined with poultry-breeding and vegetable-growing can exist in this neighborhood.

By raising a capital of 100,000 francs it would be possible, with the help of the Zionist Anglo-Palestine Company, to breed cattle in many of the Jewish colonies with the object of founding dairy farms. Dairy farming and Cattle-Breeding would do much to improve the conditions in the Jewish colonies and to improve the health of the Jews of Palestine.

ANNUAL REPORT OF THE CHICAGO HOME FOR JEWISH ORPHANS.

By L. Deutelbaum, Superintendent.

At the beginning of our year May 1, 1913, we homed 125 boys and 86 girls, or a total of 211 children. We admitted during the year 27 boys and 21 girls, or a total of 48 children; thus we had under our care 259 children. We discharged during the year 22 boys and 14 girls or a total of 36 children, which leaves us at the present time 130 boys and 93 girls, or a total of 223 children; making an increase of 12 wards for the year. This is the largest number of children we have ever had in our Home at one time. The average number of children in the previous year was 200.8; the average number of children in the Home during the past year was 214.7; which is an increase of 13.9 children.

Among the 36 children who were dismissed during the year, there were 20 who were regularly discharged, that is that were graduated; 9 were discharged on account of re-marriage of their surviving parents; 5 were withdrawn by their surviving parents, 1 by a grandmother and 1 by a sister, who are all now in a position to care and provide for them.

Sixteen of our children are full orphans, coming from 8 families; 127 are half orphans, coming from 78 families, with 28 surviving mothers and 50 fathers; 35 children, coming from 19 families, have both parents living, one of whom is confined in an insane asylum.

Altogether 104 families are represented in our Home, of whom 81 are Russian, 19 Austro-Hungarian, 3 Americans and 1 German.

One hundred and seventy-nine of our children were born in the United States, 15 in England, 1 in Austria-Hungary and 28 in Russia.

We have 62 children, one or both of whose parents either died from consumption, or are at present suffering from the disease. We have 54 children whose parents either died from insanity or are confined in an insane asylum.

According to their ages our children range as follows:

Five years old, 8; 6 years old, 4; 7 years old, 19; 8 years old, 11; 9 years old, 34; 10 years old, 27; 11 years old, 22; 12 years old, 25; 13 years old, 31; 14 years old, 16; 15 years old, 16; 16 years old, 9; 17 years old, 1.

The average age is 10.9 years.

The health of our children was remarkably and unusually good during the past year. Not one case of measles, scarlet fever or diphtheria to which children are usually subject, occurred in our Home. With the exception of two serious operations, one for sarcoma and the other for mastoid, we had no sickness to speak of. We have not lost one child by death.

Dr. May Michael, our Home Physician, deserves our unstinted praise for the conscientious performance of her duties. Thanks are due to our Medical Staff and most especially to Drs. L. E. Frankenthal, Ira Frank, D. Salinger, David Liebenthal, and Charles Jacobs for their valuable service rendered to our children.

One hundred ninety-six children attend the John Fiske Grammar School, and twenty-six children attend the Hyde Park High School, two of whom will graduate in June.

One hundred and eighty children attend our Sabbath School, of whom twelve are in the Confirmation Class.

Forty-two boys are in our brass band, sixty-four children are in our chorus and one hundred twenty-six children are in our physical culture and dancing classes.

Our Literary Society, composed of seventy-five children of the upper grades, is an additional benefit to the educational opportunities of our children. Its aims are both social and intellectual.

It should be understood, once and for all, that ours is not an orphan asylum, nor an institution, but an Orphans' Home; and an Orphans' Home proper is no more an asylum than the building in which you and your families live and are protected. Our children are not impersonal numbers on the roll of an institution, but are the joy of a happy home with the opportunity to develop individually under the care of devoted foster parents. Our Home is no place where we just furnish children with something to eat and wear. These things are important, but not supreme. From the moment our children open their eyes at dawn till the moment they close them at night, they breathe an atmosphere of kindly consideration and

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unselfish tenderness. Even while they sleep there are watchfulness and well-considered care of them. We watch over their school work. We co-operate with the school to the fullest extent. We supplement the school with home training of the child, with home character building. We do not shift the burden of our children's education entirely upon the shoulders of the school authorities. We have a trinity of obligations resting upon us in developing the physical, mental and moral growth of our wards. In school our children are singled out as models of obedience and diligence, as patterns of honesty and integrity.

That the principles and methods as applied in the conducting of our Home are sound and correct, may be proven by the enviable record of our graduates. 99 per cent of whom have been successful, and, shall I say, even more successful in life, than the average child who is reared by his own parents. They have kept out of legal difficulties, earned their own living, and became useful members of society.

Prof. Charles R. Henderson, in his admirable book, entitled, "Modern Methods of Charity," on page 478, says:

"What is most needed in the institutional care of children is the introduction of these elements which will do away with the artificial institutional life and will introduce more of home life. The Chicago Home for Jewish Orphans shows that this end can be reached even by a large institution. One feels in this home that he is in the midst of a large and happy family. The children do not get up by bells, bells do not summon them to get in line for dinner or bed; they sit down to their meals as a large family. Once in a while a straggler will come in a few minutes late, but it is considered no crime. The children attend the public schools. After school they toss their books on the desk and run out to play with the rest of the children. After dinner they go to the library, where they find the superintendent ready to help them with their lessons, and one by one they drop off to bed. In the superintendent they find a father, and in the matron, a mother."

Prof. Henderson does not need any introduction; you all know him. He has an international reputation as the foremost practical sociologist. His words carry considerable weight. It must be, therefore, gratifying to all of us to reflect that the example he cites is that of our beloved Home.

I desire to express my heartfelt thanks to the ladies and gentlemen of the Board of Directors for the kindness and goodness shown to me during the past year. To our retiring President, Mr. Charles H. Schwab, I owe an everlasting debt of gratitude. To one who had the privilege of being associated with him in the great work of our Home could have failed to feel the stimulus of his example, of his steady, clear convictions, and his intelligent and persistent zeal. During the fourteen years of my superintendency in the Home, it was especially he who has so greatly strengthened me in my labors, and has inspired me for that compassionate and noble work which is entrusted to my care. Since its organization, the leading spirit, and for sixteen years the resident of the Orphan Home, Mr. Schwab has won the love, the esteem and gratitude of every one of its members. In honoring him, therefore, we are honoring ourselves, and in giving the widest public expression to our appreciation of his beneficent activity, we are adopting the best means possible of giving to our fellowmen a fresh stimulus to worthy and useful lives.

We are pleased to know that Mr. Schwab will still remain an active Director on our Board, and thus we have the sweet satisfaction of knowing that we shall be benefited by his precious counsel and advice for many years to come.

ANNUAL REPORT OF THE CHICAGO HEBREW INSTITUTE.

The last annual meeting of the Chicago Hebrew Institute was held Sunday, May 11, 1913, and the following directors were elected for a term of three years: Messrs. James Davis, Albert Hoefeld, B. Horwich, N. D. Kaplan, Charles Shaffner, Hugo Hartman, B. Baumgarden, Dr. Joseph Stolz, Max Klee, Julius Rosenwald, B. J. Schiff, and Mesdames Isadore Natkin and Samuel Hofman.

On May 21, 1913, the first meeting of the Board of Directors, the following officers were elected: J. M. Loeb, president; Julius Rosenwald, 1st vice-president; Charles Shaffner, 2nd vice-president; Mrs. Julius Stone, recording and corresponding secretary; Samuel Phillipson, treasurer, and B. J. Schiff, financial secretary.

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Mr. Hugo Hartman, director, resigned during the year.

To death we paid our toll in the passing of our beloved director, Benjamin F. Rubel. While this call was Nature's privilege, it made our untimely loss none the less acute.

The Board of Directors held during the year eight regular meetings and one special meeting.

Bacon says: "Philosophy, when superficially studied, excites doubt; when thoroughly explored it dispels it." That in formulating our theories and philosophy as respecting the Institute we have explored and not studied you will admit, after you will hear the illustrated review of activities for the year, that our Superintendent, Mr. Philip L. Seman, will bring to us tonight.

Further and more complete details of each department and each class is brought to you by our monthly messenger, "The Observer," which is, as you know, devoted entirely to Institute news. Therefore, it is no longer necessary for us to review the educational side of the Institute as heretofore, and will devote my report entirely to the administrative part of the work.

And this very fact that we no longer require repetition to emphasize the need of our existence must prove to our friends as it has to me that we have as we claim, at last crystalized our philosophy into concrete form.

The highly satisfactory results in our classes, English, civics, public speaking, art, music and the drama, verified by figures and careful comparisons from year to year, to my mind, should prove without doubt to the laymen what social thinkers and social workers have always conceded, namely, that progress in human society must be constructed upon education, because the function of education is to guide and control the formation of habit and character on the part of the individual, as well as to develop his capacity and powers so that he shall become an efficient member of society.

The Summer curriculum, consisting of kindergarten, domestic art, gardening, story-telling, afternoon games, athletic exercises, talks on hygiene, were as usually conducted outdoors all summer. The tennis courts and baseball grounds were filled to capacity throughout the season.

True of nature to those who sought and loved her best, she must have yielded ample reward.

On September 1, 1914, Dr. Joseph Pedott severed his connection with the Chicago Hebrew Institute, and in appreciation of his services rendered to the Institute, the members of the Board fittingly presented him with a set of resolutions and had it inscribed in their minutes. Mr. Philip L. Seman, of New York, succeeded him. Mr. Seman brings to us the result of many years of social work and experience, and the Institute was fortunate to have been able to enlist his services. Mr. Seman is carrying out and developing the principles of the Institute to make social intercourse express the growing sense of the economic unity of society, which makes toward a greater

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Report of Committees.

Educational Committee—Mr. Max Klee, Chairman.

In addition to the committee's general interest in all the educational branches, they organized a Lecture Association, which provided courses of lectures on philosophy, literature, art, music, science and current topics. Each subject was discussed by authorities in that special branch of study, and we had the pleasure of listening to some of the best men from most of the representative universities in the country.

The size of the library reading quarters were doubled through the generous contribution of Mr. and Mrs. Julius Rosenwald of $1,500.00 for that purpose. This increased capacity brought up our figures for eleven months to circulation of 103,431, attendance 116,188, a record in itself sufficient to prove that to the immigrant at least, "the place that does contain my books the best companion is to me a glorious court, where hourly I converse with the old sages and philosophers." I am sure, too, that the record is sufficient thanks to Mr. and Mrs. Julius Rosenwald. The Social Hall was partitioned off by the Coburo sliding doors, which gives us three additional rooms, and the space is being used for three additional English classes, where 150 more students are accommodated, and still there is a waiting list of 600. The expense of the doors partitioned amounting to $770.00, was defrayed personally by several of the directors, for which we beg to extend our deep appreciation.

To the already well-equipped game room has been added this year the Montessori system, made possible through the generosity of Mrs. Joseph Fish, for installing a well-trained Montessori teacher, and the gift of the Montessori games by Mrs. Fred Loeb. Both are amply repaid in the great pleasure and new interest it has stimulated among the little people.

Physical Culture—James Davis, Chairman.

Exhibitions were held March 30th, 31st, and April 2nd. The ages of the participants ranged from four years upward. These exhibitions have won many friends for the Institute and the Physical Culture Department especially. Those of our friends and members who have visited these classes and exhibits have, I am sure, realized that here athletics has become an art, perfectly trained and developed, and it has served as a means to bridge more quickly the gap between the old and the new environment. Mr. Harry Berkman is director of this department and these splendid results are a reflection of his ability.

The contributions for the new gymnasium have now reached $100,000.00. A full list of the contributors will be printed. This is due largely to the efforts of our president, Mr. Jacob M. Loeb, and our director, Mr. Abel Davis. Not only do the directors and members thank them, but I am sure the young friends of the neighborhood, if given the opportunity, would accord them a lusty cheer of thanks.

Religious Committee—B. Horwich, Chairman.

Religious activities are conducted as heretofore. While some of us may attach more and others less significance to religious training contributed by the Institute, yet we all must admit that no society can be upheld with happiness and honor without the sentiment of religion, therefore, it is well that such a spring of inspiration is not missing to our colony of young and old. For the Friday night services held during the year, we are indebted to the Chicago Rabbinical Association and especially Drs. Stolz, Schanfarber, Yudelson and Ungerleider, who have never failed us and come to us in the most inclement weather.

Membership Committee—A. L. Stone, Chairman.

That to date we have a membership of 1,106, an income thereof of $21,165.00, that is an increase over last year of 358 members and $6,660.00. While such an increase is most gratifying and puts the finances of the Institute on a healthier basis than ever in its history yet the number of Jewish friends interested in the only Jewish educational Institute not supported by the Associated Jewish Charities, is not sufficiently large in proportion to the Jewish population. We deplore this state not purely for material reasons, that is possible to overcome in spite of the small percentage, but because of the ethical.

We cannot eliminate race prejudice, and because we cannot we should strengthen the relationship to each other. At the Institute more should meet on common ground, and help in the accomplishment of the spirit that "men must be taught as if you taught them not, and things unknown as things forgot." It is the duty of each Jewish man and woman, rich in culture and knowledge acquired through fortune's kindness, to make the Institute a part of her life interest and manifest more freely the friendship which we all feel for our less fortunate brother and sister; bring that individual atmosphere which unconsciously helps the immigrant to the acquirement of the culture which is needed in progress. To the chairman of this committee we extend our sincere thanks for his untiring efforts.

Players' Club—Judge Hugo Pam, President.

The club has given monthly performances at the Institute throughout the year. Students of the dramatic department participated in all the plays. In addition, dramatic classes are conducted three times weekly. The advantages derived from this instruction and the value of it can not be materially estimated. The students acquire a dignified poise, a clear pleasant voice and a greater appreciation of good literature and a wider knowledge of life. In the three years of the Dramatic Department, more than 100 students have received instruction and some have developed marked dramatic ability. Mr. Lester Alden is the instructor, and much credit is due to him for the valuable services he has rendered.

This year the concerts conducted by Mr. Alexander Zukovsky, have been given each week instead of every second week. Much to the joy of the neighborhood who compose an audience with an inborn capacity to feel the beauty of music to the extreme.

With equal ardor and good-will, have our auxiliaries contributed their share of good work. The Woman's Auxiliary, of which Mrs. Joseph Fish is president, has a membership of 460 and contributed to our treasury $2,400.00. Their chief interest is in the Children's and Woman's departments. In addition to this, Mrs. Fish

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gave the children an outing last summer, and Mrs. Samuel Hofman contributed prizes to the sewing classes.

The Institute Woman's Club, of which Mrs. Isadore Natkin is president, has contributed $500.00, and have continued their interest in the Piano School, as well as in all other matters for the welfare of our work. In addition they have purchased a piano for the play-room and hangings for the Assembly Hall and Reception Room.

The Young Women's Club, of which Miss Rose Wolf is president, has, as usually, been helpful on all occasions when called upon.

Last, but not least, especially since she has the full right of citizenship, we acknowledge the kindly help of our chairman of the House Committee, Mrs. Samuel Hofman.

Financial Statement.

Income.	
Revenue, including all fees	$11,622.91
Rental, including clubs	1,684.75
Donation	25.00
Dues.	
Regular	15,340.00
Associate	10.00
Auxiliary (Woman's)	2,400.00
Auxiliary (Institute Woman's Club)	300.00
Observer	250.49
Legacy	200.00
	$32,127.15
Loan	$ 3,000.00
Special Funds.	
Library	1,500.00
Social Hall	550.00
Total income	$37,177.15
Expense.	
Buildings	$ 1,920.76
Maintenance	6,239.76
Administration	8,684.59
Educational	18,107.48
	$34,952.59
Loan	$ 1,000.00
Library	1,499.17
Social Hall	15.45
Interest	163.28
Total expense	$37,630.49
Total expense	$37,630.49
Total Income	37,177.15
Deficit	$ 453.34
Outstanding bills	$ 1,567.51
Money on hand.	
Cash	$ 99.97
Social Hall	534.05
Library	.83

Increase internal revenue over last year $1,790.64.

Relation of internal revenue to total expense 35%.

Relation of internal revenue to expense of Educational Department 64%.

Next year may it be my privilege to report a surplus.

Directors whose term now expires and whose successors you will elect tonight are: Leonard Zeisler, Albert Stein, Moses Ottenheimer, W. B. Frankenstein, M. S. Rosenwald, Toby Rubovitz, Rabbi Tobias Schanfarber, Max Shulman, Carroll A. Teller, and Mesdames Joseph Fish, J. Ginsburg, R. L. Neuberger, and Benjamin Davis.

In conclusion, I wish to thank all of our volunteer workers, teachers and friends for their help and co-operation. We also thank the Reform Advocate, Chicago Israelite, Sentinel, Jewish Courier, Jewish Record and Jewish Labor World for their generous notices to all of our activities.

To Miss Bertha Jerualimsky we extend not only our thanks and appreciation for her keen interest and her services, but congratulate her most heartily upon her engagement. May life's richest gifts be hers when she enters into her new life.

Our heartiest congratulations and best wishes we extend too, to Miss Ida Gordon, who also will soon leave us.

And before closing may I add a personal thought and hope that in the coming year we may each receive and give what is essential to each one of us and so beautifully expressed in the words of Richard Burton, "High thoughts and noble in all lands. Help me; my soul is fed by such. But oh, the touch of lips, and human hands.—The human touch! Warm, vital, and close. Life's symbols dear.—These need I most, and how, and here."

Respectfully submitted,
Mrs. Julius Stone,
Secretary.

SUPERINTENDENT'S REPORT AT THE ANNUAL MEETING OF THE BOARD OF DIRECTORS, MAY 18, 1914.

Mr. President, Members of the Board of Directors of the Home for Jewish Friendless:

The Superintendent's report made at the annual meeting of the Board of Directors, is necessarily a summary of work done throughout the year. After six months in office, it would be rather a paradox to attempt an annual report. With your indulgence, then, my remarks will be limited to such hopes and plans for the coming year, as are formulated when there is time and opportunity to review and judge the day's work, above the day's routine.

In the general plan for the relief of our Jewish poor, the Home for Jewish Friendless holds rather a unique position. As a temporary home for children, it must meet not only the relief situation, but taking into consideration child needs and child tendencies, it must be at the same time, an educational institution. Most of our relief problems are really immigration problems, and while the mother and father are adjusting themselves to American conditions, American standards, and American forms of government, the child suffers through neglect, physical, moral and mental. Sometimes these adjustments, although painful and fraught with danger, do not disrupt the family, but occasionally the result is not only dire poverty, but also desertion, insanity, and tuberculosis, with all their attendant demoralizing effects upon the family. The children of these families find their way, through one of the various relief channels,

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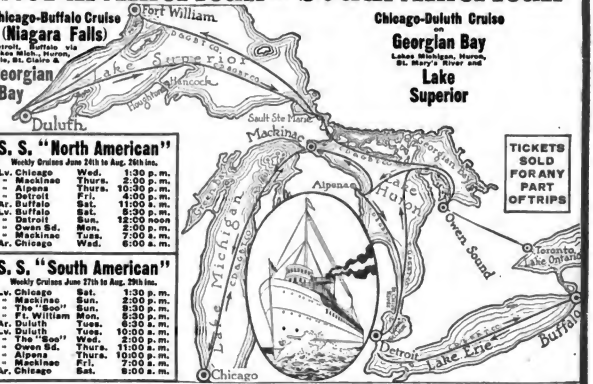
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" Detroit	Sun.	12:00 noon
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Lv. Duluth	Tues.	10:00 a. m.
" The "Soo"	Wed.	2:00 p. m.
" Owen Sd.	Thurs.	11:00 a. m.
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to the Home for Jewish Friendless, to be cared for physically, and given the opportunity for mental adjustment and spiritual growth, which they so greatly crave, and quickly embrace.

This inborn aptitude of our children, gives rise to perhaps the greatest reward in the work. The rapidity with which they become acclimated, assimilating not only our forms of speech, methods of action, but also our colloquialisms and current slang, is a matter of recurrent wonder and admiration, not dulled because so often repeated. One of our girls, sent to the Home by Court action, because of a tendency that seemed to denote incorrigibility, has been in this country altogether about two years. She speaks a careful English without the slightest noticeable accent, and so far as my short experience goes, her incorrigibility seems to be wholly a matter of stubbornness, that needs to be well directed. One of our boys, likewise in our charge through Court action, because he came to this country alone at 11 years of age, and was afterwards found to be without proper care, bids fair to be an intensely interesting young man. His original home was in Salonika, Turkey. Although he travelled second class, and made the trip alone, his active mind and powers of observation, makes his story read like fiction. At the present time, he speaks five languages more or less fluently. His English, after two years residence in this country, has only the slightest accent, and recently he has formed a rather interesting friendship with our night janitor, because the latter speaks Polish, and is willing to teach him the one language which his repertoire lacks. A careful and intimate study of each one of our children would reveal just as many interesting facts as these, and make our daily tasks a source of constant pleasure.

The children are simply and substantially dressed, yet so well, that Mr. Lewis of Kozminsky School says it would be impossible for him to pick out a child from the Home, unless he knew him by name, and knew that he lived here. When I attended a meeting of the Parent-Teachers Association at the Kozminsky school, in which several of our little girls took part, it was sometime before I could find our children. They were wholly indistinguishable from the others by their clothes. This should be a source of great satisfaction, because there is no surer way of increasing a person's self-respect than through the medium of good clothes.

When a master builder erects an expensive piece of machinery he plans each part to do its work accurately, tirelessly, and in perfect co-ordination with each other component part of the machine. The completed whole must be known by the work it does, and not by the noise of the wheels. So it is with our relief organizations. The Associated Jewish Charities of Chicago is a huge and expensive piece of machinery. Every organization does its part of the whole work only so well as it fits closely into the work of every other organization. We trust that the work of our institution can be so carefully adjusted to the work of each of the others that the result may be a very definite impression upon our Jewish poor in their efforts to become American citizens.

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May 1, 1913, there were 197 children in the Home; 242 were admitted during the year, making a total of 439 children sheltered; 302 children were discharged during this last year, leaving on hand May 1, 1914, 137 children; 72 of these were admitted because of tuberculosis in one or both of the parents; 6 on account of the insanity of the mother; 7 because of the desertion of the parents; 18 on account of improper parental care; 13 because of the death of the mother; 1 on account of the death of the father, and the remaining 125 because of minor illnesses of the mother.

Respectfully submitted,
Ruth Berolzheimer,
Acting Superintendent.

Advocate—Three M26 mack

ANNUAL REPORT OF THE B'NAI B'RITH FREE EMPLOYMENT BUREAU.

For the Year Ending April 30, 1914.

The forepart of the fiscal year augured well for the Labor Bureau, for each department of the work teemed with large gains and increased efficiency. The number of persons for whom positions were found, far exceeded the previous periods and each month brought forth words of encomium from all sources. The number of firms co-operating and in sympathy with the work became a source of pride and pleasure, but toward the middle of the year a gradual slowing up was noticed in business channels, and in the latter part of October the industrial depression was in full swing.

An influx of unemployed from other cities was noticeable as early as the month of August, and the gradually increasing number of applicants presaged a severe winter. The visible supply of positions just as measurably decreased, and although the number of applicants placed did not diminish to any great extent (as can be seen from the statistics of the poorest month which show the number placed as averaging more than 11 per day), yet the exceptionally large numbers of applicants who sought admission during the winter months caused a great reduction in the percentage of those for whom work was procured, as against the total numbers registered, and often the workers themselves felt as if nothing was being done and work was at a standstill.

Plea after plea met an empty response and many a poor and dejected unfortunate had to be turned away with his request for work unsatisfied.

At this point, while tempted to do so, your familiarity with this subject makes it unnecessary to enlarge upon the hardships of unemployment and the extent thereof at the present time.

At the beginning of the year we entered the lists of humanitarian service with visions of nobler and more constructive work among our less fortunate co-religionists. But in such trying times when countless thousands are suffering through lack of employment, the Labor Bureau can only skim the surface and alleviate the distress of limited numbers. The demands made upon our Bureau were too great and could not be met in their entirety.

Unthinking persons railed against employment bureaus, forgetful of the fact, that employment bureaus cannot create work, but merely act as clearing houses

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or exchanges. Others rushed into print with apparent solutions of the unemployment problem, each one labeling his or her remedy as the most potent panacea.

Well meaning but misguided organizations launched forth a campaign of propaganda, and their representatives made the welkin ring with their denunciations of their fellow men. Unemployment parades and unpleasant notoriety are detrimental to the very same social welfare which they aim to rectify.

Newspapers and periodicals had their cub reporters and cartoonists working overtime, first turning the tide one way and then another, exaggerating conditions and again burlesquing and belittling the seriousness of the situation. A few principles may be gleaned from this deplorable situation.

First—Unemployment is a serious problem, which is daily assuming larger proportions.

Second—All men who are not working are not necessarily looking for work.

Third—Unemployment is the enforced idleness of men who are able and willing to work.

Looking over the serious events connected with Unemployment during the past year, the conclusion is irresistible:

That the throwing out of work of large bodies of men whether or not through a fault of their own, is indeed a growing menace. The problem is not peculiar to the United States alone, other countries are laboring under the same difficulties, and the problem has long since become international.

The applicants for employment usually represent a large portion of recent arrivals to this country, but this year found many an old settler and native born workman, seeking to partake of the facilities and advantages offered by the Labor Bureau.

The statistics show that 466 of the applicants were American born, 84 were of English and 8 of Canadian extraction.

Many skilled workmen lost their entire resources through the prolonged period of unemployment, and sought the services of the Bureau. Many applicants are unskilled or possess the mere rudiments of a trade, and many, through no fault of their own, do not know how to work.

Quite a large number of the applicants were suffering from one ailment or another, which usually necessitated their procuring light outdoor work or work in quarters of the highest sanitary standards. Four hundred and sixty applicants were handicapped by sickness or disability and 50 would not consider working on Sabbath days.

The causes which bring about nonemployment are many and the workingman rarely has any control over these causes. Unable to find work, he is buffeted about until he becomes a "Down and Outer" and frequently ends a human derelict.

We registered 4,772 applicants in the Men's department and 821 in the Women's department.

The continued stress of Unemployment brought innumerable cases of stranded applicants to our office, and the almost utter lack of provision for food and lodging for the increased number of these destitute cases, made it extremely difficult to provide work for them. Food and shelter are necessary prerequisites to a man looking for work.

In our present stage of industrial development, it frequently happens that the employer fails to understand the needs and wants of the employe, and becomes too exacting in his demands for efficiency. Men and boys are discharged on the slightest or no provocation, and this treatment dishartens the workers. Sometimes the employer does not, or is unable to, offer due recognition for diligent, faithful or meritorious services, and this again acts as a discouraging factor.

Work that offers no opportunity for advancement stifles ambition and tends to mediocrity. "Blind Alley" vocations unfit the workman and causes him to lose his power of mobility, thus making him unemployable in the heyday of life.

Wages are correlated with employment and underly many cases of nonemployment. In some instances the wages are so insufficient that the workingman who loses his position instantly passes from the self-respecting class to the pauper class. These things are, of course, all beyond the control of a Labor Bureau. It cannot, even if it devoted itself to do so, change these economic conditions. The workers can only hope that the number of earnest, painstaking and helpful employers may increase. Many employers are displaying a keen and active interest in the work of the Bureau, and the numerous and ever increasing file of letters of appreciation from our co-operating firms bear witness to the fact that our work is being appraised and recognized.

It is pleasing to note that many a member of the B'nai B'rith and many a subscriber to the Associated Jewish Charities is numbered among our co-operating firms.

Our sincere thanks are extended to all of our co-operating employers.

With a seating capacity for approximately 50 persons, the office on many a day had to contend with an attendance of from two to three hundred applicants, and on some days even greater numbers were anxious to receive attention. Privacy was almost out of the question, and many had to be turned away each day without being interviewed, in order that a limited number might be waited upon and receive due attention.

The workers were kept busy and had a very trying time in taking care of countless pathetic cases. Sometimes an applicant who had nursed his grievances to the breaking point would vent his ill feelings upon the workers, but this was all accepted as part of a hard day's work.

Taking all the circumstances into consideration, the workers displayed a splendid energy and enthusiasm, with the result that we succeeded in placing 3,693 cases, an average of 14 per day, and at a cost of $1.77 per capita.

These figures permit the public to judge of the efficiency of the Labor Bureau.

The members of the Board of Directors energetically assisted and sustained the Superintendent and his assistants, and by their presence and good counsel during the turbulent winter months, gave the workers new courage and incentive.

Many thanks are due the workers of the Affiliated Organiaztions for their splendid co-operation.

In conclusion, we cherish and venture the hope that in the near future every subscriber to the Associated Jewish Charities and every member of the Independent Order of the B'nai B'rith will realize the value of the Employment

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Bureau in the field of constructive and preventive work, and will deem it their duty to register their need for help first with the B'nai B'rith Free Employment Bureau before seeking to fill their vacancies through other sources.

O. G. Finkelstein,
Supt.

UNION AMERICAN HEBREW CONGREGATIONS.

The semi-annual meeting of the Executive Board of the Union of American Hebrew Congregations will be held in Cincinnati on Sunday, June 21. A number of important matters will be considered at this session.

The members of the Executive Board are as follows: Isaac W. Bernheim, Louisville, Ky.; Bernhard Bettmann, Cincinnati, O.; Judge Josiah Cohen, Pittsburg, Pa.; Gustave A. Efroymson, Indianapolis, Ind.; Solomon Fox, Cincinnati, O., Treasurer; J. Walter Freiberg, Cincinnati, O., President; Louis J. Goldman, Cincinnati, O.; Edward L. Heinsheimer, Cincinnati, O.; Adolf Kraus, Chicago, Ills.; Jesse W. Lilienthal, San Francisco, Cal.; Baruch Mahler, Cleveland, O.; Martin A. Marks, Cleveland, O.; Judge Max B. May, Cincinnati, O.; Emil Nathan, St. Louis, Mo.; Adolph S. Ochs, New York City; Abram Oppenheimer, Buffalo, N. Y.; Marcus Rauh, Pittsburg, Pa.; Sigmund Rheinstrom, Cincinnati, O.; Hon. Simon W. Rosendale, Albany, N. Y.; Julius Rosenwald, Chicago, Ill.; Jacob K. Schiff; New York City; Louis Schlesinger, Newark, N. J.; Jacob Schnadig, Chicago, Ill.; Charles Shohl, Cincinnati, O., Vice President; Maurice Stern, New Orleans, La.; Samuel Straus, Cincinnati, O.; Solomen Sulzberger, New York City; Joseph Wiesenfeld, Baltimore, Md.; Albert Welf, Philadelphia, Pa.; William B. Woolner, Peoria, Ill.

* * *

Mr. John W. Keiler, a prominent citizen of Padneah, Ky., has subscribed the sum of $2,000.00 to the Union of American Hebrew Congregation payable in ten annual installments. Mr. Keiler represents Padneah on the National Advisory Board of the Union. The Friedman Settlement in Padneah, recently dedicated and under the management of the Federation of Women's Clubs, was built by Mr. Keiler's wife and her sister, Mrs. Max Nahm, of Princeton, Ky., in memory of their brother, Mr. Jos. Friedman.

THE DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING PHILADELPHIA.

The annual meeting of the Board of Governors of the Dropsie College was held on Monday evening, June 8, 1914.

The resignation of Mr. Paul Warburg as a Governor of the College tendered because of his appointment as a member of the Federal Reserve Board was accepted with sincere regret. Dr. Solomon Schecter, Ephraim Lederer and Edwin Wolf were re-elected Governors for a term of three years. The following officers were elected for the ensuing year:: President, Dr. Cyrus Adler; Vice-President, Hon. Mayer Sulzberger; Treasurer, Oscar B. Teller; Secretary, Ephraim Lederer.

During the past year 24 students were in attendance. The degree of Doctor of Hebrew Literature was conferred upon one of the Instructors. Rabbi Abraham A. Neuman, by the Jewish Theological Seminary at its annual Commencement on June 7. 2110 volumes were added to the Library, making a total number of 10,510 volumes.

The following were appointed to Fellowships for a term of the year: Biblical Department: Joseph Medoff (re-appointed) and Powell H. Norton, B. D., of Crozer Theological Seminary; Rabbinical Department: Samuel A. Rabinowitz and Samuel Fredman (reappointed); Department of Cognate Languages: John Meighan (reappointed); Department of History: Norman Winestine, B. A., of Yale University; all the appointments to date from September 1, 1914.

The Summer Term will begin on Monday, July 6 and extend to Friday, August 28.

The article entitled "Kadesh Barnea"—The Oasis where the Israelites camped for thirty-eight years, which appeared in the Reform Advocate on May 23rd, was reprinted from the Homiletic Review. Proper acknowledgment was omitted by an oversight.

AMUSEMENTS.

OLYMPIC. "The Christinn" will continue at the Olympic Theater for it's third big week of enormous business. It would seem that this photo play production of Hall Caine's greatest literary success, in eight parts or reels, has caught the heart as well as the eye of the lovers of high class silent-drama amusement. There is no question but that it holds you completely in it's grasp from beginning to end and it is a story every one should see. The love story running through "The Christian," is more than a love story — it is the big love of all humanity, material and spiritual, and every character in this an artist.

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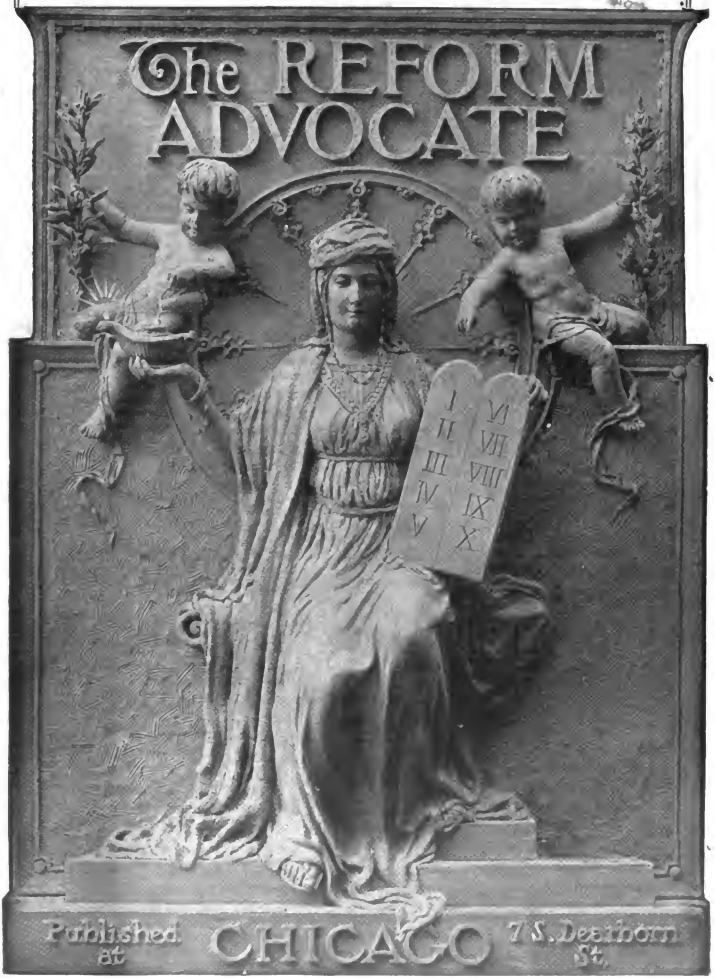
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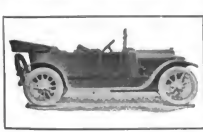
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THE SLUMP.

On the appointment of M. Bark as Acting-Minister of Finance attention was drawn in this journal to his unpromising reputation as author of the "nationalisation of credit" scheme, and the fear was expressed that under his direction the Tsar's appeal for the "development of Russia's productive forces" would be answered by the inauguration of a policy aiming at the "nationalisation of commerce." M. Bark has now been confirmed in his office, and with that announcement comes the news that the Cabinet has resolved to impose severe restrictions on the participation of Jews in joint-stock companies. This is the first step in the policy we foreshadowed, and it has had for its immediate result a panic on the Russian Bourses. The Government is endeavouring to explain the disastrous slump in Russian shares that has taken place by alleging over-speculation. No doubt the recent international boom in Russians, which spread even to the London Stock Exchange, did lead to over-speculation; but that is not the main cause of the slump. Although the Government is intent on glossing over the situation, the leading bankers and merchants in Russia are laboring under no misapprehension. They attribute the catastrophe directly to the new company restrictions, and they have repeatedly told the Government so. The answer of the authorities is characteristic of Russian statesmanship, which, in dealing with an admitted evil, never seeks to remove the cause, but merely to palliate the effects. In order to arrest the alarming decline the so-called "Red Cross" Fund, which in cases of emergency is employed for the purpose of buying up falling shares and thus propping up the market, has been increased from 30,000,000 to 100,000,000 roubles. The desirability of such an artificial method of restoring prices is extremely doubtful, from the point of view both of expediency and of morality. At the best it can only afford temporary relief, the effect of which will wear off as soon as the fund is exhausted and it is realised that the conditions which have caused the trouble are abiding. And the exhaustion even of this augmented fund will not take long to accomplish when once the French holders of Russian shares begin to unload in earnest. A hundred million roubles represents but a small fraction of the value of the shares that threaten to be thrown upon the market if the crazy restrictions that have been placed upon the participation of Jews in Russian industrial companies are not withdrawn.

We have already enlarged upon the self-evident fact that the operation of Jewish disabilities in the field of Russian commerce and industry is ruinous, not only to the Jews themselves, but to Russians in general. Time after time this truism has been dinned into the ears of the Government by the most distinguished representatives of the Russian business world, but without the slightest effect. Indeed, considering the record of the Minister of Finance, and the predominant part played by the Nationalist members of the

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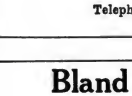
Government, there is grave reason to fear that the restrictions just imposed (illegally, it is claimed, since the Legislature was not consulted on the matter) are but the harbinger of a systematic and general policy of commercial anti-Semitism. No one can say to what extremity of suicidal folly the present Cabinet will not proceed, and this fact in itself is sufficient to spread a feeling of insecurity both in Russia and abroad. The influx of foreign capital upon which Russian industry depends to a vital extent, will be stopped altogether if the cry of alarm is not effectively silenced. The elaborate advertising campaign which for a year or more has been directed from St. Petersburg, and of which we have seen several striking manifestations in this country, has already been stultified in a very considerable degree. In the financial columns of the London Press we now read warnings addressed to the British investor against hasty dealings in Russian stock, and the hollow character of the recent boom is being carefully demonstrated. From one point of view, of course, we may rejoice that a stop has been placed upon the importation of British capital into Russia, for which, as we urged long ago, there is very little security. But such satisfaction does not lessen our condemnation of the action of the Russian Government, which is not only thwarting its own designs but is bringing calamity upon the whole country.

We have said nothing as to the cruel wrong inflicted upon the Russian Jews by this latest act of anti-Semitism. But it is useless to appeal to the Russian Government to do justice to the Jews, or even to treat them as human beings. The Cabinet is infected through and through with the virus of Nationalism in its most malignant form, and the principles of civic equality will never be brought home to its members except by an unparalleled upheaval which shall sweep them from office. There is, however, some consolation to be derived from the present condition of affairs, and that lies in the unanimity with which all the more responsible sections of Russian society are denouncing the new restrictions. Every fresh development of the Government's anti-Semitic campaign helps to convince the country more surely that the Jewish disabilities are both a crying injustice and a profound mistake. We have never thought that there was much anti-Semitism in Russia outside the ranks of the bureaucracy, who make their living by it. Its limitations are now becoming more and more evident, and it may be said with certainty that with the accomplishments of a reform of the administrative system (which a few months ago M. Kokovtsoff himself declared to be necessary) Jewish disabilities will die a natural death. But before that happens Russia will pass through many troubles.—Darkest Russia.

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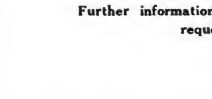
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THE REFORM ADVOCATE.

CHICAGO, ILL., JUNE 27, 1914.

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Editorial

Vacation.

The period of rest granted to workers in the industrial as well as in intellectual and scholastic circles has rather unhappily come to be known as vacation. The term, it is true, carries with its suggestions of the struggle which led to the correction of the conceptions held by a generation or two ago and perhaps even by some men of this generation. The breaking down of the distinctions that ruled for many a year, the opening up of possibilities of advancement, regardless of class and patrician origin, in power and wealth and all the opportunities afforded by the possession of them made men value the mere possession. A steady grind at all times was considered a virtue of the new business and industrial world. Only grudgingly did men allow themselves to be called away from that which ordinarily engaged their complete attention, but when thus called away the reason was the enforcement that sickness knows well how to urge. In the first flush of the vitcory over steel and iron, welded and shaped into fingers and jaws, employers thought the capacity of the employee could be regulated by capacity of the machine.

It took a long time and struggle to make the industrial world understand and concede that the workers, high and low, salaried and waged, needed a time when they were to be freed, emptied as it were, from the ordinary drudgery. The strain was becoming too intense; application too close and confining was sapping the energy; the actual economic value of a period of emptiness dawned upon the industrial world. That the worker should in six days of reasonable length be able to make a living for seven days and a little more was followed by the second proposition that a worker should also earn by faithful work rest for a period of weeks. The mere establishment of a general practice of vacation is another way of saying it is assumed that the worker shall not live from hand to mouth, that normally he should have something left over and that his human powers shall be the measure of the service of the machine of steel and iron, rather than the fingers of metal be the measure of human exertion.

With some, however, the vacation is in itself a reaction too violent, the rebound too wide of the pendulum. After a long day's pull the mule rolls in the mud. And perhaps vacation with some, as is all amusement with them, is a violent relapse and not mark of healthful vigor. It is the peculiarity of the overworked that amusement too must be overworked, that the appeal must be made very strong, that the forms of pleasure must be made exciting in order to have any charm at all. Similarly the prohibition movement is gaining ground because of the absence in the midst of English speaking communities of what a recent writer says "a place which no one is ashamed to enter, and where a man can take his wife without being branded as disreputable, a place where social intercourse rather then mere drinking is the chief object," and will continue to gain ground until such places are found and allowed by law. As against the continental worker, the American worker, salaried or waged, is violent in his rest period whether it be merely of an evening or a week or a month.

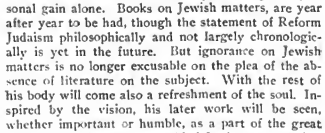
Most of us have missed the real intentions of the vacation period. One need only think of the resorts—so-called pleasure resorts—that flourish for summer and life that one sees in them. The best description for the life is stagnation. The intellectual baggage brought to the resort is light to begin with and the conversations and activities do not lend themselves to quiet refreshment of spirit. Occasionally a summer settlement is stirred up a bit by a service inspired by some one who had a Kaddish to say, but the congregations soon fall back again to the idle talk and the still idler fancies. In many places one sees the emptiness of the social life transferred from the city home to the larger shelter of God's heavens, until one is impressed with the failure of a society to recover or gain its poise and its real values. A change of scene, of surroundings, should be taken into the mental treasure house, but for most of the middle age generation it means little. It is simply the continuation of the small talk of club and afternoon whist of the city. We are grateful that the younger generation has at last taken to the clean outdoor game. But for all of us the vacation ought to give the opportunity, not to be lost, of reading new meanings into old forms, of seeing new things and making them part of ourselves and of reading with the old masters the lessons of a whole that we have neglected. A new world is opened up to us. Outdoor nature is there in all or some of its powers and beauties to be made part of us, we and it work of a common creator. In leisure we should have the chance of finding ourselves, our better selves, suppressed and narrowed by the immediate demands of a day that must bring immediate and necessary return. Some one has said that what a man does in his spare time shows what manner of man he is. His work, his

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calling he is sometimes not responsible for. Many factors combined in dictating what shall be a man's vocation, but what the man does in the hours that he needs not for the call of his bread and butter, shows the self that he hopes to be. And so it is with the period of vacation. Then men ought to be, in some sense, what they hope to be and what they do should bring them somewhat nearer, if only in thought, to the higher life.

And most assuredly for the Jew, who frequently complains that he has no time to learn the history of his line and of the line's tendency, vacation ought to furnish the opportunity for some reading in Jewish matters. Let him read a few of the descriptions of nature as found in Job and the fields and trees and outdoor life will present themselves to him as part of a whole picture of life. Let him read the description of the storm as given by the Twenty-ninth Psalm, he will see the clouds from afar, he will feel the rush of wind from the sea and over the coast line, the storm sweeping the land and across making the trees dance and swing in the wind and "in His Temple everything saith Glory. The Lord sat (as King) at the Flood and the Lord will be king forever." Or let him read the One Hundred and Fourth Psalm with its wonderful understanding of life's reaches. And when the reader is somewhat removed from the strife and the inequalities of the social organism as narrowed by the industrial outlook, and is therefore blessed with a perspective at others times not vouchsafed, let him read the words of the world's first great social reformers whose voice still speaks through the very last of the line of men who work for the common good as against personal gain alone. Books on Jewish matters, are year after year to be had, though the statement of Reform Judaism philosophically and not largely chronologically is yet in the future. But ignorance on Jewish matters is no longer excusable on the plea of the absence of literature on the subject. With the rest of his body will come also a refreshment of the soul. Inspired by the vision, his later work will be seen, whether important or humble, as a part of the great task to be performed by mankind for its own upbuilding.

GERSON B. LEVI.



A Layman Sermon on the Feasts of Weeks.

By Professor Ludwig Geiger. Translated for the Reform-Advocate by J. H.

I.

The feast of weeks is the festival of summer and of the wheat harvest. We cheerfully accept the custom of the forefathers in celebrating this harvest festival at the beginning of the summer season, even if in our country the grain has not yet matured at this period. It is in keeping with our historical traditions to celebrate the festivals according to the transmitted ways and customs of the forefathers. How are we to celebrate this harvest festival? The farmer tills the soil and sows the seed, but he cannot foretell the result of his labor. That depends upon the changeable conditions of the weather, upon the favorable or pernicious influences of rain and sunshine. A sterile field will not produce a bountiful harvest, no matter how much care and labor may have been devoted to it; a superbundance of sunshine scorches the grain and too much rain may rot and spoil what the soil has grown and the sun has ripened. Hence this harvest festival is to be celebrated in faithful confidence in that Power, which dominates in this, like in all other spheres, all the activities of mankind and in extolment of honest and painstaking labor and industry.

But all of us are not tillers of the soil as were our forefathers in Palestine. Prohibition and oppression have driven us from the farms and the fields and with but few laudable exceptions, the more gratifying on account of surviving in spite of all artificial obstacles, we have found our activities restricted to commercial or intellectual pursuits or in rare cases we have permitted to work at a manual trade. Are the workers in these domains not also entitled to celebrate a harvest festival? During the turmoil of their labor none of these workers ever gain time to allow the consciousness of their work to dawn upon them; it is only after the work is done that they may obtain a quiet and leisurely insight and estimate of its merit. Hence the call to celebrate this harvest festival goes out to all who work with hands or head. Take a few moments of respite and ask yourselves how you are to celebrate this harvest festival. Let your celebration be in keeping with the saying of the sages: "The doing gives pleasure and satisfaction, what has been done no longer affords contentment." Do not be proud of your success, do not glorify in the possessions you have acquired, do not boast of the position you have attained. Your rich harvest of these rewards should only spur you to renewed efforts, while failure ought to sting you to do better and to increased exertion of all your strength and power. Those among you, who have harvested but a scanty crop, do not despair, do not look morose and despondent upon the failure of your vocations; do not accuse others of your ill-success and do not be jealous of those who have fared better than you have. Those among you, who have garnered a bountiful crop, do not boast about your ample reward, do not look down disdainfully upon those who have been less fortunate and do not attribute your success to your own merit alone. The harvest festival should be a day of rest, of deliberation and preparation to new efforts for all.

II.

The feast of weeks also is the festival of the revelation and the legislation. Sophists and pseudo enlighteners have carried on a ceaseless warfare during many decades against the conception of all revelation. They have declared it a presumption on the part of mankind and a disparagement of the Divine Being. They have insisted, that it is presumptious for man to see the magnificence of God and that God would be divested of his sublimity by condescending to talk to a mere mortal man. All such sophistry proves defective when opposed by the simple tales of the Bible. "In a thick cloud the Lord appears to Moses" and remains invisible to him, so that the separation of God from man is strongly accentuated; all the people of Israel must remain at a considerable distance and none of them are permitted to enter within the sacred precincts. The only man deemed worthy of hearing the voice of God is not a simple citizen, selected at random, but he is the leader and representa-

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tive of the entire people. What he is told does not consist exclusively of moral precepts and truths, but of moral laws. These laws are to become effective at once, as if to accentuate the inaccessibility of the Supreme Being and the immense distance separating the magnificence of God from the human smallness. This is best expressed by the prohibition of making graven images or any likeness of the Deity and bowing down to them. This very commandment is not only a protest against the idolatry of the neighboring peoples but also the open declaration of the purely spiritual essence of God. Alongside of the spirituality is placed the eternity of God, as he is called the "Eternal" in strong contrast with the changeable and perishable Deities of other peoples. The Supreme Being is designated as the one only and incomparable God. This God requires for Himself Alone the tribute of adoration and tolerates no other being alike unto Him. The wide gulf separating God from man is indicated by the prohibition of taking the name of the Lord in vain. God is the stern judge but also the loving father. The very men, who attribute to the Divine Being the embodiment of the All Love, have objected to the characteristic of the "jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation," but they seem to entirely overlook that the innocent are not to be punished and that such punishment is only to apply to "them that hate me," or such who continue in the iniquitous practices of the forefathers. Furthermore these critics also entirely ignore what follows immediately after the above threat of punishment, and that the mercy of God extends far beyond the third and fourth generation and into the thousand generations for all those who love God and observe his commandments. In this sentence, too, with very subtle discrimination the Love of God is placed above and before the observance of the commandments. The ardent devout love, the complete imbuing of the heart and soul come first and the Deed, much as its importance may be emphasized, only takes second place.

How great the stress laid upon this love is can be seen by the wording of the other commandments. There is no mention of precepts, of separating barriers between the different peoples or between the various religious communities, but they only accentuate the eternal moral laws of the entire human race: Honor to father and mother; the sacredness of the life, person and property of others. The high standard of morality of these commandments is vouched for by the fact, that none only it is forbidden to take the property of others, but also the coveting thereof is prohibited. While in all these commandments relating to dealings with others there is hardly any mention of God, He is held up as the example warranting the one day of rest after six days of labor. As God rests after his work of creation is completed in six days, so man is to have one day of rest, a day of devotion for which no petty restrictions or special duties are prescribed and for which day only blessing and holiness are demanded and they flow bountifully from the Supreme Ruler.

In this sense the feast of weeks is to be the festival of the revelation and of the Law; We are not to proclaim only the selection of Israel for any special mission, not to presume any superiority over other peoples, or communities, but to remember, that in the necessary cohesion with our separate existence and this preferential selection, the obligations of the commandments, which furnish a wholesome remedy against undue presumption, our apparently exceptional position imposes upon us urgent duties as well as opressive burdens.

III.

The festival is the feast of weeks. (Schabuoth) Seven weeks, 50 days, elapse between Pessach and Schabuoth. Pentecost, in German Pfingsten, in French Penteeote, as this day is denominated in modern languages, all are derived from the number 50. This counting of the days, which begins with the second day of Pessach and ends on Schabuoth, certainly is only an outward form. Still this outward form might be utilized to give it some deep spiritual signifieance. "Number your days." Do not count only to the feast of weeks, but continue during your entire life. This counting must not be a mere numbering of past periods. Apply the saying of the psalmist: "Teach us to number our days so we may become wise of heart." The length of years of life are not important, their contents only are of singnificance. Not only the workingman, who after a week of hard labor longs for a cheerful festival, not only the teacher of the children, who after the weary drudgery anxiously look forward to a day of rest, but all mankind. "Number the days." Their duration is but short and what we would desire to accomplish or obtain is so enormous in comparison to the time limit and the power granted to us, that we should husband every hour. "Number your days" and let none elapse profitless, not only for work, but also for your own inward improvement and for doing good to others. The consecration of our lives, although in first line devoted to work, must also comprise spiritual exaltation. "Number your days." Our calendars, while generally recalling important historical events and the anniversaries of birth and death of our great men, also often contain, besides kitchen recipes and weather probabilities, some wise maxime. Allow wise words to influence your actions every day, be exalted by a spurring maxim, by a beautiful painting, by the splendor of nature and most of all by the grateful glance of your fellow-man. Parents should number the days they live for the happiness of their families, children number the days when they afford pleasure to their parents or companions, citizens should number the the days when they fulfill their duties and serve the country that has showered its blessings upon them. the rulers of nations should number the days they devote to the high station of securing the safety and happiness of their people and to the continuous improvement of living conditions both morally and physically. We all should number our days so that every day be a day of consecration and a festival day.

If all thus work and in this manner celebrate the festival day, which has been instituted for our inspiration, then the promise will be fulfilled according to which "Israel is to become a nation of priests and a holy people." A nation of priests as every one should be a priest in his own heart and within his own family. A holy people, a community firmly attached to its principles of justice and love, esteemed and honored by others, neither feared nor envied, on the contrary beloved by all and reciprocating in that love in peaceful rivalry for the betterment of all humanity.

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NEW YORK LETTER

(By Our Own Correspondent.)

New York, June 22nd.

The seventh convention of the Union of Orthodox Congregations of America took place at Arverne, near this city, on Saturday evening and all day yesterday. Previously, on Saturday morning convention sermons were preached in the synagogues of Arverne and Far Rockaway by the Rev. Meldola de Sola, of Montreal, and Dr. Bernard Drachman. Both called upon the delegates to the meeting to take firm stand against "conservative" bodies like the United Synagogue of America, which were characterized as more insidiously dangerous than avowedly Reform institutions. The convention itself passed no resolution on the subject but did not re-elect the representatives of congregations affiliated with the United Synagogue of America to its executive. Dr. H. Pereira Mendes, who was president of the Orthodox Union since its foundation, found himself unable by reason of the state of his health to accept his office again. Dr. Bernard Drachman was chosen in his place. The remaining officers were re-elected. A sum of $1,000 was subscribed for purposes of propaganda and branches of the association in different cities were approved of, the desire being to make the Union a vital force in American Orthodox Jewish life.

The annual circus in aid of the funds of the Sanitarium for Hebrew Children will take place at Edgemere early next month. This charity benefits from a similar entertainment every summer.

The two city colleges, the College of the City of New York for men, and the Hunter (formerly the Normal) College for women, held their annual commencements last week. At the former where the preponderating majority of the students are Jews, nearly all the graduates and prize winners were Jews; at the latter, where there are not so many Jewish scholars, a large proportion of the graduates and prize winners were Jewesses. The stadium of the athletic field of the College of the City of New York, presented to the institution by Adolph Lewisohn, will be completed in the early fall; its cornerstone was formally dedicated last Monday morning. It was rumored last week that Felix Frankfurter, a recent graduate of the college, who is professor-elect of law at Harvard, may be chosen president of the institution. At present the acting president is Adolph Werner, head of the German department since 1861.

The Freundschaft Society, a club of German Jews, which was established in 1829, opened its new home in West 57th street last Wednesday evening.

The late Ernestine Louis of this city, who left a moderate sized estate, bequeathed $3,000 to the important local Jewish charities. The value of the estate of the late Samuel A. Binion, well-known as the translator of Sienkiewicz's novels from the Polish, who was one of the prominent Russo-Jewish literati, has been fixed at $2,053.

The city authorities are actively considering the project of establishing push-cart markets under the bridges on the lower East Side. It will take some $40,000 to prepare the bridges for this purpose and the plan is to have this outlay defrayed by the peddlers by means of a weekly license fee. This problem of the peddlers has remained unadjusted for several years now, although it has been studied by commissions and public officials.

This week being "Baby's Week," the celebration was formally ushered in last Saturday which was "Baby's Sabbath." A letter from Mayor Mitchel was read at services in the synagogues and the New York Board of Jewish Ministers supported the movement by an official announcement.

"Occasional."

A Retrospect of the Biennial.

By Jennie Franklin Purvin.

Chicago, the convention city, used to great events of every conceivable kind—Chicago, the rushing city, breathing with business and private enterprise of every conceivable nature, nature, even Chicago wondered at the magnitude of the convention which busied her club women during the past two weeks. For more than a year these club women, all of them, have been hearing of preparations for a "Biennial." For more than six months many of them have been busy developing plans and preparations for the event. But, save for the very few who had already witnessed a similar gathering in previous years, none conceived the greatness of the undertaking, the extent of its scope, the brilliancy of its program, the methodical discharge of its business, the interest and the size of its audience, the splendid appearance of its delegates and the great intelligence of its leaders.

If one were to single out of the mass of impressions the most conspicuous one, it would be this very intelligence. The large number of well trained, well balanced women, concerned, though laymen, with the business of the state, working out theories of race betterment in every corner of the nation, was a revelation to even the energetic club women of Chicago.

This was indeed, for us, the most helpful side of the whole convention. Here in the middle west we are so busy trying out every new plan conceived by one or more of our large group of leaders and social workers that we are apt often to feel ourselves preeminent in club work. When, as happened last week, we come into contact with so many big women engaged in so many big movements, we are helped to rid ourselves of any too great complacency which we may have and we are given fresh impetus to push forward in our efforts that we may reach the high goal to which other women elsewhere are attaining.

And the spoken message of the many expert leaders who addressed the convention each day strengthened the resolve, not only of the local women, but also of the delegates from all over the country, to work for even greater things. Keyed up to the high pitch of enthusiasm of the convention, it is small wonder that the delegates carry back to their respective homes sufficient food for thought and action to become impetus for club endeavor through the two years to come.

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All the more regretful, because of the great significance of the Biennial, was the absence of the Jewish women from the convention program, from the list of convention leaders, from the active convention workers, from the ranks of the clubs represented on the convention floor. Save for the two Jewish women on the Local Biennial Board, only one of whom was active, and for the comparatively small number of Jewish delegates, our splendid women and more splendid women's clubs were not heard of.

In the light of the accomplishments of our numerous Jewish women's organizations, how comes it that we were not better represented in the national gathering? For the State of Illinois the answer is simple. We in our Jewish women's clubs have always been so busy carrying forward our own plans that we have never given thought to the share our neighbors were taking in similar work. Even in our local state organization we are but poorly and inadequately represented. Of the fifty clubs in the Conference of Jewish Women's Organizations only eight are members of the Illinois Federation of Women's Clubs. And although the membership of these eight clubs aggregates ten per cent of the entire membership of the State Federation, of the fifty-one members of the State Board only one is a Jewish woman.

It would be comfortable and simple to charge our club associates with neglect of us. But it would be untruthful. For we cannot expect to hide our light under a basket and have it found by others. If we wish to take part in state or national organization work and movements we must bring ourselves forward to the attention of those who do the electing to the high offices of trust. And this can only be done by assuming the obligation of membership in the larger bodies.

With the exception of the lamented Mrs. Fannie Adler, few of our Jewish club leaders have until now felt that it behooved us to align ourselves with the General Federation of Women's Clubs. We have always argued that the ten cents per capita membership fee, which would amount to a big sum for the larger clubs, could be used to better advantage in our local civic and philanthropic work. We have consoled ourselves in the few instances where we are affiliated with the State Organization with the thought that in this manner we hold indirect representation in the larger body.

But now that we have seen the scope and magnitude of the General Federation work, we must recast accounts to determine whether or not our position has been tenable. For two reasons we find that, even though it may have been in the past, it is not justifiable any longer. If we are to become and remain an integral part of the woman's club movement in this country it is high time for us to become active members of both the State and General Federation.

What are the reasons for this? Both that we may receive and give the larger message of the hour. No one among us will deny that there is much for us to assimilate and digest in the work of our sister organizations. Probably no group of club women anywhere has greater need of a point of contact with a wider circle than have our Jewish women's clubs. Not that we are laggards in club work—far to the contrary, we are so active in social service, in loyalty to our own organizations, in program building, in attendance at meetings, in affiliating with innumerable clubs of every description, that we need the leavening influence which would come to us through a broader contact with non-Jewish bodies. Our hypercritical idea of what spells a successful club meeting, our exaggerated notions of what a satisfactory afternoon's program must consist of, our too great enthusiasm to try out every new scheme for social welfare, our overzealousness in joining new clubs, would all be shocked into greater stability and more modest demands if we paused to review and participate in the work of other women's clubs outside the pale of Judaism. Too great success is as disastrous as too little; it would therefore be healthful for us to know how modestly many other organizations carry out their programs, devote themselves to their work and in every way meet the demands made upon club women in general.

On the other hand an equally heavy obligation rests upon us to share with our non-Jewish sisters the result of our own rich club experiences. It is a pity beyond measure that our work is not better known beyond our own gates. If the roll were called of clubs carrying into practice the outlines for work presented in the various sessions of the General Federation our own organizations could respond most heartily, more heartily than could many of the other bodies. Social service has been part of the Jew's training through so many centuries that it is quite natural that we should now be among the most active of all women's clubs. And a desire for learning, for training in the arts, has always been such a large part of the Jew's life that it is to be expected that we shall rank preeminently among culture clubs also. Therefore have we much to give, in the giving of which we must grow far more generous than we have been in the past.

For, despite our work both in and out of our clubs, despite the expert guidance which many of our clubs have in different parts of the country, despite the scholarship and leadership which Jews have furnished in universities, in field work, in civics and philanthropy, there was not a single Jewish speaker on the entire seven day program of the Biennial meeting—not even at a conference of a department. Save for two brief speeches at a luncheon of one of the departments, not a Jewish voice was heard anywhere in the entire convention proceedings.

This unfortunate circumstance was due to the fact that there are no Jewish women on the official staff of the General Federation. Each department chairman builds up the program for her own section; and, not knowing any Jewish women or Jewish workers, of necessity she fails to recognize their ability to add to her program proceedings.

Let us remedy the whole situation before another Biennial. Chicago, in its Conference of Jewish Women's Organizations, has enough representative Jewish women to grace any convention hall. If a few of the larger organizations will actively affiliate with the national body, others will soon be persuaded to follow.

Meanwhile, let us play our part in the State body. Let the eight clubs which already hold membership here send to the State Convention next November their ablest and best tried leaders, that we may bring to our State meeting the rich experience which has been ours. For our own benefit as well as in justice to ourselves, and for the benefit of our sister clubs, let us take upon our shoulders that part of the burden of leadership which we should rightfully bear.

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"The Quarrel."

From the Yiddish of Fanny Salingar.

By Hannah Berman.

On the left hand side of the little tract of land leading to the land owner's house, stood a lonely hut, on the yellow, sandy hill. All around were fields, trees, and water. The fields were overgrown with thick, leafy trees, so that, from the distance, they looked like a dense forest.

The little hut that stood alone on the hill was occupied by Zalmen the tailor. He was born and brought up in it. As a boy, he helped to mind cattle, sheep and geese.

He got up, early in the morning, and went out, like a landowner, to see that nothing had gone wrong overnight, or disappeared. Then he took his praying-shawl under his arm, and went off to the village, to the first prayers at the Synagogue.

In the summer the villagers drove over to the hillock for sand for the coming winter; for, then the roads were very deep, and impassable. The women of the village maintained that if they had no sand to strew on their floors in the winter, they would be soaked with the wet.

When Zalmen saw the people digging his hill, he was afraid that his house would be undermined, and fall in. He tried to stop the peasants. He talked to them, and quarreled with them; but it was no use. And he had no power to compel them to stop digging. The ground belonged to the landowner who did not care. He was so negligent that one might almost crawl on his head.

The little house was old and rotten. The roof had holes in it, and the rain came through. The windows were out of joint, and would not close once they had been opened. The door-latch was peculiar. It hated strangers. It invariably pinched the inexperienced hand that tried to raise it. The walls of the house were black with smoke. The interior of the house was empty and miserable. The few comforts it boasted of had been bought by Zalmen's daughter, Freidkallè, out of the odd kopeks she could spare from her wages.

"I told her to buy a cheap mantle," said Yenta, Freidkallè's mother, to her cousin, Chana-Leah, who came to order a coat for her son, and to ask how much material it would take. "On Sabbath afternoons the whole village goes by here, walking out.

"Freidkallè sits in the window, and looks at them. She has nothing to wear, poor child! It cuts me to the heart. H—m! This is the favorite place on Sabbaths," she added proudly, and throwing a loving glance at Freidkallè. "If you only saw what goes on here on the Sabbaths," she added to her cousin. "The people are like sand. The village moves over here—all walking. And she—nothing! It is as if she did not care whether she had anything to wear or not."

"Let there only be peace," said Freidkallè, turning from the window, "and I will ask for nothing else. But, when you quarrel and abuse one another, I want to run away, and never set eyes on you again."

"It is not good at all," said Yenta in self-defence. "But one can't manage any other way. You go off to work, and don't know what I have to go through before I get a meal together."

"And if you quarrel will it improve things?" asked Chana-Leah. "You only embitter your own life, and your children's lives."

"Yes," said Yenta. "But at the time being one imagines that one improves things. And, it galls me when an ignoramus like him contradicts me."

"Shmuel the carter is not a great man either, nor does he earn much, still one cannot hear in his house what one hears here," said Freidkallè. But in her heart she knew that Shmuel was not by any means as wild as her father.

Zalmen was standing at his table, measuring a piece of cloth. His blood was boiling with rage, but he restrained himself to say calmly:

"Have I any value here? Am I also a human being? She is always sulky. I am not educated enough for her. It is as if I lay sleeping on the oven day and night."

"Huh—ah—hu! All he works," said Yenta, sarcastically, shaking her head.

Zalmen wanted to spring on her, but he controlled himself for the children's sake. He muttered, as if to himself:

"The falseness—the falseness is unbearable. If I do not work then who works?" If she saw me turning up the earth with my nose, would it satisfy her?

"Yes, isn't he a Rabbi who has had to betake himself to work,?" said Yenta with added sarcasm.

"May you be a corpse," cried Zalmen angrily, for spilling my blood before your own people, and before strangers. I do not know what she wants of me. Did I ruin her inheritance, or drink away her dowry? When I speak, she mocks at me. Nothing that I do pleases her. What does she want of me, the evil one?"

"See how excited he is. He will soon throw something on the floor," said Yenta. Chana-Leah looked at Zalmen in great wonder.

"She drives me to it. She will drive me to anything," cried Zalmen.

"Drive you—drive you to anything," repeated Yenta with a wild laugh." "He never knew anything better. That was what he saw in his father's house, and that's what he does, too. He never was amongst educated people, and he does not know what is fitting and what is horrid."

"Enough! I will say no more, even if she bursts," said Zalmen, turning his head away with a jirk.

"Enough, enough, Reb Zalmen," said Chana-Leah. "It is not seemly for a man to talk like that."

"H—m! that is all he knows," said Yenta easily "That is his Mishnah and his Gemarra. He works—he works for me! Here are two sons sitting and working for him. And when does Freidkallè work if not for him."

"Ha! Ha! Ha! They work for me," cried Zalmen, his pride cut to the quick.

"Certainly, when you go off to the Gentiles, where you get bread and potatoes, you do not care if your family dies of hunger; you do not feel that you have a duty to your wife and children."

"It's a lie! You were never yet short of bread. If you want style, I can't help it. I cannot make as much money as you demand."

"You must make it. That was why I married you—to have all I want."

"It is time for me to go," put in Chana-Leah. "Let there be an end. How much longer is this quarrel going to last."

"I am only sorry that they all think I am to blame," explained Yenta. "Even Freidkallè believes that I cannot live without quarreling. All the same, when she is ashamed to go into the Chazan's house in her torn shawl and dirty boots, she does not mention it to her

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father, but to me. It is true that she does not complain, but it cuts me to the heart. I know that my sons should have been working for themselves, and not for me. He doesn't care. When the first of the month comes round, Mottalli comes to ask me for the money for his teacher, and not to him. It is me he tells that all the children have paid the master, excepting himself. I have to worry about everything, and still I am the bad one."

Zalmen sat with his head drooping down, in silence. Presently he left the house. Yenta went on talking, holding Chana-Leah by the hand.

"Did you see how they have dug up the hill? Our miserable hut is in danger of falling in. May my enemies have as much happiness as I have known since the day I came to live on the hill. But, if the house falls in, we will have nowhere in the world to lay our heads. Out of his earnings, we would have to live under the sky for ten years before he would have saved enough money to pay the rent for one year. "I said to him a hundred times: "Zalmen, go over to the landowner, and tell him that they are digging up the hill. You may tell him that they are doing mischief in the fields as well—why not?" But, he does not care. He says the landowner does not care about the hill, and that he will not tell him lies about the fields. one is surely lost forever. It is bad enough to suffer It is good to fall into the hands of such a ruffian—from an earner; but since I know him, I have never had a kopek—meal in peace. And what has become of my children through him? Freidkallè would have been like all other girls if she had not had such a father."

Freidkallè was very sorry that her mother blamed her father for everything. She felt a curious sympathy for him, as for a stranger whose sufferings attracted her, but whose coarseness and savagery repelled her. She hated her mother for insulting her father, though she knew well that her mother's heart was tortured by the miseries of the children.

She would have liked to find a means of destroying the differences that existed between her father and her mother.

Zalmen worked more for Gentiles than for Jews. He made clothes for poor Jews and rich gentiles; and that was why he was more wanderer than tailor. The gentiles in the district knew him by the name of "Honest Zamkè." He felt more at home amongst them than amongst Jews, and certainly more than in his own house. He knew all their stories and they knew his. For instance, every one knew about his machine, or rather his father's machine, that it was tthe first to come into the district and how the people came to see it. They had heard that Mendka the tailor had a machine that sewed. The excitement was intense, and took a long time to wear off.

The peasants liked hearing Zalmen tell a story; and he felt happy and free.

Going along the road, all alone, with his pack on his shoulders, his wife's taunts and abuses repeated themselves in his ears.

"I cannot stand her any more," he said to himself. "What am I to do? I, too, would like to get on better; but, it is useless my trying. I am not a worse tailor than Asher. He has all the work of the town, and I get only a garment or two to make before a Festival. Out of such business, one cannot be an indulgent father. Today is Thursday, and I have not a single Kopek for Yenta for the Sabbath. Now there will be a fine quarrel. She is not well-off either; but if she did not spill my blood so often, and taunt me, there might be peace." And he defended himself to himself; so as to prove to his own satisfaction that he was not a superfluous being. "All the same, if I did not go and look for the work, the children would have nothing to do."

Zalmen came into the house, his sack in his hand. He put it away quietly in a corner, as if he wished to make peace with Yenta. He felt guilty towards her. He sat on the end of the bench, near the door. His whole bearing expressed much pain and extreme weariness.

"Freidkallè, I want something to eat," he said softly. His head was lowered, and rested on his two hands, on the table.

Freidkallè's eyes filled with tears when she heard the unusual tones of her father's voice. She went over to her mother to ask if there was anything for him to eat. Yenta knit her stocking quicker than before, and said nothing. Freidkallè's heart bled with pity for her father. His voice had sounded so contrite, so pitiful when he had said: "Freidkallè." She again asked her mother if there was anything for him eat; and seeing that her mother was not going to answer her, she went to the cupboard herself.

"Yes, there is something," said Yenta, "what he left after him this morning. Will I go borrowing for him—for my scholar? Does he sit day and night at the House of Learning—eh? Not likely! May his life be cut short!"

Zalmen said nothing. He got up and hurried out of the house, banging the door after him, so that the walls trembled.

"That's a devil of a woman, "he thought. "But, I will take revenge of her. I cannot bear it any longer. I must show her. I will not come home today. Let her suffer."

Zalmen sat down on the margin of the river. His hunger was almost gone. He only felt a great weariness. He could not hold up his head. He lay down in the field. Under the reflection of thousands upon thousands of twinkling eyes, and under the freshness and softness of the summer night. Zalmen fell asleep. Silence was all around him—the melancholy, lovable silence that luls one to sleep, like a gentle lullaby crooned by a loving mother. The twittering of birds; the croaking of frogs in the ditch; the feeble echo of a dog that barked in the distance; the soft murmur of the waters, the swaying of the watercreds and the whispering of the far-stretching fields—all was intimate, pleasant, beautiful and mysterious.

Zalmen slept heavily.

"One must be able to do it," said Freidkallè to her mother bitterly. "to hear him ask for something to eat, and let him go out hungry. If a dog asked for food in such a way, one would have to give it to him." And she burst out crying.

"He is worse than a dog," said Yenta pretending to be angry, so as to hide her remorse. "I do not care. I hate him, I am his enemy with my whole heart. He has ruined me and the children. He does not care about them."

Freidkallè was uneasy about her father; and she went outside to look for him. She went down the hill. No one was in sight.

"He will not get lost, the treasure," said her mother when she came in again. "He is alright." But in her heart she was more uneasy than she cared to show.

The family went to bed.

The burning rays of the sun woke Zalmen. He remembered his yesterday like a bad dream. Heavy sorrows and remorse gnawed at his heart.

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"No, I will not go home," he decided. He went off to the town and into the House of Learning. He washed his hands, found a book, and began to recite the Psalms; but, he thought of other things, such as: "What will she do, on the Sabbath Eve, without a kopek. It will be a disturbed Sabbath. But, I must teach her, though we will both suffer." And his anger increased. After prayers he went away, still talking to himself. It was a market day. Many of the peasants he knew were there. "Good!" he thought, and went into the public house. The peasants at once began to pull him one from the other.

Zalmen drank the first glass, and it aggravated his hunger. He longed for food. He asked a man he knew to lend him a gilden to buy something to eat. They ordered bread and herring, and they all ate and drank together. They filled glass after glass for Zalmen. They wanted to see him drunk. After the first glass, he still thought of Yenta and the children; but, by and by, he grew livelier and livelier, until he could not stand on his feet.

They all went out singing Lithuanian songs. He stayed in the town all day, and slept under the bridge that night; when he awoke, he remembered yesterday's drunken bout.

"Why did I do it?" he asked himself. "They will surely get to know about, and what will come of it? Let them know, this way or that."

He went home, his heart beating violently. At the foot of the hill, he looked to see if anyone was about. He passed in front of the house several times, and when he saw no one, he went in. He took out his prayer book, and said his prayers, with his head lowered like an offender who recognizes his guilt.

Yenta was praying in the bedroom. She heard Zalmen coming in, but would not transgress by interrupting her prayer.

"He has come—the ornament," she thought.

She came into the living room growled like a wild beast, went over to the other end of the table, and nervously and silently wiped away the crumbs.

A SIGN OF THE TIMES.

The leading article which appeared in last Friday's Times, under the heading "Russia and her Jews," is in its way a monument of ineffective reasoning tricked out with frothy anti-Semitism. We have become accustomed of late to the process of screening the follies and outrages perpetrated by the Russian Government in which that journal has seen fit to indulge, and with a shrug of the shoulders and a lifting of the eyebrows we have concluded that this is the inevitable tribute to the requirements of the Entente as they are understood in Printing House-square, and to the generous advertisement orders showered by the Treasury in St. Petersburg upon the purveyors of so many amiable Russian Supplements. The article before us, however, is more insidiously harmful to the cause of Russian freedom than any that has gone before, and none the less so because in its earlier part it wears the mask of friendly criticism. It is only towards the end that its real character is allowed to become visible, and then the anti-Semitism that inspires it breaks out in all its reckless and prejudiced stupidity. Seven years ago such an article in such a paper would have been unthinkable. But the effect of the Anglo-Russian Entente, it appears, has been to overthrow some of the highest traditions of British journalism no less than of British policy. Even within the past few months the attitude of the Times towards Russian affairs has suffered deterioration; and we should be blind if we failed to notice that since Mr. Steed became its foreign editor the anti-Semitism that used continually to inform his messages from Vienna has been reflected in the leading columns of that journal.

The ostensible motive of the article is to comment upon the financial crisis produced in Russia by the Government's decision to impose new restrictions on the participation of Jews in joint-stock companies. Having thus linked up the cause and the effect (in spite of Russian official disclaimers of any connection between the two episodes), it would be difficult to imagine how the Times could acquit the Government of blame. But this it proceeds to do in a highly ingenuous fashion. The sole author of the new restrictions, it is maintained, is M. Maklakoff, the Minister of the Interior. The blame, then, rests upon M. Maklakoff, and the Government as a whole is without sin in this matter. "The Prime Minister has not the control over his colleagues in the Cabinet which statemen holding the same office enjoy in constitutional States." It is satisfactory to learn that the Times does not at any rate imagine that Russia is a constitutional State—an illusion which its Russian Supplements have always seemed designed to foster. But how absurd is the argument that the Government is not responsible for the iniquities of its individual members. There is M. Maklakoff hounding down the Jews, putting a premium upon official lawlessness, and making himself the best hated man in Russia; but the Minister of the Interior is not the Government. There is M. Kasso waging war upon education; but the Minister of Public Instruction is not the Government. There is M. Scheglovitoff trampling Russian justice in the mud; but the Minister of Justice is not the Government. And so in every Department of State we may condemn the policy of the Minister in command; but we must not on that account condemn the Russian Government.

But, even if this preposterous theory could be supported with regard to other Ministerial activities, it could not hold water for a moment when applied to the new company restrictions. It may have been owing to M. Maklakoff's manœuvring that they were at last enforced; but M. Maklakoff, useful though he may be as a scapegoat, is not their author. As we pointed out last week, they represent the first step in a campaign long since conceived by the new Minister of Finance, M. Bark, who is an out-and-out Nationalist, and from whose inventive brain the "nationalization of credit" scheme originally sprang. There are, perhaps, one or two members of the Cabinet who are opposed to the latest restrictions; but there is not the slightest doubt that the majority of Ministers supported their imposition. As for M. Goremykin, whose want of influence over his colleagues the Times admits, we need only recall that at the time of his appointment to his present post we described him as a dummy Premier.

Having thus given the Government credit for wishing to remove the "artificial obstacles" which M. Maklakoff is alleged to have placed in the way of the country's progress, the article proceeds to discuss the general question of Jewish disabilities. There is a widespread demand for the removal of all restrictions upon the rights of the Jews in Russia. "But this demand," we are told, "betrays utter ignorance of the real situation. It is impossible for any Russian Government to abrogate at a stroke of the pen all the disabilities to which the 5,000,000 of Russian Jews are now legally subject." The Russian Jews, it may be remarked in passing, would be content for the present with something less drastic in the way of reform than the removal of all their disabilities "as a stroke of the pen;" but, so far from removing or lightening a single one of them, within the past few years the Government—not this or that Minister, but the Government—has consistently intensified them and added to their number. That is a fact of which the Times is sublimely unconscious, and as it proceeds to enlarge upon its theme its ignorance and anti-Semitic prejudice become more and more patent. We have to realize, we are informed, not only the "immense difficulties" but also the "real dangers" of a general emancipation of the Jews "in the present state of the Russian Empire." And the "dangers" of what is after all an act of simple humanity are described in the following remarkable fashion:—

"The Russian peasants are ignorant and needy, and there cannot be much doubt that were the Jews free to move and trade amongst them at pleasure they would very soon 'eat up' the tillers of the soil. Peddling, liquor-dealing, and

(Continued on page 759.)

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Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Isaiah Temple.
45th St. and Vincennes Ave.

Rabbi Joseph Stolz will leave Monday night for Detroit to attend the convention of the Central Conference of American Rabbis, and will spend his vacation at Syracuse, N. Y., and Waupaca, Wisconsin. Mr. Abraham Holtzberg, of the Hebrew Union College, will conduct the services every Saturday morning during July and August.

South Side Hebrew Congregation.
Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday, Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

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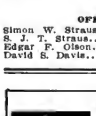
Loans and Discounts	..$795,250.91	
Bonds	248,800.00	
Overdrafts	702.97	
		$1,044,353.88
Furniture and Fixtures		6,310.30
Demand Loans	206,714.53	
Cash and Due From Banks	286,978.01	
		493,692.54
		$1,543,356.72

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Women's Societies

Baron Hirsch Woman's Club.

A convalescent home for infirm Jewish men and boys will be established and maintained by the Baron Hirsch Woman's Club next fall, if plans develop which were discussed at a luncheon of the club at the Auditorium Hotel.

The luncheon was the final social function of the present season, and was presided over by Mrs. B. M. Englehart, president of the club.

The proposed home was suggested by Mrs. Emma B. Mandl, founder and honorary president of the club, who will be sponsor of the undertaking. She spoke of the rest haven now maintained by the club for infirm Jewish women and girls, and pointed out the need of a similar home for Jewish men and boys.

Mrs. Englehart outlined plans for the establishment of the proposed home, which, she said, would be the "summer's work for all members."

The Willing Workers.

The Willing Workers gave their Annual Luncheon and Outing, Thursday, June 18, at the newly remodeled Federal Inn, Halsted and Grace streets.

The Willing Workers organized in November, 1903, with 15 members; today the society numbers nearly 400 earnest active women. The good they do is unbounded, as their motto implies, "They who think of others most, are the happiest folks that live." Wherever there is sorrow or distress, the Willing Worker comes to alleviate and soothe. Her heart and purse are open to her less fortunate sisters. Mrs. A. Kohn, who is president of the Willing Workers, is always finding some new field of philanthropy to inspire her members to more deeds of goodness and charity.

Their latest work is "The following up system" of the patients discharged from Winfield Tuberculosis Sanitarium to see that their home surroundings are conductive to the continuance of their good health, and if possible, to better their conditions. They send fresh fruits and reading matter monthly to the patients at Winfield Sanitarium.

Wednesday, June 24, the Willing Workers will hold Memorial Services for their beloved and honored past president and member, Mrs. Hannah Newman, who met a tragic and untimely death a few weeks ago.

The officers of the Willing Workers are: President, Mrs. A. Kohn; 1st Vice-President, Mrs. J. Cline; 2nd Vice-President, Mrs. H. King; Financial Secretary, Mrs. L. W. Ofner; Recording Secretary, Mrs. A. Brunkman; Treasurer, Mrs. Alex. Meyer.

Y. W. A. of the J. C. R. Society.

A luncheon at the Lincoln Park Refectory Saturday afternoon at 4 o'clock p. m., will take the place of the regular meeting of the Young Women's Auxiliary of the Jewish Consumptives' Relief Society of Chicago, the programme of the after-

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noon being furnished by Miss Gordon and Miss Rosalie Davidson. This will close the activities of the organization for the summer as far as meetings are concerned; but, the work of raising funds for the Hospital for Advanced and Incurable Consumptives will continue even through the heated term. The members of the Board of Directors, at their last meeting which took place at the home of Miss Laura Meyer, 4949 Indiana ave., pledged themselves to earn at least $5.00 each during the summer. At the September meeting those who have earned their portion will tell the story of their efforts. Following the example of the Board of Directors, each member of the organization, which numbers about 350 young women, will be requested to earn a like amount,—all the money to be turned into the Building Fund.

The present officers of the organization, installed at the May meeting are: Miss Jennie Alexander, President; Miss Ray Barnard, Vice-President; Miss Rosa Kaskell, Treasurer; Miss Sadie Isaacs, Financial Secretary; Miss Ida Pines, Recording Secretary; Miss Mamie Finkelstein, Corresponding Secretary; Miss Etta Tandowsky, Assistant Recording Secretary; Miss Regina Neuman, Representative; Miss Anna Robin, Representative; Miss Stella Cohn, Representative.

Ladies of Federated Jewish Charities to Give Entertainment Sunday, June 28, at 2:30 P. M.

One of the most attractive programs of the season will be presented next Sunday afternoon, June 28th, at the pretty and popular Cort Theatre, under the auspices of the Woman's Committee of the Federated Orthodox Jewish Charities. Both professional and amateur talent will vie with each other to carry off the honors of the occasion. A nominal fee of 50 cents per son will be charged at the door.

Since the complete reorganization of the Charities, the Woman's Committee has been very active and is desirous of formally opening its campaign of propaganda by a social afternoon, which shall testify to the union of all auxiliary societies of affiliated institutions. The Chairmen and Members of the various Committees hove been working with great success and enthusiasm prevails. Everyone who is truly interested in the sucess and stability of the Federated should consider it his duty and pleasure to attend this social event which will be but the beginning of the Woman's work.

Amoog the features of the Program will be o camplete one act play by selected professional ortists, Maurice Goldblott, violinist; M. Alexander Kamiosky, famous Russino vinlinist of the Russian Imperial Theotre, St. Petersburg; Miss Gertrude R. Hecht, soprano, aod the Marks Nathan Orphan Band. Refreshments will be served. Special arrangements have been made for cooling the Theatre.

Reception Committee: Mrs. J. Glosburg, Chairman; Mrs. J. G. Grossberg, Mrs. Samuel Davis, Mrs. A. Margulis, Mrs. Kal Kalish, Mrs. L. Natkin, Mrs. L. C. Barnett, Mrs. M. Tower, Mrs. H. Friend, Mrs. Udelovitch, Mrs. S. Bosley, Mrs. P. Pritigin.

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Arrangement Committee: Mr. A. J. Harris, Chairman; Mrs. B. J. Schiff, Vice-Chairman; Mrs. M. L. Aren, Secretary; Mrs. S. Phillipson, Treasurer; Mrs. J. Ginsburg, Miss Jennie Alexander, Mrs. M. D. Bernstein, Mrs. Jas. Davis, Mrs. J. Ecker, Mrs. I. Joseph, Mrs. J. B. Malkes, Mrs. H. Olenick, Mrs. I. J. Robin, Mrs. L. I. Silverman.

Refreshment Committee: Mrs. L. Glass, Chairman, assisted by Miss Dorothy Frankel, Miss Etta Epstein, Miss Sophie Glickman, Miss Mary Pritikin, Miss Lillian Pritikin, Miss Lillian Horovitz, Miss Ruth Malkes, Miss Lillian Bristal, Miss Mathilda Barnett, Miss Thelma Kahn, Miss Fay Lidsehin, Miss Jean Weinberg.

Ushers: Ray H. Barnard, Chairman; Rose Neuman, Anna Neuman, Ida Miriam Cohen, Stella Levy, Dora Hirsch, Edith Schonfeld, Hattie Alexander, Rose Skaller, Fannie Jacobson, Bertha Baron, Ida Pines, Jennie Smith, Lillie Perlow, Edith Friedman, Ethel Mintz, Sadie Isaacs, Lena Lewis, Marie Finkelstein, Jennie Pines, Martha Greenhut, Rose Cohen, Gusta Hirstein.

Local News

Dr. Stolz spoke at the graduation exercises of Medill High School on Thursday night and at the Jones School on Friday morning.

* * *

The final meeting of the Friday Evening Club for the season took place Friday evening, June 19, 1914, at Mollner Hall, 2128 Crystal St. A large and interested crowd attended. The following participants made the program enjoyable: An address by Rabbi Julius Rappaport, a vocal solo by Ethel Shapiro, a reading by Mr. Upston, and a piano recital by Miss Bertha M. Weiss. As the grand finis, an outing has been arranged which will take place Sunday, June 28, at Bellwood Park.

* * *

The regular Saturday Evening Dance will be given to night at Sinai Social Center, 4622 Grand boulevard. As usual the Dance will be preceded by a lesson in the latest dancing steps, including the Tango, given by a professional dancer and an assistant.

* * *

Many stars are entering the Chicago Hebrew Institute Sixth Annual City Junior Championship in tennis of singles and doubles, which is to take place the 25th to 28th of June. Among the entrants are Jimmy Weber, Champion of 1913, Abe Cooper, Sears Roebuck Miniature Champion, a number of high school champions and a good many of the boys who took part in the boys' tournament recently finished at the Institute. Entries are open to any young man under seventeen years of age. Same will close June 25th with the Athletic Department, Chicago Hebrew Institute.

* * *

The Federation of American Zionists will hold its convention at Rochester, N. Y., June 28 to June 30 inclusive. The Order of the Knights of Zion will be represented by Mr. Max Schulman, Vice-President and the Hoschuzah Order will be represented by Miss Bessie Schulman.

Betrothed.

Mrs. J. E. Rosenheim, 425 E. 45th place announces the engagement of her daughter Myrtle, to William I. Brown, formerly of Leeds, England.

Mr. and Mrs. Jacob Mandel of 5951 South Elizabeth street announce the engagement of their daughter Sadie to Julius Hartman of Detroit, Mich.

Mr. and Mrs. Herman B. Stern, 5319 Michigan avenue, announce the engagement of their daughter, Bessie, to Harry Flatow, son of Mr. and Mrs. M. Flatow, South Hermitage avenue

Mr. and Mrs. Max P. Schallinger, 848 George street, announce the engagement of their daughter, Rose, to Le Roy Newfield, son of Mrs. B. Newfield, 950 Edgecomb place.

Married.

Miss Sophie Sylvia Buttonmaker, daughter of Mrs. Siegfried Buttonmaker, of 557 Melrose street, to Louis S. Berlin, son of Mr. and Mrs. Samuel Berlin, of 418 East Forty-eighth place, Wednesday, June 24th, at the Hotel La Salle, at 5:30 p. m.

The marriage of Miss Lucille Fannie Hirsch, daughter of Isaac Hirsch, 650 Oakwood Boulevard, to Julian K. Hilborn, of Philadelphia, too place Monday evening, June 22, at the Hotel Blackstone.

Mr. and Mrs. Louis Weinberg of 4857 Michigan avenue announce the marriage of their daughter, Florence, to Samuel A. Sumberg of Des Moines, Ia., Sunday, June 21st.

Died.

MERGENTHEIM — Babbette Mergentheim, widow of Bernhard Mergentheim, suddenly, June 18, aged 74, beloved mother of Aaron B., Moses B., Mrs. Oscar S. Caspary, Mrs. Julius Loeb, and Mrs. Henry A. Seligman. Funeral Sunday, 9:30 a. m., from late residence, 4619 Ellis avenue.

MAYER—Sigmund Mayer, June 19, 1914, beloved husband of Tresa Mayer, father of Lily Mayer. Funeral Sunday from late residence, 546 E. 67th st., at 2 p. m., to Oakwoods cemetery.

PICK—Gustav Pick, 74 years, beloved husband of Emma, father of Richard, Arthur, and Rudolph. Funeral Sunday, June 23, 10:30 a. m., to Waldheim.

BENJAMIN—Elias Benjamin, husband of the late Cecelia, nee Wimpfheimer, father of Emanuel Benjamin, Mrs. Max Kahn, and Mrs. Alfred Bourshot. Funeral Friday, June 26, at 1:30 p. m., from his daughter's residence, 3511 S. Wood street.

BECHLER—Charles Bechler, June 22, son of Max and Amelia Bechler, brother of Henrietta, Louis, and David Bechler and Mrs. S. M. Cohn. Funeral Wednesday, June 24th, to Waldheim.

BOOKS RECEIVED.

The Game of Dogg, a story of the Hebrew people by Eleanor E. Harris, with illustrations by Alfred Feinberg. Philadelphia, Jewish Publication Society of America, 1914.

Methods of Teaching Primary Grades. Course B, by Ella Jacobs, Jewish Chautauqua Society, Philadelphia, 1914.

The Real Life, by Rabbi Louis Grossman, D. D., The Bloch Publishing Co., New York, 1914.

Domestic News

The death is reported of William Stix a prominent merchant and Jewish communal worker of St. Louis.

William Stix was born in Demmelsdorf, Germany, April 25, 1838. He was a son of Mr. and Mrs. Solomon Stix, who brought him with them to the United States when he was 6 years old. They settled in Cincinnati, Ohio.

He was educated in the public school of Cincinnati, and at Farmer's College, College Hill, O. He married Dinah Rice, April 3, 1863.

He started in the retail dry goods business in Springfield, Ill., in 1854. In 1856 he became interested in a wholesale and retail dry goods business in St. Joseph, Mo. In 1862 he and Henry Rice, who died just five days before Mr. Stix, at his summer home in Long Branch, N. J., embarked in the dry goods business in Memphis, Tenn.

Mr. Stix moved to St. Louis in 1884 in order to give his entire time to the company.

Until 1909 Mr. Stix was vice-president of the Rice-Stix Dry Goods Company, when he retired to become vice-president of the Advisory Board.

Mr. Stix was always active in Jewish affairs. He was president of the Jewish Orphan Asylum of Cleveland, O.; treasurer of the Jewish Charitable and Educational Union; treasurer of the Jewish Hospital and vice-president of the Hospital Saturday and Sunday Association. He was an ex-president of Temple Israel of St. Louis.

He was a member of the Business Men's League, Civic League and of the Columbian and Mercantile Clubs.

* * *

The Freundschaft Society of the City of New York, which was organized in 1879 and which has maintained a club-house at Park Avenue and Seventy-second street, opened its new club house at 105 West Fifty-seventh street with appropriate exercises. The society was formed to promote social intercourse and to further music and literature. The first President was August Schwartzschild.

Max D. Brill is President of the society at the present time. Other officers are Ernest A. Grunsfeld, Irving L. Ernst, Carl

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Bomeisler, and Eugene W. Kahn. The Directors are Louis Auerbach, Martin Beck, B. Seymour Eisman, William S. Gordon, Benedict J. Greenhut, Max Kops, S. D. Leidesdorf, Samuel H. Levy, Julius Loeb, and Isaac D. Stern. The society has a membership of about 700.

• • •

The Congregation Beth El, of West Philadelphia, has received the offer of a synagogue building from Mr. Edward L. Rothschild.

A plot of ground has been purchased from Mr. Nathan Snellenburg at 58th and Walnut streets, West Philadelphia, with a frontage of 96 feet, on Walnut street and 115 feet on 58th street.

Mr. Louis Levy has been engaged as architect for the synagogue and is busily engaged in drawing the plans.

The seating capacity of the new house of worship will be between 700 and 800, and the building itself will be of the most modern construction and beauty, the cost of which is immaterial to the donor, as will be gleaned from the following statement made by Mr. Rothschild:

"To the Congregation Beth El—The donor, Edward L. Rothschild, desiring to establish a Jewish congregation, synagogue and school, dedicated and devoted to the maintenance and propagation of Judaism in accordance with the traditional interpretation, hereby makes this offer to Congregation Beth El, of the City of Philadelphia, and agrees to erect a synagogue building for said congregation stipulating the following conditions and provisions, which shall be agreed to by the congregation as conditions precedent to his gift.

1. The congregation in its services and in the conduct of the school and in its teachings as well as in all other ways appertaining to its management and direction shall be devoted to the preservation of the knowledge and practice of historical Judaism as contained in the laws of Moses and expounded by the prophets and sages of Israel in Biblical and Talmudical writings.

2. The synagogue shall be erected on land situated in West Philadelphia to be selected and purchased by the donor. Said land and the building thereon shall be in the name of the donor, and paid for by him, together with the furniture thereof, and on its completion he will convey the same to nine trustees to be named by him, who shall see to it that the conditions and agreements relating to said gift are carried out and complied with. Each of said trustees shall continue to act during the term of their respective lives or until any of them resigns, in which event the remaining trustees shall have all power to name and appoint his successor and the person so appointed shall have all the authority and general power conferred on and possessed by the original trustee. Said trustee shall have power if the laws of Pennsylvania shall so warrant at any time to procure a charter of incorporation under the name and title of "the trustees of the Rothschild Memorial Synagogue," and the title to said synagogue building and the lot on which it is erected shall then be vested in and conveyed to said corporation by the said trustees.

3.—No incumbrance by way of mortgage or other lien or charge shall ever be placed by said congregation on said lot of ground and synagogue building or upon its interest therein, nor shall the congregation have power to sell or dispose of said lot of ground and synagogue building or any of the furniture contributed by the donor.

4.—The Congregation Beth El shall retain its present corporate name and organization. If any amendment to its charter should be necessary in the opinion of the donor to carry out the terms of this offer on its acceptance by the said congregation, said amendment shall be duly applied for in the Court of Common Pleas, with particular reference to the Declaration of Principles which is contained in item one of this communication.

5. The synagogue building is designed as a memorial to my parents the late Lippman and Henrietta Rothschild.

The synagogue building shall be known in perpetuity as the Rothschild Memorial Synagogue Congregation Beth El and a suitable permanent tablet, the wording of which shall be made by the donor, shall be placed on the street front of the building and on the inside of the synagogue.

6. Provision shall be made that there shall be at all times one hundred free seats in the synagogue to be awarded to members of the Jewish Community who may be deemed worthy of being furnished with free accommodation at the services of the congregation and for the education in the school of the children of these or other deserving Jewish people.

7. In case of the violation or alleged violation of the first stipulation and condition herein contained and the failure of the said congregation to carry out and observe the principles therein set forth, the adjudication of the matter shall be left to the trustees appointed by the donor and the decision of a majority of them shall be final and binding and the said trustees shall have power and authority on such finding after thirty days' notice to the congregation to comply with said stipulation and condition in item 1, to recover said lot of ground and building to the donor, thereof, his heirs, executors, administrators and assigns. The conveyance of a majority of said trustees to the donor shall work and effect a full, complete and absolute reversion of the title to him, which shall there vest in him, his heirs and assigns in fee, absolute.

8. This offer is to be acted upon and agreed to by a legal majority of the members of the congregation to be certified to the donor within ten days of the date hereof, and upon such action by the congregation the donor and the congregation shall by a proper instrument of writing enter into a formal agreement in accordance with the stipulations and conditions hereinbefore set forth.

May 28th, 1914.

• • •

Graduation exercises of the Gratz College of Philadelphia were held on Sunday morning, June 21, 1914 at 10:30 o'clock, in the assembly room of the College. Opening Prayer, Rev. Leon H. Elm-

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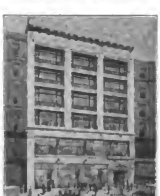
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aleh; Hymn, Barneh Haha; Salutatory Address, Elhanon Louis Rosen; Presentation of the Graduates by the Principal, Rabbi Henry M. Speaker; Presentation of Diplomas by the President of the Board of Trustees, Mr. Ephraim Lederer; Address to the Graduates, Dr. Abraham Aaron Neuman; Valedictory, Anna Ethel Breskman; Hymn, Adon Olam; Benediction, Rev. Leon H. Elmaleh.

* * *

The corner stone of the Samuel Grabfelder Medical Building at the National Jewish Hospital for Consumptives, Denver, Colorado, will be laid on Sunday morning, June the 28th, at 10:30 a. m.

The speakers present will be Governor Elias M. Ammons, Mayor J. M. Perkins, Father Wm. O'Ryan, Rabbi Wm. S. Friedman, and Dr. Moses Kleiner.

NATIONAL FEDERATION TEMPLE SISTERHOODS.

The Sisterhood of the Rodeph Shalom Congregation of Pittsburg, Pa., which contributed the sum of $150.00 to the Hebrew Union Scholarship Fund, has sent in two additional contributions to this fund: a contribution of $50.00 from the pupils of the Religious School of the congregation, and another of $28.25 from the members of the Confirmation Class of 1914.

* * *

The annual meeting of the Euclid Avenue Temple Sisterhood, of Cleveland, O., which was held Wednesday afternoon at the assembly room of the temple was largely attended. Previous to the meeting there was a noonday luncheon. The tables were artistically decorated in pink and white. Rabbi Louis Wolsey gave the benediction.

The meeting was called to order by the president, Mrs. Sol Moses, who delivered an address reviewing the work of the year. Mrs. Moses said in part:

The reports of the work of the past season will be a record of many successes, with few or no obstacles which had to be overcome. At present we number 731 members which is a flattering increase.

Our Bible class of men and women under the able leadership of Rabbi Wolsey, to whom we owe much of our religious teaching, has been such an elevating influence that the attendance has been increased with each succeeding session, emphasizing the fact that the time and effort devoted were not in vain. The Mothers' Club meetings were of the highest standard, the discussions were spirited, and many a helpful thought was suggested. The Sisterhood rendered valuable service to the community by the lecture course, which took place under its auspices in the Temple. This lecture course was thrown open to the public, and the large attendance showed a great eagerness to hear live topics of the day discussed.

A scholarship fund for the Hebrew Union college has been created by the Euclid Avenue Temple Sisterhood, which pledges an amount, the income of which shall pay for the yearly maintainance of the student who becomes the beneficiary. Our Literary circle has been most instructive. Of the many social gatherings held during the season, I note one in particular, the first birthday anniversary of the National Federation of Temple Sisterhoods, which we celebrated with an appropriate program and an address by our rabbi.

The wonderful interest and achievements in all of these activities has gained for us the approval of the public generally. The essence of our success has been co-operation. Friendship and good will have prevailed and guided by such high ideals, our Sisterhood must prosper.

Mrs. Morris N. Halle of the Acquaintance Committee stated that this committee endeavored to introduce the new members, and to visit the sick members of the Sisterhood, which afforded much pleasure to them. Mrs. A. J. Rice reported for the Entertainment Committee that the entertainments given during the year were of a high order and had always been largely attended. Fine entertainments had been given on Chanukah and Purim, also on February 24 and March 12, and on the birthday of the National Federation. Mrs. Theodore Fishel, in her report for the Mothers' Club, stated that the club had seven meetings. Among the speakers were Rabbi Wolsey and Mrs. Ames. Many subjects of interest to parents in the mat-

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ter of child training were discussed at these meetings. The report of Mrs. Louis Wolsey, chairman of the Committee on Union Museum appointed for the collection of articles used in Jewish ceremonials, stated that donations had been made by Mrs. A. Goodman, Mrs. David Goldsmith, Miss Colman, and Mrs. Manuel Hulle and that donations along these lines were earnestly desired.

Mrs. Sol Reinthal reported that the work of the Committee on Co-operation was making satisfactory progress. Mrs. Theodore Stemer of the Altar Committee stated that donations for flowers had been received from sixty ladies, and that flowers had been sent to thirty-five sick people. This committee attended to the altar decorations on the Sabbath and the holidays.

Mrs. B. F. Corday, in her report on the Sabbath school, stated that the school opened for the year with an enrollment of 356, and now it has 410. The greatest difficulty encountered is the lack of room. There are thirten Sunday school teachers. The Sabbath school has donated two hundred and fifty dollars toward the new hospital and one hundred and twenty-five dollars toward a new piano for the temple. This amount has been raised from pennies brought by the children. Several playlets have been presented by the children. One of them was written by Mrs. Julius Fryer, entitled, "Sabbath Sentiments," and the other by Miss Stern entitled, "Going to School." The lectures to the children given by Rabbi Wolsey the first Saturday morning of each month are greatly appreciated. In addition to the Sunday school teachers, there are three Hebrew teachers, who instruct on Saturday mornings. The children's choir rendered excellent services at the Yom Kippur children's service. This choir was under the leadership of Mrs. J. Nagosky.

Mrs. Gus. Bamberger, in her report of the religious culture work, said that the Bible class, under the leadership of Rabbi Wolsey, which met the second and fourth Sundays of each month during the winter, had an attendance of one hundred and seventy-five at the opening meeting, and this was the usual number at each meeting. The Book of Ecclesiastes and modern Jewish topics were discussed. Two eminent speakers, Professor Nathaniel Schmidt, who spoke on the "Contribution of the Jew to Civilization," and Dr. Stephen S. Wise, who spoke on "Jew and Christian," were brought here under the auspices of the Sisterhood.

Mrs. D. H. Kornhauser made an earnest appeal for the Sisterhood to support in a liberal manner the scholarship for the Hebrew Union College. She told how much the College had done for American Israel. The sum already raised by the Sisterhood is over $700. Mrs. Ezra Brudno, in the absence of Mrs. Nathan Looser, chairman of the Literary circle, stated that the circle had studied some of the most popular modern dramas and that it had been a most profitable department of the Sisterhood activities.

Rabbi Louis Wolsey made a few well chosen remarks in which he commended the excellent work of the Sisterhood, lay-

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ing particular stress upon their activity in raising the scholarship fund. He also paid a beautiful tribute to the efficient work of Mrs. Sol Moses, the president of the Sisterhood.

A letter commending the work of the Sisterhood was received from the president of the congregation, Mr. Simon Fishel.

The meeting was one of the most successful in the history of the organization, which, during the past year has accomplished a vast amount of good work. A beautiful feature of the Sisterhood is the spirit of harmony which reigns supreme among its members.

During its existence the Sisterhood has been a potent factor for good, not only among its own members, but in the community in general. Much credit is due to the officers, the executive board and the various chairmen for their efforts in behalf of the organization.

The election of officers resulted in the following being chosen: Honorary president, Rabbi Wolsey; President, Mrs. Sol Moses; Vice-President, Mrs. A. Wiener; Recording Secretary, Miss Rollie New; Corresponding Secretary, Miss Gertrude Bondy; Treasurer, Mrs. Theo. Fishel.

The following chairmen of committees were appointed: Altar, Mrs. Theo. Stiner; Religious Culture, Mrs. Gus Bamberger; Sabbath School, Mrs. B. Corday; Visiting and Acquaintance, Mrs. M. N. Hallé; Ways and Means, Mrs. A. Wiener; National Museum for Jewish Ceremonial Objects, Mrs. L. Wolsey; Scholarship, Mrs. D. H. Kornhauser; Membership, Mrs. D. Hart; Entertainment, Mrs. A. J. Rice; Co-operation, Mrs. Sol Reinthal; Propaganda, Mrs. C. Brown; Literary, Mrs. N. Loeser; Mothers' Club, Mrs. T. Fishel; Camp Fire, Miss Selminsky, Mrs. Zolan Jacobson; House, Mrs. A. Goodman.

THE UNION OF AMERICAN HEBREW CONGREGATIONS.

The semi-annual meeting of the Executive Board was held last Sunday morning in Cincinnati at the Hebrew Union College. President J. Walter Freiberg, presided and Mr. Lipman Levy was in his usual place as Secretary. The Secretary presented his report showing an accession of seven congregations to the Union since the annual meeting of the Board last December.

His report also included an estimate of the receipts and expenses for the next fiscal year beginning on the first of next November. The estimates and expenses were on motion approved.

A "Retired Teachers Fund" was created with an annual appropriation of two thousand dollars, the income of which fund was placed at the disposal of the Board of Governors of the Hebrew Union College.

A liberal appropriation was made for the Board of Managers of Synagog and School Extension, in order to enable that Board to continue its successful activities in behalf of the education of our Jewish youth in the religion of their fathers in accordance with the progressive demands of our time.

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A communication was presented from an international committee that met recently in Frankfort am Main, Germany, asking us to affiliate with them in behalf of the education of the Falashes of Abyssinia. The Board directed that the money thus far collected and which may be collected for the Falashes be transmitted to the International Committee but deemed it inexpedient at the present time to consent to affiliation.

The following gentlemen were elected members of the Board of Governors of the Hebrew Union College:

Rev. Dr. Henry Berkowitz, and Rev. Dr. Joseph Krauskopf, of Philadelphia; Rev. Dr. David Phillipson and Mr. Bernard Bettman of Cincinnati; Rev. Charles S. Levi, of Milwaukee; Rev. Dr. J. Leonard Levy, of Pittsburg; Rev. Dr. Joseph Silverman, of New York; Rev. Dr. Joseph Stolz, of Chicago; Rev. Dr. William Rosenau, of Baltimore.

* * *

The Board of Managers of Synagog and School Extension, of the Union of American Hebrew Congregations, held its monthly meeting on Wednesday, June 17.

The Director, Rabbi George Zepin, presented a report showing that commendable progress has been made in the various activities of the Department, including synagog and school extension, the publication of religious literature, the collection of funds for the Union and all the subordinate activities connected with these.

In addition to the work of organizing and preaching in various small cities where there are no synagogs, several supervisors reported special efforts in the direction of students welfare work, consisting of lectures delivered before various student bodies. A number of sisterhoods also reported that they have endeavored to get in touch with the students attending the universities in their neighborhoods. They have occasionally given receptions to the students so as to become acquainted with them and have tried to secure seatings in the synagogs for them during the holidays. In one city, one of the sisterhoods undertook to see to it that every student at the local college was invited to Seder at a Jewish home.

The Department has also entered into co-operation with officials of two District Grand Lodges of the B'nai B'rith for the purpose of ministering to the needs of Jewish persons. In Supervisors' District No. 7, Dr. J. Leonard Levy, Supervisor, a special committee of the B'nai B'rith under the chairmanship of Mr. Robert Davidson (Committee on Social Service) has undertaken to provide voluntary visitors for the various penal and correctional institutions. The Departent is supplying these visitors with religious literature. In District No. 2 of the Independent Order B'nai B'rith similar arrangements have been made with Mr. Jacob Billikopf, chairman of the Social Service Committee.

The Department is preparing an exhibit of Sabbath-school reference books for the forth-coming meeting of the Central Conference of American Rabbis. These books form part of the permanent Sabbath-school exhibit conducted under the joint auspices of the Conference and this Department and located in the office of the latter.

Foreign News

Singalevsky, a brother of Vera Tcheberiak, who was one of the principal figures in the trial last Autumn of Mendel Beiliss on the charge of murdering the Christian boy Yushinsky, and which resulted in his acquittal, was taken into custody today by the police.

A strict police surveillance also was established over Vera Tcheberiak. The woman has been deprived of her membership in the Union of Russian People, the Black Hundred organization, which is accepted as an indication that the long-rumored court proceedings are about to be instituted against her.

At the time of the Beiliss trial two secret agents related how, posing as criminals anxious to screen him, they learned from Singalevsky that he, with Rudzinsky and Latisheff, killed Yushinsky in Vera Tcheberiak's house, which was the alleged rendezvous of a gang of thieves.

Vera Tcheberiak was recently completely discomfited by the acquittal of M. Yablonovsky, editor of the Kievsky Misl, against whom she had brought suit for criminal libel because he had denounced her in his paper as a participant in the murder of the boy, Yushinsky. He asserted that she had assisted in preparing the crime and had concealed the body and removed the traces of the murder.

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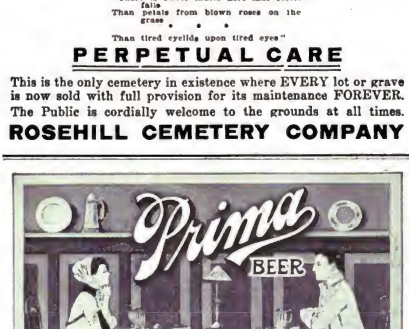
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Only two witnesses were called by Yablonovsky in his defense. These were Col. Ivanoff, former Chief of the Kiev Gendarmerie and M. Fenenko, the First Examining Magistrate in the Beilis case.

Tcheberiak attempted during her confrontation with Fenenko to browbeat him, and an interesting colloquy ensued:

"So you think that I killed Yushinsky?" Tcheberiak asked.

"Yes," replied Fenenko. "You took part in the crime."

"And did you see it?" Tcheberiak pursued.

"No, but there are sufficient witnesses."

"Have you any proofs that I ran a thieves' den?"

"Of course I have or I should not have spoken as I have done."

Tcheberiak stamped her feet and exclaimed: "Don't dare to say such things!"

A similar incident occurred when Col. Ivanoff was in the witness box. Tcheberiak appealed to the court for protection against the slandering of a "helpless woman."

An ex-police officer of high reputation said there was indubitable evidence that the boy Yushinsky, "knew too much" and had been repeatedly threatened by Tcheberiak and her associates.

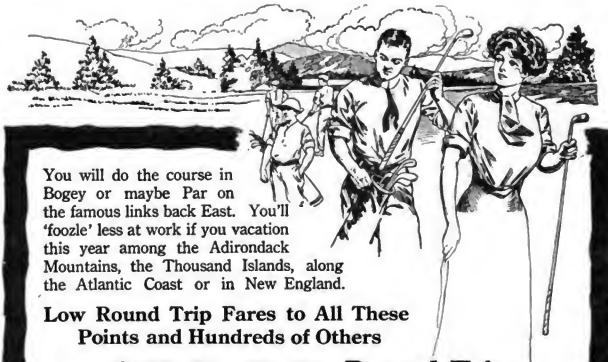
The court, by its verdict, virtually justified M. Yablonovsky's charges.

• • •

The naturally enclosed position of Safed Palestine and the bad roads make business here very trifling. If Safed—as is proposed—is connected with the world's traffic by the proposed Syrian-Egyptian railroad (to be built by the French) from Rajak, Safed, Lydda, El Arisch, there would undoubtedly be a great increase of trade. The average value of the imports to Safed is one million francs per annum.

The purchasing power of the Arabian population, which devotes itself almost entirely to farming, is still trifling. There would be a great improvement in this respect if the natives as well as the Jewish Colonists living near them would endeavor to profit from the productiveness of the land by using modern contrivances. The Jewish colony Rosch Pinah is one of the oldest Jewish Settlements, and Rosch Pinah and five other Jewish agricultural colonies are near Safed. Rosch Pinah was founded in the year 1882 by Baron Edmund Rothschild and is one of the three Colonization centres of the Jewish Colonization Association (J. C. A.) in Palestine (the other two are Sichron Jakob near Haifa and Rischon-le-Zion near Jaffa). Some of their tidy houses, gardens, broad streets and well-cared-for fields show up well in their Arabian surroundings. The position and circumstances of the Jewish colonists have particularly improved in the last seven years, since they have devoted themselves to the cultivation of fruit, above all Oranges, Olives and Almonds. Lately vegetable growing and cattle-rearing have also improved. The Jewish Colonization in Palestine is already an important factor in economic life, and will more and more aid in the progress of farming and trade. In Palestine there are already 40 Jewish farm settlements possessing a total of 40,000 hecktar, viz., 6

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* * *

The necessity felt by the Jewish Community of Salonika of dealing with the many problems which have arisen through the change in the political regime has caused the formation of a new Jewish Organization bearing the title of "Ahduth." The League will gather to itself all Jewish strength and endeavor in order to make itself a stronghold against all hostility and injustice. The "Ahduth" will undertake the improvement of the present very uncertain position of the Jews in Saloniki. For instance, it will start a Fund, in order that the small shopkeepers (who have at present at difficult crisis to encounter) may have credit, and will try to organize the emigration of Jews from Salonika, which is daily increasing. Its chief work will, however, be in the territory of politics, because the League has made it its duty to guard the rights and interests of the Jews. It will specially endeavor to send so representative a number of Jews to the coming Municipal and Parliamentary Elections as is fitting for the numbers and significance of the Jewish population. The number of members of the "Ahduth"—which increases from day to day—is now already 700.

* * *

M. Maklakoff, Minister of the Interior, has promised to revoke the order of the Governor of Ekaterinoslav, under which some thirty-six collieries now being worked by lease by Jews, were recently ordered closed.

This order threw out of work some 20,000 men and caused tremendous hardship among the population in the vicinity of the collieries.

N. F. von Dittmar, president of the Association of Russian Colliery Owners, recently called on M. Maklakoff and pointed out the serious consequences of shutting off a supply of over 300,000 tons of coal at a time of shortage, and the Minister agreed to revoke the order.

A law prohibiting the membership of Jews in steamship companies has been passed by the Duma.

It is reported from Odessa that the Jewish craftsmen in that city have been prohibited to belong to any unions. Mayor Pelikan has proposed to the City Councils an ordinance prohibiting Jews from residing in a certain section of the city.

* * *

The District Court of Kursk, after a three days' hearing, acquitted four Jews who were charged with engaging in commerce in contravention of Article 1171, which restricts the right of Jews to trade beyond the Pale of Settlement. Three of the accused resided at Kursk on the strength of the late M. Stolypin's circular, and the fourth in virtue of clause 3 of the imperial order of 1893, the necessary permit having been granted to him in 1896 on the petition of the Kursk Assembly of Nobility.

In order to blackmail the Jews, or to obtain promotion by a display of zeal in persecuting them, the officials have invented the ingenious theory that permits of residence granted to Jews beyond the Pale

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do not confer upon them the right of engaging in trade in those districts.

A few days after the acquittals recorded above five other Jews were sentenced by the same court to expulsion from the province of Kursk.

* * *

A new journal, Goreiskoye Student-chestvo—a journal which has for its object the discussion of problems concerning the life of Jewish students in Russia—has been established in Moscow. The first issue contained a fiery attack on those students who, for reasons of social and educational advantage, and often to avoid persecution by the Government, surrender their Jewish faith for the Christian religion.

* * *

The annual conference of the Association of Jewish Rabbis in France, devoted special attention to the Sabbath question. A committee of Rabbis had been charged with the preparation of a report on the subject. Its conclusions and proposals are as follows:

I. Doctrinal Theses.

The general meeting, preoccupied by the growing discredit attached to the Sabbath, and before studying the means to overcome it, calls attention to the following principles:—

1. The Sabbath is one of the fundamental institutions of Judaism. It is the symbol of the constituted ideas of our religion: God, the creation, God in history, the eminent dignity of man, social duties, etc.

2. According to its true signification, the Sabbath festival has a two-fold character; it is the festival of the body and the festival of the mind, the one sustains and enobles the other.

3. As the festival of the body, the Sabbath is a day of rest. Abstention from work is the first condition. The Sabbath is essentially the day of family reunions and domestic rejoicings.

4. The social value of the Sabbath finds its achievement in its moral and spiritual value. The Sabbath must be sanctified. It is sanctified by the solemnity of public prayers, by individual and domestic prayers, by the study and meditation of the great truths which it embodies.

5. Such being the character of the Sabbath, Judaism imposes on us the duty of working to safeguard it, and this in the degree that the conditions of material existence oppose obstacles to it. The benefits of the Sabbath have never been more precious than since the necessities of a feverish existence deprive us of the appeasing influence.

6. These benefits can only be procured by the Sabbath; neither the Christian Sabbath nor the civil weekly rest day represents the ideas or satisfies the needs to which the Sabbath responds.

7. The Sabbath, one of the most original and most characteristic creations of Judaism, cannot fall into the desuetude which threatens it without the very vitality of Judaism being profoundly compromised thereby. Judaism is and remains inseparable from the institution of the Sabbath.

II. Practical Measures.

1. To take action by means of discourses and writings, in insisting on the necessity of effecting rest from labor, and on the possibility of domestic worship, as well as on the obligation to grant a rest to workmen, employes, and domestic servants.

2. To obtain legislative or administrative powers, that derogation from the law providing for a weekly rest day shall be granted in favor of those who observe the Sabbath.

3. To co-operate henceforth in the campaign for the English week, and, when the movements is favorable, in the campaign for a week of five days, by enforcing that the time thus gained by Jews shall be to the advantage of the Sabbath.

4. To encourage the creation of Friends of the Sabbath Societies, the aim of which is the education and placing of their members.

5. To encourage the constitution of professional associations of Sabbath observers.

6. To demand of communities and Jewish institutions, that they shall recruit their personnel by preference among families where the Sabbath is kept.

7. To demand from important communities that they shall maintain a meeting place, open to Jews, workmen and others, especially on Friday evenings.

8. To bring pressure to bear on Jewish institutions (schools, orphanages, etc.), in order that the Sabbath may be observed there for the edification and pleasure of their pupils.

Religious Instruction.

Side by side with that of the Sabbath, another question occupied an important place on the Agenda of the Conference, viz.: that of establishing a diploma of religious instruction. At last year's Conference a Committee was appointed to study this question, and to submit a scheme for dealing with it. The Committee, which has held several meetings, is of opinion that it is necessary there should be, in addition to Rabbis, teachers of religion whose scientific attainments and competence should be officially recognized. The Committee holds that only such teachers should henceforth be appointed to classes founded by consistories and communities and should be recommended to families for private lessons, notably for preparation for the rite of Barmitzvah. Consequently the Committee has formulated the following proposals:—

Candidates for teacherships in religious instruction shall pass a written examination in the Hebrew language and in the Jewish religion or history, to be followed by an oral examination in Hebrew, Biblical and post-Biblical history, and the religious laws and customs. In addition, candidates shall hold an examination of a class for religious instruction to show that they have pedagogical qualifications.

The examinations shall be held in Paris and shall be conducted by a jury composed of the Chief Rabbi of France, the Chief Rabbi of Paris, three Rabbis selected in the order of priority of appointment, and two lay members.

The Committee asks that, in order that official sanction may be given to the diploma which it proposes to institute, from the educational year 1915-16, only those persons shall be appointed as teachers of religion or Chazanim who possess the diploma. Teachers and Chazanim already in office at that period shall be relieved of this obligation, but it will be of advantage to them to obtain the diploma.

Some forty Chief Rabbis and Rabbis, both Parisian and provincial, attended the Conference, which was presided over by M. Alfred Levy, Chief Rabbi of France.

* * *

An important decision was taken at a general meeting of members of the Wittwatersand Old Hebrew Congregation, to which the Chief Rabbi was for several

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years minister. By an almost two to one vote, the meeting passed a series of resolutions agreed to at a combined meeting of members of committee of the Johannesburg Congregation and the Witwatersrand Congregation. The first resolution provides that the two congregations shall be amalgamated, and the last that Rabbi Dr. J. L. Landau shall be the ecclesiastical head and Chief Rabbi of the Amalgamated Congregations for life. In the course of the discussion, the President (Mr. Bernard Alexander) said that the message of the Chief Rabbi to the congregation, through Mr. D. Starfield when the latter was leaving England to return to South Africa, was: "For God's sake, amalgamate"; and Dr. Hertz was aware that Rabbi Dr. Landau would be taken over in the amalgamation. One or two speakers objected to the title of "Chief Rabbi" being conferred on Dr. Landau, but it was pointed out that the change of a single word in the resolutions would necessitate the matter going back to the other congregation, and there might be a possibility of amalgamation falling through. The resolutions will have to be submitted for confirmation to another meeting six months hence, when a two-thirds majority in their favor will be necessary.

* * *

Twenty-five members of the Russian bar were placed on trial, seemed of insulting the Russian Ministry of Justice in connection with the case of Mendel Beilis, who was acquitted November 10, last year, at Kiev, on the charge of the "ritual murder" of the boy Yushinsky.

The lawyers, at the time of the Beilis trial, issued a protest alleging that the Ministry of Justice and the court at Kiev were inspired by racial and national enmity.

A SIGN OF THE TIMES.

(Continued from page 744.)

money-lending are the pursuits to which the Oriental Jews naturally take, and no Russian statesman can desire to see these industries extended."

Here we find expressed, with an assurance that must be simply amazing to every one in Russia, arguments which even the most extreme Russian Nationalists and anti-Semites have long since discarded. They have been discarded because the "exploitation" theory has been exploded by the peasants themselves and by statistics that admit of but one interpretation.

We are not going to argue the question, because there is in fact no room for argument. All we have to say can be expressed in a single sentence, and we challenge any one to deny its truth. In the Jewish Pale of Settlement, where Jews enjoy comparative freedom of movement and trading activity, the peasants display a marked superiority as regards both their material and moral welfare over the peasants outside the Pale. The very obvious cause of this phenomenon is that outside the Pale the elimination of Jewish competition among the middleman who handle the peasants' produce has created a virtual Trust in favor of an unscrupulous group of dealers who exploit the peasants shamefully and mercilessly, secure in their Christian monopoly. The criminal recklessness of the Times' statements will be appreciated when it is recalled that "liquor-dealing," which is described as one of the natural pursuits of the "Oriental Jews," is in Russia confined by law to the Government itself, and that this very Government has in recent years been guilty of such awful excesses in forcing drink upon the peasants that the Tsar was lately moved to declaim against the traffic in a special Rescript. As for the alleged money-lending exploits of the Jews, it is sufficient to state that the rate of interest prevailing in the Pale is far lower than that obtaining in the rest of Russia, where again Jewish competition has been artificially destroyed.

There are countless other absurdities and gross mistatements in this sorry article. It is implied, for instance, that the Jewish population of Russia is composed mostly of petty traders, whereas the great majority of the Russian Jews are struggling working-men, sharing to the full the poverty and the aspirations of the general proletariat. And in an ecstasy of snobbishness it is urged that, while these poor Jews should be held fast in the vice of restriction and oppression, the grip should be loosened for "Jewish financiers," who should no longer be excluded from "the share in legitimate trade and commerce to which their wealth and their abilities entitle them." The whole thing is a pitiful exhibition of ignorance and prejudice. And yet it will no doubt be quoted with glee by all the Reactionary organs in Russia as representing the opinion of the British people; and the gentlemen of the Black Hundred, with joyful surprise, will discover that the arguments in support of the oppression of the Jews which they had cast upon the scrap-heap are not quite so useless as they had thought them. From the land of liberty they will gain a new encouragement in their campaign of calumny, and we may expect shortly to hear of fresh instalments of persecution being dealt out to the poorer Jews—on the Times system.—Darkest Russia.

PROGRAM

Twenty-Fifth Anniversary Conference of the Central Conference of American Rabbis, Tuesday, June 30 to Tuesday, July 7, 1914, at Temple Beth El, Detroit, Michigan

Tuesday Evening, June 30, 8 o'clock.—Opening Prayer, Rabbi Henry Cohen, Galveston, Texas; Evening Service, Rabbi Samuel Goldenson, Albany, N. Y.; Address of Welcome, Rabbi Leo M. Franklin, Detroit, Mich.; Response, Rabbi William Rosenau, Baltimore, Md.; President's Message, Rabbi Moses J. Gries, Cleveland, O.; Memorial Resolutions: Rabbi Solomon H. Bauer, Rabbi Joseph Stolz, Chicago, Ill.; Rabbi Henry J. Messing, Rabbi Samuel Sale, St. Louis, Mo.; Kaddish and Benediction, Rabbi Tobias Schanfarber, Chicago, Ill.

Wednesday Morning, July 1, 9:30 o'clock.—Opening Prayer, Rabbi William Friedman, Denver, Colo.; Roll Call; Reports: Recording Secretary, Rabbi Morris

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Wednesday Afternoon, 2:30 o'clock.—Significance of the Agada, Rabbi Hyman G. Enelow, New York City; Discussion, Rabbi Kaufman Kohler, Cincinnati, O., Prof. Jacob Z. Lauterbach, Cincinnati, O. Report: Minister's Handbook, Rabbi William Rosenau, Baltimore, Md. Review: Yahuda's "Bahya Ibn Pakuda", Rabbi Israel Bettan, Charleston, W. Va.

Religious Education Day.

Thursday, July 2, 9:30 o'clock.— Opening Prayer, Rabbi Rudolph Grossman, New York City. Report: Religious Education Committee, Rabbi Abraham Simon, Washington, D. C. The Recent Progress of Religious Education: The Religious Education Association, Dr. Henry F. Cope; The Bureau of Education of the New York "Community", Rabbi Leon J. Magnes; The Correspondence School of the Jewish Chautauqua Society, Rabbi William Rosenau; The Teachers' Institute of the H. U. C., Rabbi Louis Grossman; The Department of Synagog and School Extension of the U. A. H. C., Rabbi George Zepin. Reports: Descriptive Catalog, Rabbi George Zepin, Cincinnati, Ohio; Census, Rabbi Jacob D. Schwartz, Cincinnati, Ohio; Confirmation Day, Rabbi Isaac Landman, Philadelphia, Pa.

Thursday Afternoon, 2:30 o'clock.—The Use of the Bible as a Textbook in the Religious School, Rabbi Ephraim Frisch, Far Rockaway, N. Y.; The Use of Stories in Religious School Work, Rabbi Isaac E. Marcuson, Charleston, S. C.; Field and Mountain in the Holy Land (Illustrated), Rabbi Max Merritt, Evansville, Ind.

Thursday Evening.—Moonlight Excursion on Steamer "Colmbia," under the auspices of the Young People's Society of Temple Beth El. Boat leaves foot of Woodward avenue at 8:15.

Friday Morning, July 2, 9:30 o'clock.—Opening Prayer, Rabbi Adolf Guttmacher, Baltimore, Md.. Reports: Sermonic Literature, Rabbi Samuel Hirsehberg, Milwaukee, Wis.; Summer Services, Rabbi Tobias Schanfarber, Chicago, Ill.; Tracts, Rabbi Hyman G. Enelow, New York City; Revision of Union Prayer Book, Rabbi Max Heller, New Orleans, La.; Revision of Morning Service, Rabbi Joseph Rauch, Louisville, Ky.; Synagogal Music, Rabbi Harry H. Meyer, Kansas City, Mo.; Civil and Religous Marriage Laws, Rabbi Joseph Silverman, New York City; Church and State, Rabbi David Philipson, Cincinnati, Ohio; Resolution—Ethical Instruction in Public Schools, Rabbi David Philipson, Cincinnati, Ohio.

Friday Afternoon.—Seeing Detroit: Automobiles will Leave Temple Beth El at 2:30 sharp.

Friday Evening, 8 o'clock.—Sabbath Evening Service, Rabbi Edward N. Calisch, Richmond, Va. Anniversary Address: The Central Conference of American Rabbis.—A Record of Twenty-five Years, Rabbi David Philipson, Cincinnati, Ohio; Closing Benediction, Rabbi Samuel Wolfenstein, Cleveland, Ohio.

Saturday Morning, July 4, 10 o'clock.—Sabbath Service, Rabbi David Lefkowitz, Dayton, Ohio; Reading from the Torah, Rabbi Max Heller, New Orleans, La.; Conference Sermon, Rabbi Moses P. Jacobson, Shreveport, La.; Closing Prayer, Rabbi Gotthard Deutsch, Cincinnati, Ohio.

Saturday Afternoon, 3 o'clock.—Visit to the Freer Art Gallery.

Sunday Morning, July 5, 10 o'clock.—Opening Prayer, Rabbi Samuel Sale, St. Louis, Mo. The Progress of the Conference: Rabbi Kaufman Kohler, Honorary President; Isaac M. Wise, Founder and First President; Rabbi Joseph Silverman, President 1900-1903; Rabbi Joseph Krauskopf, President 1903-1905; Rabbi Joseph Stolz, President 1905-1907; Rabbi David Philipson, President 1907-1909; Rabbi Max Heller, President 1909-1911; Rabbi Samuel Schulman, President 1911-1913; Rabbi Moses J. Gries, President 1913. Closing Prayer, Rabbi Stephen S. Wise, New York City.

Sunday Afternoon, 3 o'clock to 5 o'clock.—Reserved for Committee Work.

Sunday Evening, 8 o'clock.—Reports: Synagog and Social Service Department: (a) Synagog and Industrial Relations, Rabbi Solomon Foster, Newark, N. J.; (b) Defectives, Dependents, Delinquents, Rabbi Louis Bernstein, St. Joseph, Mo.; Round Table, Synagog and Social Service, Rabbi Siyney Goldstein, New York City; Review, Religion in Social Action, by Graham Taylor, Rabbi Horace J. Wolf, Rochester, N. Y.

Monday Morning, July 6, 9:30 o'clock.—Opening Prayer, Rabbi Charles S. Levi, Milwaukee, Wis. Reports: Systematic Jewish Theology, Rabbi Samuel Schulman, New York City; Contemporaneous History, Rabbi Gotthard Deutch, Cincinnati, Ohio; Response, Rabbi Kaufman Kohler, Cincinnati, Ohio; The National Religion of Israel, its Origin and Evolution, Rabbi Julian Morgenstern, Cincinnati, Ohio; Review, Elbogen's "Der Jud. Gottesdienst in seiner geschichtlichen Entwicklung.", Rabbi Jacob H. Kaplan, Terre Haute, Ind.

Monday Afternoon, 2:30 o'clock.—This session will be held aboard the Steamer "Sappho." Reports: Religious Work in Universities, Rabbi Leo M. Franklin, De-

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troit, Mich.; Social and Religious Union, Rabbi Joseph Stolz, Chicago, Ill.; Round Table—Practical Problems of the American Rabbi; Reports of Special Commit; tees New Business—Good and Welfare of the Conference.

Tuesday Morning, July 7, 9:30 o'clock. —Opening Prayer, Rabbi Isaac L. Rypins, St. Paul, Minn.; Unfinished Business; Amendments; Reports of Special Committees; Election of Officers; Closing Benediction, Rabbi Kaufman Kohler, Honorary President.

Tuesday Afternoon, 2:30 o'clock.—Executive Committee Meeting.

PRESENT TENDENCIES IN OLD TESTAMENT CRITICISM.

By James A. Montgomery, in the Biblical World.

Twenty-five years ago in this country the so-called higher criticism was just beginning to filter down into the rank and file of the students of the Hebrew Bible. The name was known only to be feared by the mass of Bible readers. The Pentateuch was still the battlefield in the eyes of the world: even scholarship had not yet awakened to the catastrophic results which must logically affect the whole range of the study of Old Testament Scriptures and religion. The "Wellhausen theory"—so called because that magnificent scholar became the protagonist of the cause through the brilliance of his arguments—was still in dispute, namely as to the point for which his name especially stands, the late, post-exilic composition of the Priest Code, which the first Pentateuchal critics had regarded as the backbone and so the earliest element of the five books of Moses. The new archaeology, quickened from Babylonia, had not made its way down into the rank and file of students. It was not so long before that the elder Semitists looked with suspicion upon the claims of the new science, and apart from some outstanding specimens of Babylonian literature, like the Flood and Creation stories, the principal contribution of Assyriology to biblical science lay in the historical field, the texts which gave the names and deeds of the oriental monarchs who had touched the fortunes of Israel. On this side the archaeology of Mesopotamia was claimed by the conservatives as of apologetic value. As for the other oriental realms, the results of Egyptology had been exploited, leaving, however, a sense of disappointment in their application to Israel; William Wright had but a few years before published his prophetic work, The Empire of the Hittites (1884), which was received with incredulity; South Arabia had not yet been really opened up; Cretan archaeology, indeed the vast implications of the Mediterranean world, unearthed first by Schliemann, were not suspected by the most daring. As for exegesis, we had the commentaries of superb scholars, like Hitzig, Ewald, Dillmann, masters in the philology and criticism of their day, but who were before the time when archaeology should play the chief role and literary criticism should become one of the chief trial factors for criticizing the text of the prophets and poets, while the articulation of Israel's religion into the close-knit fabric of ancient faith and myth had not yet been attempted by the later science of com-

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parative religion. A commentary of a quarter of a century ago was a rich mosaic of precious fragments of learning, but with no discernible pattern; there were still missing the solvents which should analyze and combine and present in their proper proportions and relations the twisted threads of history and literature.

Such was the state of things, at least in the reminiscences of the writer, twenty-five years ago. I do not mean that the men higher up did not see farther, but only that they were not so sure of results that they could make their light shine down into the profane world. But coming down into a briefer span of time, let us say the past fifteen years, anyone whose critical studies go back for a quarter of a century must feel amazed at the amount of rich fructification that has burst forth in this limited time, all of it founded on the labors of the past, but coming to maturity all at once under the conjunction of many happy influences. There is first of all archaeology, the many bits of whose discoveries have been slowly pierced together, until all at once, as in a picture puzzle, the meaning of a large aggregation suddenly flashes on the mind's eye. There is the larger and deeper appreciation of ancient man, derived both from the study of the primitive races and also from more intelligent appreciation of the ancient literatures like that of Greece, whereby we learn that man then as now, it is to be assumed, thought and spoke simply and clearly within his limited range of ideas; with the application of this principle we have knocked down the barriers of many a corrupt text, have come, with patience, to understand many a phrase or book which formerly appeared only a pious riddle. There has arisen the realization that the study of the texts does not mean a haphazard comparison of manuscripts and versions, but entails an applied and accurate analysis of the materials which may constitute a life-work. In the fierce competition of scholarship it has been discovered that there exists a deep aesthetic character in the Old Testament which requires something more than Philology and the critical scalpel. And then and latest of all there is the accumulation of facts and theories in the study of comparative religion which gives us a place to stand in our judgment of the Old Testament religion, a point which must be continually shifting with the growth of fresh knowledge, so that the young science may not take conceit to itself, although its attempt to explain Israel's religion must be regarded as perfectly reasonable, even if in its investigations it halts before the inscrutable mysteries of the human heart and experience, just as our physics rises to measure the stars, but is unable to fathom the eternal depths beyond.

Probably the most important feature of the present stage of Old Testament study is that it has been weaned from its old status of a purely theological discipline, necessary for theologians and seminarians alone. Israel's history is found to be part and parcel of the history of the world: the archaeologist, the student of religion, the literary critic has discovered that here is a rich mine of fact and comparison for his own field of labor, and many an outsider has attacked Old Testament problems with his tools and theories to produce results which shame the specialist, while the Old Testament student himself has learned that he may think nothing human alien to himself. He cannot bask in the Hebrew as "the speech which angels love," he ought to know the gamut of the Semitic languages; he may not be satisfied with the Hebrew text of the Bible, he must explore the recesses of versions of half a dozen different tongues; the history of Israel is not that of Abraham's family developing in a land from which the hornet had happily exterminated every Canaanite, he has to do with a Babel of races and influences; the very religion itself now must be studied under the light of facts from Egypt and Arabia and Babylonia, from Crete and Greece and the Hittites. And in judgment upon the theologian sits the specialist in similar fields beyond who calls him to account for every prejudice and stupid convention of thought. He has to make a science of his subject and articulate it in the science of mankind.

May I be pardoned if I write as though I thought none or few of my readers were conversant with what I speak of? But it means no disrespect to say that probably many intelligent men think that the word "criticism" still means some such thing as once was presented to us under the term "higher criticism," consisting in a very arid division of the text of the Bible into so many different sources, a J and E and P, which position many may have adopted as the complete solution and still lay there, as if there was nothing beyond Wellhausen, while others rejecting that prosiac theory, abhorent or uninteresting to orthodox or imaginative minds, have been content to remain behind on the older position that "the old Bible is good enough for me." But we may assure ourselves that no such static condition obtains in present-day Old Testament science; the inroad of new facts and theories has thrown all into a most fascinating and perplexing flux. Wellhausen—I use the name typically no longer stands in the center of the field, though that school has always to be reckoned with. But there are all sorts of new schools abroad to which the older criticism is a commonplace or an archaism, each making the most of its own choice of facts, each jostling the other. I doubt if anywhere there is more confusion, but the present is the most pregnant age in the whole history of Old Testament criticism. Nothing is finished, we are just beginning! There is plenty for everyone to learn and discover, if he keep an open eye and advance with all the scientific training he can bring to bear from whatever quarter.

In summarizing the manifold activities of Old Testament science, I may only briefly refer to the stimulus given to Hebrew study by the rapid and enormous publication of Assyriological literature, which is assuming a capital interest in Semitic philology much like that which Arabic has hitherto enjoyed. It requires no effort of thought to understand the possibilities for Hebrew study which lie in the language of Babylonia, whose literature is millenniums older than the Bible dialect, and which was the imperial language of southwest Asia. South Arabian archaeology has also opened up a limited but rich mine of philological research. I may refer here briefly to Hommel's Ancient Hebrew Tradition. Three dictionaries attest the activities of scholarship in this line: the so-called Oxford Dictionary, edited by Professors Brown and Briggs of Union Seminary and Professor Driver of Oxford; the last edition of the

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classical Gesenius in German; and yet another by Konig. And it is to be noticed that the mere study of words still constitutes the substance of many learned treatises and is a necessary basis of every scientific work on the Old Testament.

From philology we pass naturally to the study of the Hebrew text: despite all the labor expended here from the days of the scribes early in our era and of Origen, greatest of Christian scholars, down through the disputes of Protestant and Catholic theologians and the labors of Kennicott and De Rossi, we feel that the work is still only in its inception according to the demand of modern scientific criticism. No such impetus has come to our aid as in the New Testament field, some of whose oldest codices have only been discovered, others for the first time evaluated, within a few decades. No ancient Hebrew texts have been discovered; we still must rely upon manuscripts of the end of the first Christian millennium, although the discovery of two-thirds of the original Hebrew of Ecclesiasticus and of a third of the Greek of the Book of Enoch, from which the Ethiopic was translated, keeps us hopeful for textual finds. But at present we are thrown back upon the slow and uncertain process of comparison with the ancient versions, primarily the Greek. Here a work even more laborious than that of New Testament textual criticism must be instituted to discover the genealogical relations of the Greek manuscripts and of the daughter versions; and only when this has been accomplished can we surely proceed to the criticism of the Hebrew text. We have been slow at the work; a start has been made in the collation of the Greek texts in the Cambridge Septuagint edited by Brooke and McLean of which only three fasciculi, covering Genesis to Deuteronomy, have appeared. The Gottingen Academy has instituted a grand undertaking in the field of Septuagintal study and is publishing a series of monographs as prolegomena to the plan. Many sober scholars feel that much of the higher criticism has too rashly gone ahead of the settlement of the text, and decry the easy and ready methods with which the German scholars, especially, handle the text to suit their exegesis. Of course textual criticism is temperamentally conservative—we may compare the opposition of the English and German schools in New Testament criticism, the former insisting on the textual, the other somewhat impatiently straining after more striking results, although I conceive that now Germany is snatching the laurels from the brows of the English lower critics. An extreme instance of the part which Septuagintal criticism may play or be made to play is seen in the rather noisy work of Mr. Wiener, who from this standpoint has been virulently attacking the Wellhausen school in a series of articles in the Bibliotheca Sacra, also appearing in two volumes, Essays in Pentateuchal Criticism: The Coup de Grace to the Wellhausen Critics, and The Origin of the Pentateuch: A Complete Answer to the Wellhausen Critics.

(To be continued.)

AMUSEMENTS.

OLYMPIC—"The Christian" will continue at the Olympic Theatre for it's 4th big week of enormous business. It would seem that this photo play production of Hall Caine's greatest literary success, in eight parts or reels, has caught the heart as well as the eye of the lovers of high class silent drama amusement. There is no question but that it holds you completely in it's grasp from beginning to end and it is a story every one should see. The love story running through "The Christian," is more than a love story—it is the big love of all humanity, material and spiritual, and every character in this an artist.

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WHITE CITY—White City is gaining rapidly in beauty as the summer advances. The Parisian Garden is assuming a beauteous appearance now that the climbers and vines have begun to form their canopy-like covering overhead. The park abounds in thrilling rides and scores of other devices. This week's bill at the Open Air Hippodrome includes: Mat Wilhat Troupe, Riva Larsen Troupe, Silvers Oakley, Count Bawanaw's Dog and Pony Circus, Beatrice Sweeney & Company. The Apollo Trio and Seabert's Horses. In the Rathskeller will be found such popular entertainers as Bingham and Gable, Miss Ollie Westermann, Miss Shirley Lane, Miss Cecil Jefferson, Arthur McAvoy and others. White City will celebrate the national holiday by giving a big Fourth of July fire works display over the lagoon.

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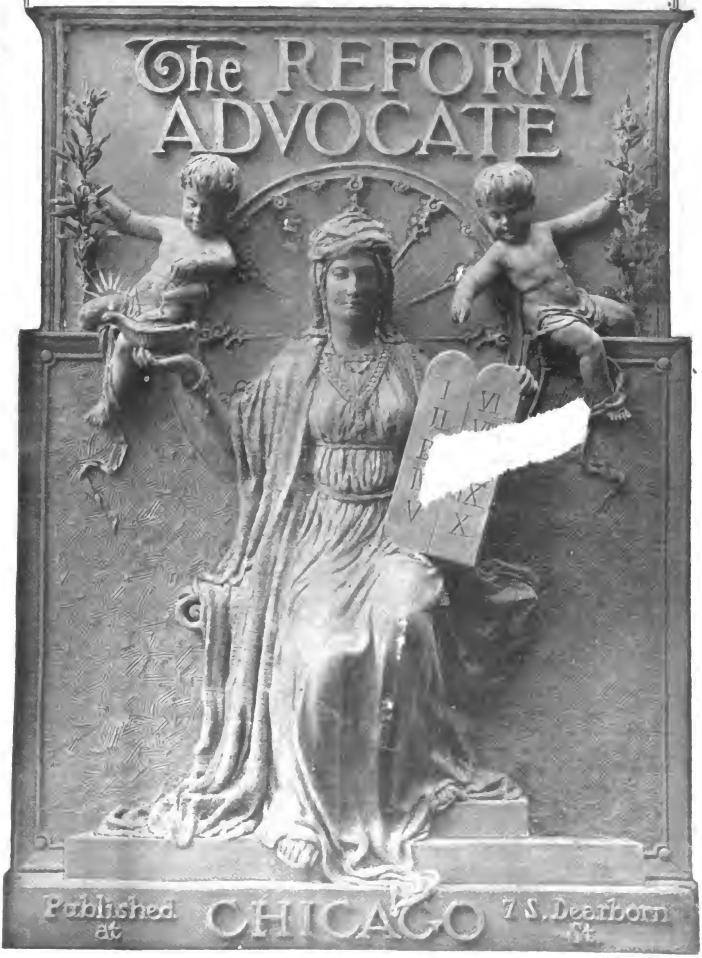
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Beneath the Surface—By Gerson B. Levi



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The following letter to the Editor appears in the current number of the Century Magazine. It is a reply to an article entitled, "What About Russia?" by James Davenport Whelpley, published in the Century for March:

"WHAT ABOUT RUSSIA?"

By Herman Bernstein.

To the Editor of The Century:

Sir:

The article by James Davenport Whelpley entitled, "What About Russia?" in The Century for March, deplores that "through a series of diplomatic blunders, misunderstandings, and unfortunate incidents, the United States is now in a fair way to destroy one of her great foreign friendships." In the next paragraph, the writer declares:

It may be stated here that the evidence of some of the ablest and most prominent of the Hebrew race of American citizens is to the effect that this attack made upon Russia was a serious error in that, while at the time it seemed to serve political purposes in America, the ultimate result has been to do harm rather than good to the Russian people it was intended to benefit.

As a student of Russian affairs, and as one familiar with the views of the leading Jews of America, I wish to express my belief that there is not the slightest justification for this opinion. The leading Jews of America feel that the abrogation of the treaty marked one of the greatest acts of justice on the part of the American people. Congress was virtually unanimous in its attitude toward this question; the press of this country was virtually unanimous in demanding the abrogation of the treaty. It was the awakened conscience of the American people that asserted itself.

The abrogation of the treaty was not intended to benefit the Russian people, but was an expression of the resentment of the American people, through Congress, against Russia's affront to American citizenship and American self-respect in discriminating against American citizens on account of their religion. The treaty was abrogated after forty years of futile effort on the part of the American Government to secure passport rights for American citizens, whether American Baptists, American Jews, or American Roman Catholic priests.

That the American attitude was correct may also be gathered from the fact that the progressive element in Russia praised it. Only the "Black Hundreds," the small bands of "hooligans" scattered over Russia, denounced this country in cynical terms for the action. That the United States did not demand the impossible may also be seen from the fact that even the reactionary Imperial Commission, headed by Durnovo, recommended, as far back as 1906, that the foreign passport question be adjusted, because Russian methods were obsolete and unfair to other countries.

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Mr. Whelpley is mistaken when he says that "the diplomatic strain is not the only evil which has resulted from the rudeness of the United States toward the Russian Government. * * * But a direct and large financial loss has been inflicted upon American industry." Those who have studied the latest figures in connection with the commercial relations between the two countries know that these relations have not been affected in the slightest degree in the last two years. Russia cannot get along without American cotton and American agricultural machinery for many years to come.

But against the views of Mr. Whelpley, who deplores the loss inflicted upon American industry, permit me to quote the words of our foremost statesman, President Wilson, on the same subject:

I, for one, do not fear any loss. The economic relations of two great nations are not based upon sentiment; they are based upon interest. It is safe to say that in this instance they are not based upon mutual respect, for Russia cannot respect us when she sees us for forty years together preferring our interests to our rights. Whatever our feeling may be with regard to Russia, whatever our respect for her statesmen or our sympathy with the great future in store for her people, she would certainly be justified in acting upon the expectation that we would follow our calculations of expediency rather than our convictions of right and justice.

If the Russian Government has felt through all these years that it could ignore the protest of American ministers and Secretaries of State, it has been because the American Government spoke for special interests or from some special point of view and not for the American people.

Sincerely yours,
Herman Bernstein.

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Reform Judaism and Galvestonism.

The title of the editorial might suggest one angle of the discussion of compatibilities that at the time of Zionistic conferences in America or elsewhere crops out. Up until a few years ago, there had been no attempt to direct the stream of immigration away from the coast cities of the east; year after year the thousands were crowded into New York, Philadelphia, and Baltimore to be distributed, if distributed at all, only over the neighborhoods. The land lying to the west presented many opportunities, and there was no reason against and every reason for distribution over the less densely populated centres that might be easily reached if a port of entry should be used other than the eastern ones. The results have been eminently satisfactory. Not only was the stream of immigration directed as long as the Galveston plan was being worked but to some extent prospective emigrants have learned of Galveston. Now it would be absurd to question compatibilities of Orthodoxy or of Reform in this particular phase of the movement of a people finding a new home. Most assuredly the men and the women, who have entered the land under the Galveston suggestion and have been scattered through the smaller communities, have been made self-supporting, have been brought from grinding poverty and persecution to a condition of self-respect and independence, will, with the increased opportunities for unfolding, either be convinced of the wealth of meaning in Orthodoxy or of the power of Reform. In other words Galveston does not solve any religious problem. It is merely an economic problem. The men who vouch for it and can speak for it are men who are trained to think along economic lines. They are not, and need not be, men of trained theological insight. And it is perfectly legitimate then to invoke the opinion of that millionaire or of that social worker to ratify the good that Galveston has done in providing a home under favorable conditions to many who have left a land of oppression.

Now if Zionism were merely a parallel to what Galvestonism means, if it included only an effort to direct the stream of emigration from Russia, Roumania, the disturbed districts of Turkish dominion in Europe or Asia into such sections of Palestine that are still to be had in the fertile lands with provision economically made as soon as possible to change the immigrants into self-supporting family units, there really can be no discussion on the compatabilities of Reform Judaism and Zionism. Reform Judaism or any other kind of Judaism would be compatible with any movement that seeks to make men self-respecting, self-supporting, and would enlist the sympathies and the best energies of all right thinking men in the work of making the economic provision. If that was all that Zionism meant, it would be perfectly in place to call upon the testimony of men who were trained in business judgment, men of material power as having endorsed the Zionistic movement.

But all such statements are based primarily on a quibble with words. One need but analyze the word Zionism and find how men in conventions, in sermons in the propaganda literature are playing with the word, using it in many different senses and drawing conclusions as if all along they were meaning the same thing because they had, in poverty of vocabulary, used the same word for many different phases. These men forget that sometimes they use Zionism as indicating more than a mere directing of the stream of emigration to Palestine, but employ it to convey to minds of the listeners or readers something of an expression of the Jewish spirit, the Jewish national consciousness, the Jewish traditions and similar things. It then becomes manifestly impossible to invoke the opinion of mere millionaires and involve them into argument as if they were in this experts and their opinion rightly carry authority. But that is exactly what is done when the agitators claim that laymen have adopted Zionism, as witness this millionaire of Chicago or that millionaire of New York, or the other one of some other place. It is rather to be questioned whether the men quoted would not under second thought limit their enthusiasm for Zionism to the economic side of it alone, and even if they did not so limit it their opinion should be valuable only on the economic side. Rabbis naturally objected a few years ago when the Jewish Publication Society sent out a sheet endorsing one of its publications on which the men speaking of high Jewish value of the publication were not known to be experts in Jewish matters, and the name of a single known expert in Jewish matters was not found in the list. Rabbis naturally thought that was the exact equivalent of a layman giving endorsement to medical and scientific works. It made the medicine quack medicine or a book of medical value less valuable. But Reform Rabbis with too vivid Orthodox memories have in this matter been over zealous and have, really in injustice to the men quoted, saddled upon the only economically trained

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the burden of establishing Zionism and Reform Judaism as compatible. Statements confidently made by Reform Rabbis in this particular instance may easily be without foundation or rest upon confused reconstruction in the mind of the preacher himself.

Zionism meant for many a year a vague love for the land of the fathers. For many Zion was the scene of Biblical History, the home of Jewish literature, the land of the prophets, God's own home. They who died there were happy and closer to redemption than were they whose eyes closed in the lands of exile. For some, the land held out the possibilities of resettlement, recolonization. The first who came to Palestine, filled with the Love of Zion, had no idea of an established and legally constituted kingdom or autonomous state. That came with the urging of Herzl. With him there came under the term of Zionism a hope of freedom and of self-government in a Jewish state. There were diplomatic missions and secret conferences. Later the secret conferences showed themselves as empty discussion and palaver. Herzl died and little by little the hopelessness of the cause dawned upon the thinkers. Zangwill had, even in the life time of Herzl, left Zionism in the Herzlian sense. Colonization that was previously vigorously condemned, became the hope of the Zionism of the last few years. Latterly, as far as we can make it out, Zionism has become merely another way of saying planting Jewish colonies in Palestine and helping them to live there. The plan may appeal to many who would gladly give five hundred to help refugees, but ten thousand, to keep them away from our shores.

When writers, speakers and convention enthusiasts do not mind their words, we have exaggerations and rhetoric but not argument. Giving Aaronson a chance to study the flora of Palestine becomes a ratification of Herzlian Zionism. Aaronson discovers wild wheat and the kingdom of Jewry is established. But what does it all amount to, and if wild wheat has been discovered, and if it be useful, and men give aid to the further study of the land, does that mean Herzl Zionism again? Whoever gives anything for the study of the land as an available place for colonization becomes at once a Zionist in the very narrowest sense. In the convention his name is mentioned as one of the converts and advocates of the movement from Herzl up or down. It is manifestly unfair argument and unfair treatment to men who give too generously to have their intentions misinterpreted.

If Palestine is settled by Jews, Reform Judaism will have an opportunity in Palestine as it would have anywhere else. The reconstruction of religion goes on from day to day and in every land. Palestine, even though it speak pure classic Hebrew from end to end, will not be exempt from the laws of a changing, growing humanity. From time to time the words of the classic Hebrew will begin to take on new connotations in the religious life. Orthodoxy would demand of Zionism that it should restore the worship that by most orthodox men and women has been largely outgrown. Reform Judaism would oppose any attempt to narrow Jewish influence to a nationalistic Palestine, for it recognizes that Palestine cannot be closed up and any attempt to isolate it, to make in it a civilization untouched and unaffected by outside influences is a vain hope. Reform Judaism is compatible with Zionism if it mean only a parallel to Galvestonism. But that is a different story, and not the kind of a thing that the lusty singing of the Hatikvoh honestly lends itself to. Nordau, the nationalist would have none of it. Other nationalists in the colonization movement, in the Haifa school and in the industries are merely opportunists.

GERSON B. LEVI.

NEW YORK LETTER

By our own Correspondent.

New York, July 6, 1914.

The building of the Washington Heights Synagogue is now being constructed, and it is expected that it will be ready for use by the fall holidays.

The Rev. Milton M. Markowitz, of the Jewish Theological Seminary, has been chosen as minister of Congregation Keneseth Israel, still another of the new congregations which in recent years have taken root in the Washington Heights section.

Temple Ansche Chesed of Harlem has inaugurated a summer school with daily sessions for all the Jewish children of the neighborhood this season. It is anticipated that this will subserve a vital need.

At the summer session of Columbia University, which opened this morning, courses in Jewish history and literature will be offered for the first time. Indeed, it is stated that this is the initial undertaking of this kind at any American institution of higher learning. While the enrollment at Columbia exceeds all previous records, it cannot be stated as yet whether the Jewish courses will justify themselves from the students' point of view. Dr. Isaac Husik of Philadelphia is in charge of the courses.

The city's "safe and sane" celebration of the Fourth of July was an unqualified success. Meetings were held in the morning at the National Theatre and by the League of Foreign Born Citizens, at which Mayor Mitchel spoke. The customary religious services, interspersed with patriotic exercises suitable to the day, took place at the local Hebrew Orphan Asylum.

Last week an evening was devoted to song and music in the courtyard of Public School 63 on the lower East Side. The Poale Singing Society and the Beethoven Musical Society supplied the talent. Both are Jewish organizations, the latter being an orchestra which has creditably distinguished itself during the past season. The Poale Society has a chorus of 100 voices, and rendered Jewish traditional songs.

The life of Borough President Marcus M. Marks was threatened by a "crank" last week. This did not prevent Mr. Marks, however, from actively participating in the celebration of Independence Day.

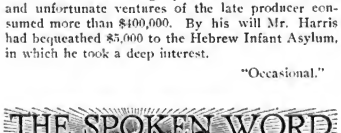
The Educational Alliance has organized and set to work a class in practical trade work, designed to enable girls just out of grammar school to learn some useful trade. This will continue throughout the summer. The Alliance, as is well known, no longer provides elementary instruction but supplements in its courses the work of the public schools.

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The New York Association for the Blind has succeeded in raising a fund of $300,000 for its needs. As part of its work a roof garden for the blind atop the building of the Bank of United States, on the lower East Side, was opened and dedicated last week. This is privately maintained by Joseph S. Marcus, president of the bank, and will afford a place of sojourn for residents of the vicinity afflicted in this manner. A library for the blind will be installed, and attendants will care for the visitors.

The appraisal of the estate of the late Henry B. Harris, the theatrical manager, who perished in the sinking of the "Titanic," shows a deficit. The assets of the estate exceed slightly $365,000 while the debts and unfortunate ventures of the late producer consumed more than $400,000. By his will Mr. Harris had bequeathed $5,000 to the Hebrew Infant Asylum, in which he took a deep interest.

"Occasional."



Star-Dust.

By Rabbi Joel Blau, New York City.

Texts:

"Ben Azzai said: 'Hasten toward a slight precept.'"

"Despise not any man, and earp not at any thing: for thou wilt find that there is not a man that has not his hour, and not a thing that has not its place."

"R. Liezer b. Jacob said, He who performs one precept has gotten himself one advocate; and he who commits one transgression has gotten himself one accuser."

(Selections from the Ethics of the Fathers, Chap. iv.)

My theme is—Star-dust.

The stars that stud the heavens are of various magnitudes. Men of science count down to the sixteenth magnitude. But the naked eye can only see down to the sixth or seventh magnitude. Beyond that, it takes the clear-eyed astronomer, whose vision the telescope has lengthened out to the far limits of space, to perceive the lesser luminaries. But even beyond these, there are cloudy patches extending over the stupendous vastnesses, which appear through the glass like luminous dust diffused over the stellar regions. This is called—Star-dust.

Scientists, by means of powerful lenses have succeeded in resolving some of this hazy dust into clusters of minute stars; but they have found irresolvable patches—mere gaseous masses of nebula, unformed, undefined. Now these men say that all the larger luminaries—sun, moon, earth—had their origin in this whirling star-dust. The entire universe was cradled in nebula. It is wonderful to think that this earth which we walk, which feels so solid beneath our tread; this earth from which we extract our bread, upon which we build our houses, over which our children romp, in which the whole drama of life with its laughter and its tears takes place; that this earth was once upon a time—ten millions of years ago, or a thousand millions of years ago—mere dust floating in the immensities of the sky!

Still more wonderful to think that during all those baffling aeons the Hand of God was nursing those amorphous particles of heavenly haze sailing through the bewildering. Nothing towards an unknown Goal; that through all that timeless time God was fondling them, watching and waiting for the moment when they were to emerge out of their fluid state—a compact world hurtling through space!

When the scientists gaze at the stars that belong to any of the sixteen magnitudes, they see worlds full-fledged, worlds made—God as He is. When, however, they observe the nebulous star-dust, they see worlds yet-to-be, worlds in the making—God as He will be. When they see those shining bodies that loom into view easily, they behold divine actualities; but when they look upon that star-dust which is far removed from the ordinary gaze, they behold divine possibilities!

As in the world of matter, so in the world of men and matters, of mind and morals. In the firmament of humanity there shine stars of various magnitudes. In the heaven of the human heart there are virtues that are as stars of first second or third magnitude. They easily attract the popular attention. They are obvious. The gaze of all is fixed upon them. No special gift or preparation is required to recognize them. But beyond these there are duties that do not blaze forth quite so brilliantly, simple obligations that do not attract attention and win applause; and it takes the keen ethical insight of the morally gifted man to observe them, to study them, to assigned to them the place they deserve. Plain, household duties that seldom get beyond the walls of the home, or beyond the walls of the mind, that the outsider seldom hears of, they are the scarce-defined star-dust of the moral life!

Because so far removed from public admiration, this moral star-dust is overlooked. Slight precepts are neglected. We are all apt to hasten towards the obvious in morals. This is why the rabbis warn us: "Hasten towards the slight precept, the simple duties." Have you stopped to think that in performing the large, obvious duties we are rewarded automatically in the very doing? There is a certain glamor and glow that surrounds the grandly heroic act—the million-dollar donation, the intrepid feat in the battle-field—which in itself, by the evident satisfaction it gives us, is an ample compensation. Yet the million-dollar donor may not be impelled by moral motives and he who is so valiant in battle may be cowardly on life's firing-line. Motives, impulses, deep-lying silences, blissful vaguenesses that dwell in the depths of the soul, imparting to the susceptible a sense of spiritual reality which is the back-ground of all truly moral acts; in short, the nebulous star-dust of the higher life which is but seen by the eye of God and the eyes of Goodness, these men who play at heroics and who would exhibit their resplendence at all cost, are too obtuse and too purblind to see. They carry off the vulgar rewards of vanity gratified—but that's all.

No such compensation attends the glamorless, homespun duty, the "mitzvoh kalloh." Yet the latter may be a supremely moral act, because proceeding from the still, inner realizations of the soul. Rightly do the rabbis tell us that we should take care of these little obligations that spring from the quietude of the

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spirit rather than from the clamor of the crowd. For just these acts that go unnoticed constitute the beginnings of the godly life. It is while performing them, while nurturing our moral susceptibilities to the point that nothing moral should appear unimportant, that we prepare ourselves for larger acts, for more brilliant deeds. That is why I call this group of unostentatious deeds and of concealed motives and perhaps half-defined ethical stirrings—moral star-dust. For just as out of the heavenly star-dust there are bound to develop new and vaster worlds; just as out of the nebula floating at the utmost boundaries of the universe issue forth luminaries of the first magnitude, matchless in brilliancy; so out of little acts are born big acts, and out of the feeblest impulses for right-doing, out of the haziest yearning to become Godlike in goodness, there may unfold the splendidly poised world of ethical realities. These little acts, these faint ethical upwellings, these unspoken outreachings of the soul—that never have brought together the heavy palms of the vulgar in frantic applause—are the divine possibilities of the moral life. Take care of them.

And just as the littlest act, and the slightest moral incentive, is pregnant with divine possibilities, so is the humblest of men, the seemingly least meritorious individual. As in the world of virtues, so in the world of men and women, stars vary in brightness. We are easily attracted by human stars of first, second, perhaps third, magnitude; but we overlook the nondescript rest. Therefore do our rabbis say: "Despise not any man!" I should like to nail this text on the walls of the gilded parlors of our social snobs who shut their doors and their hearts against those whom they consider inferior to themselves. Aye, it is ludicrous to see how this large Jewish community of New York literally revolves around just one or two or three "stars" of first magnitude.

In such a large city, we have very little occasion to form a correct estimate of the worth of the individual We think of men in mass. We see the crowds of human spawn surging in the thronged thoroughfares, driving and driven mercilessly, unceasingly;—who would miss any one if he suddenly fell out of the mad race, groaning by the wayside? Last year, we are told, nearly three-thousand men lost their lives in the mines of this country. Who should miss these hapless, obscure workers? The immigrant ships will unload their human cargo and there will be others to take the places of the victims. Others—just as good. And life will go on. For, of course, we look upon life merely as an endless repetition. Life, we are inclined to think, is a mere multiplication, the same item being taken over and over again ad infinitum, and not an addition in which new items, representing new values, are constantly entered to lengthen the column and swell the grand total. And therefore we are given to despising the great mass of men, considering them mere negligible quantity. And yet how can we judge any man superficially, without a single glimpse into his inner life? What do we know about the unprepossessing man we chance to meet? What do we know of the fine aspirations that fill his soul, the noble strivings that transfigure his being, the lofty ideals that gild his days? What do we know of that lustrous star-dust floating in the heaven of his heart?

Do we know what brilliant luminary might not one day flame forth out of that star-dust? Say the rabbis: "Despise not any man, for there is no man but has his hour!" Who knows the hour that will lift the humblest to the heights? Those obscure sailor-boys—some of them were only boys, whom their mothers still regarded as children—what had they been? But for the Mexican turmoil they might have gone on unconscionably, performing their menial tasks aboard the idle man-o'wars. Mere floating star-dust on humanity's heaven, who would have a care for it, except the clear-eyed loved ones? But even while these boys kept at their little tasks, they were preparing for the larger work that might one day be theirs, gathering courage and fortitude against an undawned day. While they polished the bronze of the cannons, they polished their characters and while they washed the decks, they made ready, unconsciously to themselves, to wash off the stain from this nation's glorious flag, soiled by wanton usurper. And now they are brought back to us, brought back to their mothers, brought back to their country, wreathed with the garland of heroism. Their hour has come: from mere star-dust they were advanced to stars of the first magnitude that will shine forever on the far-stretching horizon of America!

Their hour has come, and we pay them our sincere homage. Let us think of these heroes and their humble beginnings and resolve never to despise any man or any task, but rather take thought of the divine possibilities slumbering in all things and everywhere. The trouble with our estimate of men and matters is that we are guided by their outward effect, by the noise and the din they make. By all means we want noise. By all means we hanker after sensations. The quiet, even tenor of life does not suit us. Even the religious life, with its periodical feasts and fasts, with its prayings and preachings at intervals well-regulated, does not appeal to our jaded palate. We must hear the barker's voice ringing through the House of God. The pulpit is fast becoming a grand-stand, and the still small voice is drowned by the blare of trumpets. What we should remember is that every act has two sides —an outer and an inner aspect. The ethical value of a deed, no matter by whom and how performed, is to be ascertained not so much by its outward effect as by its inward reaction. The question is, What effect has the gift upon the giver, the deed upon the doer? Does it help along his moral development? Has it got behind it the gathering moral strength which, when gradually unfolded, may yet one day prove the creative shock that will solidify stray, tottering moral gropings into the full perfection of moral certainties and sovereign moral independence?

It is again with a view towards this inner aspect, towards this moral star-dust, that the rabbis say: "Every good act creates an advocate; every wicked act creates an accuser." We need this inner monitor that, in the silence of our heart, should encourage us and—if need be—accuse and warn us. It is this voiceless monitor that determines the precise worth of our lives. No matter how little or how big our action, no matter how slight or how important our task, no matter how clamorous or how cold the crowd in its comment—what matters is the praise and blame of the heart. What matters is the effect of our life upon our soul. The joys of conscience, its retributions and compensations, by far outweigh the gratification of mere vanity, the approbation of men, the shout of the populace.

We are bidden, therefore, not to measure men and matters by human standards, but by divine standards. We are not to seek merely the obvious, but the remote and the hidden. We are to look into the silent depths of our bosom, and let that silence speak to us of God. We are to nurture with infinite care the barest beginnings of the moral life, until the blissful vagueness,

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the wisps of aspiration, the nebulous half-formations of the spirit, are condensed into clearly defined moral passion which shall become articulate in word and deed. Remember the Divine Hand that through those millions of years nursed the star-dust into the fullness of existence. Even thus may our hand, little and weak though it be, foster within us the smallest sign of Godliness, until at the right time and the right hour out of the star-dust there shall be born a star.

The Excavations in Palestine.

By Dr. Rudolf Leszynsky.

Translated from the German for the Reform Advocate by J. H.

(Continued from Last Issue.)

The Semites.

The dolmen, which are found not only in Palestine but also in great numbers in Northern Africa and some parts of Europe, as well as the custom of cremation and the foreign names of rivers and places, that are not derived from any known semitic language, would go far to prove that the earliest and original inhabitants of Palestine were not of semitic stock. It it most likely, that at about the third millenium new tribes, whom we call the Canaanites, migrated from the Asiatic human hives and settled in the country, and with this event Palestine came out of the darkness of prehistoric times into the light of history.

The knowledge of these people possessed by the Biblical writers seems to have been exceedingly restricted. Their recitals are limited to the chronicling of a few facts: The Canaanites, according to the Bible, had strongly walled cities; they were ruled by kings and carried on warfare; they dug wells, planted vineyards and engaged in agricultural pursuits. These several records now come to be actually confirmed by means of the excavations, the dead letter is illustrated by variegated pictures. Not only in Egypt, but also in Palestine in ,Taannak and in Dachis, letters written by those very Canaanite kings have been found. We learn, that in their diplomatic intercourse with each other and in their foreign business relations they used the Babylonian language and written characters. We read of their daily lives and worries, of conspiracies and ambushes, of tribute and presents. The affairs of these kings seem pitiful by their very pettiness; one of them writes: "Give me three bows, three daggers and three swords"; another requests: "two knives, one lance and two clubs," and such small quantity of arms seems to have been sufficient to insure success. Still, at the time the Israelites came into the country, there existed a complete civic organization and government with numerous officers. There were writers and messengers, complete lists of names for military purposes were available, there was money traffic, even if there existed no actual coin and values were weighd in bars or rings. All these manifold remains of this ancient but fairly developed culture have now been dug out of the dells and the dustheaps of the ancient Palestinian cities.

In the first line we can see where the Canaanites built their settlements. Neither on top of the mountains, where the water was difficult to reach, nor in the valleys, where sudden attacks by hostile tribes were to be feared, not afar from the principal trade routes, neither too close to them, on small hills, preferably on such as were situated upon steep inclines, they located their cities. They strengthened the natural protection afforded by the precipice of the hill through the erection of strong walls built around the cities. We can follow the development of the Canaanite builders art all through the entire history, from the earliest period when they were satisfied to pile the blocks of rock upon one another, down to the time when they carefully laid deep foundations to support the walls built of brick set into cement, and when they further strengthened these walls by the erection of bastions and towers. We can measure the immense width of the foundation walls and we see how the bricks used have become more regular in shape in successive generations. We find double rows of walls, thereby learning what seemed of the uppermost importance to the Canaanites, the erection of walls to protect their cities.

The walls meant the city within. There was nothing of serious import in the way of buildings within the walls proper; generally a few mud huts built for temporary use and quickly destroyed; such buildings were erected with unburnt brick, roofed over with brush wood and plastered with loam on the outside; a few years exposure to weather sufficed to ruin them. The rooms in these hovels were woefully small, without windows or light, and the floors covered by stamped earth. What might be pleaded for their excuse is, that in first line they were only intended as store rooms for provisions and not for human habitation. The daily life of the peoples living in tropical or subtropical climates differs materially from that of the inhabitants of the moderate zones. Such peoples pass their waking hours on the street or on the flat roofs of heir dwelling houses and the inside of the house is of no great importance. Only the kings and the men of high station inhabited dwellings such as we are accustomed to. For that ancient period that class of dwellings was considered as real palaces and at the same time served as a fortification, and last place of refuge against the attacks of the hostile tribes. In some of these houses there are rooms, that seem large even to our present day notions and that had ceilings of wood. Some few had yards and stables. These palaces were the only houses in the cities where space was not economized, for space within the city walls was extremely limited as the narrower the surrounding ring of the walls, the easier was the defence thereof. For that reason the streets were narrow and crooked lanes, some of them not exceeding 2 Meters (about 6½ feet)in width and they ran in all directions. There was no building department to exert any control or regulation and sometimes the houses were erected in the middle of the streets, giving these an irregular and crooked appearance. There were no wide open spaces, such as squares or small parks, anywhere, and the life of the city was concentrated at the gates, where the markets were held and where the judges and city authorities could be found. In some instances the protecting wall did not measure more than 600 to 800 Meters in circumference, the whole area of the city embraced only a few hundred acres. These measurements are not those of small and unknown villages or towns but they apply to some of the most renowned of the Canaanite cities, such as Jericho, Megiddo and others, that had so impressed the spies of Joshua with their strength as to discourage them.

More remarkable even than the knowledge displayed by the Canaanites in the building of walls is

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the skill applied to the construction of their water supply systems. Necessity is the mother of invention. The existence of the city depended upon the regularity of the water supply and if the enemy held the sources thereof, the protecting walls became of no value. In order to prevent such catastrophes there were built into the protecting rocks a number of cisterns for the storage of rainwater. More ingenious still were the tunnels connecting the city with the water fountain. In one of these constructions in Jerusalem dating from pre-Israelitic times, there is an inclined walk leading into a vertical shaft at the bottom whereof the fountain, now called Maria's fountain, is located. The tunnel discovered by Macalister in the old Philistine city of Geser is one of the most imposing monument of these old time master builders. Its dimensions are 66 Meters in length, 7 Meters in height and 4 Meters in width and it has been built at a depth of 28 Meters below the surface level to reach the source. With the primitive tools available at that early period this solid construction must be considered a marvel of engineering science.

The hard rock did not offer those early engineers any unsurmountable difficulties. When the existing natural caves no longer sufficed for the burial purposes, they were artificially enlarged or new caves were bored in the rocks. We can still distinguish the different methods employed in these constructions: there are shaft tombs into which access could only be gained by lowering from above and other tombs—probably of a much later period—that were easily accessible from the level ground, but which on that account were exposed to desecration and plundering. The caves did not furnish the exclusive methods of burial; many of the dead, principally children, were simply interred.

In the rubbish heaps of the old Canaanite cities, principally in the cisterns and tombs, have been found the utensils of everyday life, such as had been in use by the early inhabitants; pitchers, bottles, dishes, knives, lamps, ornaments of gold, silver, bronze and precious stones; implements used in agriculture, oil and wine presses and weapons of war. The large publications have given detailed descriptions of these articles before they were placed in the museum collections. Archaeological science has busied itself with them and has ascertained their points of variation and of similarity. Is this only a new variety of sport or play? Possibly during a period when only the fixing of state and war historical events seemed of value it might have been so considered. In these days, when the world sets greater store upon the gathering of data bearing upon cultural history and development, these broken fragments of ordinary utensils assume priceless value for us, as through them we obtain some tangible knowledge of the lives of these long past generations and how the living conditions gradually improved and changed. Even if the history of art does not gain new knowledge from the painted fragments found in Palestine, in their entirety they are of much greater importance than are many of the celebrated inscriptions, which have created astonishment in large circles. These fragments show us as clearly as if transmitted in writing, the routes of commerce of the early days. We can learn how ships from the Ægean islands brought their cargoes to the Palestinian shores, how new and peculiar articles of pottery were imported and through them the sense of beauty and for handsome decoration was awakened and fostered among the barbarians of the East and how this led to efforts to imitate and excel the artistic production of Greece. We can observe the cultural tendencies and the influences exerted from foreign countries, such as that of Egypt in the southern portions of Palestine and the counter influence of the then highly developed Babylonian culture. The materials, the forms and the decorations of the pottery furnish us the key to affix the dates or periods to the several layers of which the heaps of ruins of the Palestinian cities consist.

Even the statuettes of the Deities worshipped by the earlier inhabitants of Canaan were largely obtained from foreign countries. The religious conceptions of the people seems to have been on as low a level as was their culture. When reading of the horrible religious practices of the people preceding Israel in the possession of the land these services should not be confounded with the splendor and pomp of the services devoted to the Greek or Babylonian Deities by the contemporary nations. The one Deity of general worship and of whom numerous busts in pottery and in bronze have been found, was Astarte ,the Godess of sexual life, of sensual pleasure and of fertility, the queen of heavens and she always was represented with protruding busts. It had been expected to find some traces of her male companion God, Baal, but so far no picture or statuette of him has been discovered. Probably the pillars of the numerous altars were supposed to represent him. Many of the modern archaeologists attribute the probability of some cultural significance to a number of large stones erected into pillarform. On one of these stones there is a smooth surface, which is believed to have been caused through the continued application of salves or by the kisses of the worshippers. Besides these pillars the Deity seems to have also been considered as represented in the heads of bulls, a large number of such having been laid bare during the excavations. There also have been found the bronze images of snakes, who were venerated as Deities.

Temples and altars have not been discovered; only one "hill" in Geser might with some show of probability be considered as a former place of worship. It must not be overlooked, that the Israelites and Jews destroyed all places of idol worship with a thoroughness much to be regretted by the explorers of the present day. One horrible practice, that of child murder, can be established on the basis of irrefutable proof. Even if a large number of infants, whose skeletons were found compressed into earthen jars, may have died a natural death, the number of such jars containing infant skeletons found imbedded into the foundations of walls and other structures would strongly indicate, that such children were sacrificed to propitiate the evil spirits and gain safety for the building. These sacrifices proved in vain. The fortifications of the Canaanites were unable to withstand the attacks of the victorious Israelites. In the course of time and with varying successes one city after another fell into the hands of the young and vigorous tribes.

The Israelites.

From the cultural standpoint the immigration of the Israelitic tribes into Palestine, if it brought about any material change, might be considered as a backward step. Nomadic tribes live a much simpler life than do the dwellers in cities. Most of the skilled productions were taken over from the conquered

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people, or imported from foreign countries. The home industries suffered neglect. The pottery reverts to more ungraceful lines and the decorations are no longer in the same good taste formerly displayed and are more like the cruder patterns prevalent during a much earlier period. However, the loss on the one side was more than compensated by the gain on another. A new metal, iron, was introduced into Palestine. The archenemies of the Israelites, the Philistines, appear to have introduced it and, no doubt, their early victories over the Israelites were largely attributable to the use of the new weapons. Even after the Israelites had secured a supply of the new metal it seems to have remained a scarce article, as shown by the excavations. So far the blacksmith shop in Megiddo is the only one of its kind that has been laid bare, although the ruins in Tell Zarkarja are believed by some to be those of a furnace used in smelting iron ores. The old stone and bronze utensils and implements remained in use alongside of the newer and better iron articles, as they were much lower in price, and the stone age for Palestine only came to an end with the beginning of the Greek period. One great cultural advance, that of writing with the use of individual letters, was made on Palestinian soil. To which Palestinian tribe the world owes this great step of progress is impossible to determine, but it is unlikely that the Israelites themselves were the inventors. At the same time the Israelitic writings are among the very oldest now in possession of any museum, and this enhances the value that they possess on their own merits for us.

The Americans excavated some years ago in Samaria, the principal city of the Northern kingdom, some pottery fragments, which aroused general attention. They had been found in a large building, which was positively declared to have served as the palace of kings Omri and Ahab. These fragments had been inscribed with ink by means of quills and the peculiarities of the writing, such as f. i. the separation points between the words, would indicate that the writer thereof, about the middle of the 9th century, must have had acquired considerable practice. The contents of the writings were: That in a certain year (of the king) a jar of fine oil or old wine had been furnished certain persons (probably the stewards of the king) from certain places. A still more celebrated inscription than this oldest document is still of Siloah, probably dating from the time of king Hiskia, wherein the successful piercing of the tunnel to the Siloah well is chronicled. The agricultural calendar of Geser, engraved upon a stone, and stating in which months certain agricultural work had to be undertaken, dates from an uncertain period but is generally considered as from the seventh century. Besides these larger inscriptions we have found a great number of seals, the best known among them being the Lion Seal of Megiddo, which had been the property of the servant-minister of Jeroboam II. Numerous fragments of jars bear the stamped impression of the names of the owners as well as the names of the fathers of the owners. Some of the fragments bear the imprints of the royal pottery factories at Hebron, Siph, Secho and Memschat; others again have the winged sundisk or of a scarab (dor-beetle) and some have the name of God, probably with the intention of consecrating these to the Deity or to protect them against detrimental influences. While all such discoveries lack any great world stirring qualities, they are of the utmost importance to us. From the very names we read the religious conceptions of those periods and the letters may serve at some later time to compile a history of the Hebrew writing.

One of the recent discoveries would seem to warrat the hope that other important finds might be in store for the future. This is the Mesa stone, dating from the 9th century B. C., upon which the old enemy of Israel, the king of Moab, well known through the Biblical writings, records the history of his wars against Israel from his own standpoint and where he declares triumphantly: "Israel is lost forever."—Might it not be possible that one of the kings of Israel had erected a similar monument of victory over the enemy, which monument still awaits further researches to be discovered?

With the advent of the Canaanite letter writing, the Babylonian cuneiform writing did not entirely go out of practice in Palestine. There are some documents preserved from the period when the Assyrians ruled the country, say about the seventh century. One of these, a contract, is rather of considerable interest on account of the mention of a Jew, Natanjahu, who agreed to a sale of a piece of real estate. Another document is remarkable, owing to the fact, that it furnishes proof of the then ruling law, according to which the seller of a slave had to guarantee the health of the slave for 100 days and undertake to insure the buyer against physical defects of the slave for all time.

The discoveries of these inscriptions is of exceeding importance to us, but we might go too far in trying to justify the expense of the excavations by them alone. The Siloah inscription is of inestimable value, but the great engineering work involved in driving a tunnel of 500 Meters in length from both sides through the rock and carrying it to successful completion in spite of following a wrong direction at times, seems deserving of much greater admiration. It should not be overlooked that in ancient times not all similar enterprises were carried to an equally successful termination. An inscription at Lambeze states, that the tunnelworkers had to give up the job, being unable to bring the workings together from both ends. There seem to be no inscriptions recording the fortification buildings by Israelitic and Judaic kings, such as are in existence from other oriental rulers, at the same time the still standing walls and foundations testify to the skill and the workmanship of their builders. The history of the Israelitic cities, such as may be construed from the Biblical recitals, gains an entirely new aspect. We can learn how a city was first built, how it was subsequently enlarged, then sacked and plundered by an enemy. How later new settlers came to erect a city on the same spot and how they in due time shared the fate of the earlier inhabitants. In thus combining the mute testimony of the rubbish heaps with the historical traditions we may obtain a more correct picture of the history of a city like Jericho or Geser. The lack of further discoveries may occasionally also prove instructive. If the Astarte busts, found in such great numbers all over, only occur in isolated cases in Jericho, it would indicate that in this city, far removed from the traffic of the foreigners and in close vicinity of the desert, the original Israelitic religious conception had gained firmer ground than elsewhere. Then, again we discover customs and practices among the Israelites which we could hardly think possible. Who would

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in the primeval age, in caves—the name of Horites (dwellers in caves), mentioned in the Bible, probably is derived from these cave dwellings—but man had learned how to enlarge such caves artfully and with great effort. His tools have improved. The stone implements of that period, hatchets, knives, saws, chisels, all of which could be inserted into wooden handles, projectiles and other similar weapons, no longer were merely hewn out of the rough stone but were sharpened and polished. Next are seen the beginnings of pottery. The vessels at first are clumsy with thick walls and turned by hand. Rapid technical improvement is noticeable. The earliest vessels have no handles but instead thereof a heavy roll of clay. Later on this disappears and in its place are found handles of different shapes and extensively ornamented. The sense of the artistic, although still very crude, demands its rights. With a comblike instrument parallel and circular lines are engraved into the clay and the vessels are decorated by borders, engravings and color painting. In a cave at Geser the oldest traces of the beginnings in the art of drawing were found. Pictures of cattle and other animals drawn in a most crude and childish manner can be seen on the walls of these caves. Man no longer was a mere hunter, but he had become a shepherd. In the several stratas of rubish heaps of this period were found the bones of the domestic animals, among them those of swine. Exceedingly primitive grindstones would indicate the beginning of agriculture. The entire absence of any metal implements proves these remains to date back to that early primitive period called the stone age.

Besides these smaller implements the earliest inhabitants of Palestine have left other powerful monuments in stone to posterity in the shape of immense Dolmen or stone tables, that are found in large numbers in the Eastern Palestine, on the farther side of the Jordan river. Immense blocks of rocks or flagstones have been laid on top of one another to form a table, although the original purpose seems to have been to build a house.

Formerly these Dolmen were supposed to have served as altars. At the present time the general opinion agrees, that they served as burial chambers for the dead, it evidently being intended to furnish the deceased dwelling accommodations similar to those they had enjoyed during life. Possibly the bowl-like depressions found on numerous rocks and stones in Palestine also have some connection with the funeral rites. Many of these bowl-shaped stones, that evidetnly served no practical purpose, probably were intended to receive the food sacrificed to the dead or to the spirits of the earth. It would seem quite evident that not all of the dead could be honored by burial in a dolmen chamber, as most of the corpses appear to have been buried in the caves or in the earth from the earliest beginning of the very period. Only in one solitary instance have the remains of a different method of burial been found in Palestine, and this seems more astonishing as this manner of disposing of the corpses might not have been looked for, as it is entirely foreign to all semitic sentiment. In one of the caves of Geser were found the ashes and the bone remnants of a large number of human bodies, that evidently had been cremated. Not a trace of any metal and only a few fragments of crude pottery were found with these ashes. At the entrance of the cave there was cut into the rock a bowl, the same as with numerous other dolmen. From these few remains we may draw our own conclusions as to the conception prevalent in Palestine during that ancient stone age regarding the survival of the soul after death.

(To be continued.)

NATIONAL FEDERATION TEMPLE SISTERHOODS.

The second annual Art Calendar published by the National Federation of Temple Sisterhoods has just been issued. It is an artistic production printed in three colors on India tinted stock. There are eight plates. The calendar proper will be printed on the title page and last page, the remaining six plates being given up to the pictures.

The calendar is entitled "Women of Israel Art Calendar," from the fact that the subjects of the illustrations center around six famous women of the Bible: Rebekah, Miriam, Deborah, Ruth, Hannah and Esther. The distribution of the calendar will be in charge of the Executive Office of the National Federation, Carew Building, Cincinnati, Ohio.

* * *

The activities of the Ladies Aid Society, affiliated with Anshe Emeth Congregation, Piqua, Ohio, for the years, 1913-14, have been many. Early in 1913 Piqua was visited by a flood, which caused much suffering and need. The ladies of the Sisterhood gave freely both in time and money toward the relief of the sufferers.

Though only having a membership of 15, the sisterhood has maintained a religious school. It has also held literary programs once each month and the members have had the pleasure of hearing many fine lectures given by prominent Jewish men, which have been largely attended by both Jew and non-Jew. It has held social gatherings for the purpose of raising money to enable it to carry on its work and has assisted in all municipal and charitable activities.

The Society observed Memorial Day for the sainted Rabbi Isaac M. Wise, and made a contribution toward establishing an H. U. C. Scholarship. At the close of the season's work the officers are happy to report the placing upon the shelves of the Public Library of Piqua, Graetz's "History of the Jews," the gift of the Society.

UNION OF AMERICAN HEBREW CONGREGATIONS.

The semi-annual meeting of the Executive Board was held last Sunday morning in Cincinnati at the Hebrew Union College. President J. Walter Freiberg presided, and Mr. Lipman Levy was in his usual place as Secretary. The Secretary presented his report showing an accession of seven congregations to the Union since the annual meeting of the Board last December.

The Secretary's report also included an estimate of the receipts and expenses for the next fiscal year beginning on the first of next November. The estimates and expenses were on motion approved.

A "Retired Teachers' Fund" was created with an annual appropriation of two thousand dollars, the income of which fund was placed at the disposal of the Board of Governors of the Hebrew Union College.

A liberal appropriation was made for the Board of Managers of Synagog and School Extension in order to enable that Board to continue its successful activities in behalf of the education of our Jewish youth in the religion of their fathers in accordance with the progressive demands of our time.

A communication was presented from an international commitee that met recently in Frankfort A. M., Germany, asking us to affiliate with them in behalf of the education of the Falashas of Abyssinia. The Board directed that the money thus far collected for the Falashas be transmitted to the international committee but deemed it expedient at the present time to consent to affiliation.

The following were elected members of the Board of Governors of the Hebrew Union College: Rev. Drs. Henry Berkowitz and Joseph Krauskopf of Philadelphia; Rev. David Philipson and Mr. Bernard Bettman of Cincinnati; Rev. Charles S. Levi of Milwaukee; Rev. Dr. J. Leonard Levy of Pittsburgh; Rev. Dr. Joseph Silverman of New York; Rev. Dr. Joseph Stolz of Chicago; Rev. Dr. William Rosenau of Baltimore.

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K. A. M. Temple.

33rd St. and Indiana Ave.

Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Isaiah Temple.

45th St. and Vincennes Ave.

Mr. Abraham Holtzberg, of the Hebrew Union College, will conduct the services every Saturday morning during July and August.

South Side Hebrew Congregation.

Hyde Park Masonic Temple.

51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.

Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.

Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.

1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.

Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Anshe Emeth.

1363 Sedgwick Street.

Services on Friday evenings at 8 o'clock and on Saturday mornings at 10 o'clock. Rabbi Joseph Hewesh preaches at both services.

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Women's Societies

The National Federation of Temple Sisterhoods will convene in Chicago in January next. The meeting will be coincident with that of the Union of American Hebrew Congregations. In order to perfect plans for the meeting and entertainment of the National Federation, the local sisterhoods have formed an organization to be known as the Chicago Committee for the Convention of the National Federation of Temple Sisterhoods. In response to a call issued by the treasurer of the National Federation, Mrs. Israel Cowen, and two directors of the same, Mrs. Joseph Stolz and Mrs. Tobias Schanfarber, the local Temple Sisterhoods sent delegates to a meeting held on July 2nd. The following officers of the new committee were elected:

Chairman, Mrs. Israel Cowen.

1st Vice-Chairman, Mrs. Joseph Stolz.

2nd Vice-Chairman, Mrs. Tobias Schanfarber.

3rd Vice-Chairman, Mrs. Henry Solomon.

Recording Secretary, Mrs. Camille Waldbolt.

Corresponding Secretary, Mrs. Felix Levy.

Treasurer, Mrs. James Witkowsky.

These together with two delegates from each Chicago Temple Sisterhood will comprise the new local committee which will co-operate with that of the Union of American Hebrew Congregations.

Local News

Sinai Social Center.

It is being more and more widely recognized that the surest way of providing for an intelligent and healthy citizenship is to expend a larger measure of care and study on the moral, mental and bodily development of the child. The ancient method of the iron rule of rod and restraint is passing, with many other ancient things, into the limbo of the discredited. It is becoming generally accepted that play and open air exercise are among the most potent factors of development.

The recognition of this fact has caused an unusually keen demand for the provision of the means for the satisfaction of the child play-instinct. Playgrounds are the topic of much discussion among enlightened workers and thinkers in social affairs. Some advance has been made in this direction, but that which has been conceded is by no means in proportion to the demand.

Therefore, we are more pleased than surprised when we encounter such instances of independent, common-sense action as that recently taken by the Sinai Social Center, one of the newest and most progressive institutions of its character in Chicago.

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Boulevard, this fine building, with its lecture-rooms, assembly hall, swimming pool and gymnasium, seemed to lack nothing for the making of a harmonious and broad-scoped center of activities. Yet, this summer, one crying need was realized. During the warm weather, the urgent necessity of an open-air playing space became apparent. It is some distance from the Center to the nearest public playground; too far for the holding of classes or of supervised play there. But, almost next door to the Center, on the corner of Grand Boulevard and 47th Street, is a vacant lot of nearly a square acre in extent. And so was the problem solved.

Within a short time the ugly lot was transformed. In place of a mass of weeds and refuse was a level stretch of turf, upon which were cut a running track and a diamond for indoor baseball. Here, most afternoons in the week, may be seen a merry troop of youngsters, running, playing ball or engaged in exercising on the portable apparatus brought from the gymnasium. A thoroughly competent instructor oversees and participates in their play.

The advantages of such a facility will instantly be realized by parents and others interested in child-welfare. Everyone is gainer and no one is loser. To the residents of the district, the improvement in the appearance of the formerly unsightly lot is gratifying. And, as a factor in the up-building of this particular section of the community's youth, who shall estimate the far-reaching beneficial effects it will produce? Here is set a worthy example for many others in like positions.

Mr. Julius W. Loewenthal is chairman of the Center Board. The other members of the Board are Messrs. M. E. Greenebaum, Gustav Freund, Walter Rosenbaum, Henry L. Stern, Edward L. Glaser, and Louis Eisendrath.

The Sinai Temple Sisterhood with Mrs. James Witkowsky as its able president, is taking a very active interest in the work of the Center.

* * *

The regular weekly dance will be given at Sinai Social Center, 4022 Grand Blvd., Saturday, at 8 P. M. As usual, the dance will be preceded by a lesson in the latest dancing steps, including the Tango, given by a professional dancer and an assistant.

* * *

Mr. S. Fischman of 1959 Evergreen Avenue, has on the occasion of the death his wife, made the following institutions beneficiaries of the following amounts:

Federated Charities	$500,00
Beth El Temple	100,00
Tiferes Zion Congregation	100,00
Bnai David Congregation	50,00
Moses Montefiore Congregation	50,00
Doreh Tov Congregation	50,00
Austro-Galizian Congregation	50,00

Mrs. Bella Fischman died June 27th, and was buried from her late home, June 30th, Rabbi Julius Rappaport officiating. The deceased is survived by her husband and four daughters, Mrs. H. Sangerman, Mrs. I. Bloomenthal, Mrs. J. Kohn and Mrs. Stringer.

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Selma Regenstein to Edward M. Rosenthal on Thursday, July 2nd at the home of the bride's mother.

Died.

MORRIS—Ella Morris, 810 S. Marshfield avenue, wife of Selig Morris, mother of Emma, Elpin, Anna Maremont, Sadie Marks, Moe, Louis, Benjamin B., Edward and the late Sallie Morris and Amelia Epstein. Funeral from her late residence, Sunday, June 28th, 10 a. m., by automobile to Oakwoods.

LEVY—Minnie Levy, nee Levy, age 31 years, wife of Abraham Levy, daughter of Katie Levy and sister of Henry and Max Levy, Lillian Marks and Hattie Levy. Funeral Sunday, June 28th, at 12:30, from mother's residence, 2257 N. Kedzie blvd., to Beth El Temple, Crystal and Leavitt sts. Burial at Mount Maariv.

MARX—Fannie Marx (nee Hyman), 88 years, wife of Henry Marx (deceased), mother of Mrs. Henrietta Cirkle and Henry Marx and sister of Mrs. Gertrude Felsenthal. Funeral Thursday, July 2, 1914, from her late residence, 3333 Calumet Ave., to Rosehill cemetery.

OPPENHEIMER—Celeste Oppenheimer, age 3½ years, daughter of Hugo M. and Jennie Oppenheimer, 5470 East End Ave. Funeral from Furth's chapel, July 2nd, to Free Sons' cemetery.

LANSKI—Mrs. Bashe Lanski, 5036 Michigan avenue, beloved wife of Israel Lanski, mother of Samuel, Jacob J., Abrahani, Harry, Mrs. Rae Miller, Mrs. Sarah Braude, Mrs. Hatty Lazar, at 2:30 a. m., Wednesday, July 1, after a lingering illness. Funeral Thursday, July 2, at 12:30, Congregation B'nai Moshe cemetery, Waldheim.

NEW BABYLONIAN DOCUMENTS.

The discovery of the Nippur tablet at the University of Pennsylvania on which was written the story of Noah and the fall of man, probably the oldest piece of literature in existence, may revolutionize the conception of the Book of Genesis and become a pivotal point around which theological controversy may be raised.

More than 400 years before the time of Abraham and 1,300 years before Moses guided the children of Israel ont of Egypt, a priest in the temple of Nippur, a town in the valley of the Euphrates, wrote an account of the creation and of the fall of man. This antedates all Hebraic literature on the subject by more than 1,000 years and makes an issue of the Divine revelation of the Book of Genesis.

Both archaeologists and theologians are disposed to await the entire translation of the tablet, two-thirds of which was found only last Saturday, before commenting upon its relationship to the Book of Genesis. To expedite matters, the officials of the University Museum are sending by the next steamship photographs of the complete tablet to Dr. Stephen Langdon, professor of Assyrinlogy at Jesus College, Oxford, Eng., in order that a translation may be made and given to the world.

Those at the University of Pennsylvania who have some knowledge of the Sumerian language think that a complete translation will be more startling than the translation of the one-third which was made by Dr. Langdon and made known last week.

The authorities at the University are of the opinion that the remainder of the tablet gives details of the oldest conception of the flood and subsequent events. As there is writing on both sides of the tablet and on the edges, the amount thus far read is less than one-sixth of the entire surface. The tablet mensures 5 by 8 inches, and weighs 1¼ pounds.

If the translation of the small section by Dr. Langdon, which was copied by him last October at the University, is verified or amplified by translation of the remainder, Biblical scholars may have difficulty in maintaining the theory that the Book of Genesis was inspired and that Hebraic literature was the fountainhead of sacred learning. If Moses wrote the Book of Genesis, the information, according to many archaeologists, was derived from pre-existing legends. The present discovery may clear away much of the cloud that has enveloped the discoveries of George Smith, who 40 years ago first unearthed tablets that indicnted the Babylonians had traditions of the creation and of Noah prior to the Hebrews.

Nippur was the capital of the Kingdom of Sumaria, peopled by a race who dwelt in the Valley of the Ephrates centuries before the Babylonians. Virtually nothing was known of the race until the University of Pennsylvania sent expeditions to the place during the years 1888-1910. Digging through 90 feet of sand, the city and temple were uncovered, and in the temple was found the oldest library, dating back 2,500 B. C. The contents of the library, the books of which are small clay tablets, more than 17,000 in number, were removed to the University.

Prof. Herman V. Hilprecht, who had charge of several of the expeditions to Nippur, made a few translations of the tablets and first gave to the world a version of the flood other than the Hebraic. Following his departure from the University the 115 boxes of "books" were slowly cleaned and made ready for reading, but nothing was accomplished until the summer of 1912, when Dr. Arno Poebel, of Johns Hopkins University, Baltimore, went to the museum and spent five months deciphering the tablets. Doctor Poebel now is in Europe. Last summer the startling information was given the world by the assyriologist that he had discovered a fragment of a tablet that gave a new account of the creation of man. Man, according to the Nippur tablet, was created by a goddess, and, owing to jealousy, the gods decided to kill him. Through an eavesdropper she heard of the plot and set Noah and his family in the ark, and thus saved the race. This tablet made no mention of Adam or Eve.

Last October Doctor Langdon, who is writing a book on the tablets for the University of Pennsylvania, went to the museum and made pen copies of 50 books, which he believed to have been litnrgical. He read a few words in a small fragment and believed it to be important. This fragment, less than five inches long and two inches wide, gave to the world the most ancient known account of the fall of man, taking up the story where the other book ended, and making Noah, and

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forward the same to the Committee. On the basis of the suggestions so received, the Committee hopes to be able to produce a satisfactory curriculum with sufficient adaptability to be used by all the schools approaching the standard upheld by the Committee.

The Education Committee also expects to provide text books to meet the requirements of the proposed curriculum and several members of the Committee are already engaged in the preparation of certain text books. A committee has been appointed, consisting of Dr. Julius Greenstone, Rabbi R. H. Melamed, and Rabbi Grossman, whose task it shall be to collect all the text books hitherto published for use in Jewish schools both here and abroad, and to report on the extent of their availability for our purpose.

The Educational Committee is to consider more fully the question of interesting children in the Synagogue services, particularly the participation of children in the Sabbath Mincha Service.

A bureau has been organized to provide for the exchange of pulpits and for occasional sermon addresses and lectures in communities not having a regular incumbent of the pulpit.

The Committee in charge consists of Dr. Solomon, Chairman and the Rabbinical members of the Executive Council.

Union of American Hebrew Congregations.

The closing exercises of the three religious schools of Sinai Congregation, New York city took place Sunday morning, June 14th, when 25 books, 16 silver medals, and 2 gold medals were awarded to the various deserving pupils. The winners of the two gold medals were Theoln Lichtenstein and Edna Anhalt. The schools will open again the first Sunday of October.

The Sinai and Henrietta Sisterhoods jointly tendered a reception to the allied societies of Sinai Congregation, on Monday, June 22nd, at 8:30 P. M. A special program had been arranged by the committee headed by Mrs. R. Heideman and Mrs. J. Kovacs. The committee on the affair to be given in the fall will report later.

The teachers and alumni of Sinai Religious School had their outing Sunday, June 21st, while the children of the three schools had their annual outing on Sunday, June 28th.

* * *

Temple Israel of Far Rockaway, N. Y., of which Rabbi Ephraim Frisch is the minister, has just become a member of the Union of American Hebrew Congregations.

* * *

Acting by authority of Dr. David Philipson, Supervisor of District No. 22, Julius Leibert of Cincinnati organized a Sunday School in Middletown, Ohio, the first in history of the Jewish community there. Fifty children have attended regularly during the year and have made much progress. Mr. Leibert, in connection with the Sunday School work, held children's services, preaching a sermonette at each service. He also organized a literary society among the young men and women with the purpose of drawing them closer to Judaism. So much progress has been made, that the community is contemplating engaging a H. U. C. student to officinte during the coming High Holidays.

* * *

Rabbi George Solomon, of Savannah, Ga., Supervisor of District No. 13, was in Brunswick, Ga., recently, and aroused the Jewish community that had lain dormant for a number of years. He succeeded in instilling into them a desire for a permaneut rabbi. Rabbi Solomon intends visiting Brunswick again in July and assisting the re-organized congregation in their quest of a religious leader.

* * *

Rev. J. Lubin of Plattsburg, N. Y., has been visiting the Sanitarium at Ray Brook, N. Y., a State institution for patients in the incipient stage of Tuberculosis, on the second Tuesday of each month and holding religious services there. Between thirty and forty patients attended these services. On Saturday, the patients themselves gathered in the chapel and held services, using the Union Prayer Book.

* * *

Rabbi Isaac Landmun of Philadelphia, Pa., recently visited the University of Pennsylvania and made two addresses before the Zeta Beta Tau and the Pi Tau Pi fraternities, speaking to the former on the subject, "Some Thoughts for Jewish Young Men," and to the latter society on "Jewish Men in a University."

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National Federation Temple Sisterhoods.

At the annual meeting of the Rodef Shalom Sisterhood of Pittsburg, Pa., held recently Mrs. A. S. Leopold submitted a splendid report of the activities of the Sisterhood during the past year.

Her report in part follows:

I beg leave to submit to you my report for the year just completed, which has been one of unusual activity, and we may add with pardonable pride, much good work has been carried on and many results have been achieved.

The first meeting of the Sisterhood was held in October with about two hundred members present. They were delightfully entertained by Dr. Levy, who delivered an illustrated lecture on "Glimpses of Modern Europe." Miss Rosaline Miller charmed all by her rendition of a member of violin selections and was beautifully accompanied by Mrs. Josiah Cohen. Mrs. Helen Pulaski Innes of Philadelphia, told the ladies of the excellent results being achieved by Musical Clubs in her home city. Before the meeting adjourned a Choral Society was organized with a membership numbering seventy-five. The interest once aroused continued to deepen and before many months the Lyric Club of Pittsburgh became a real musical organization composed of one hundred Jewish women. The excellent results achieved at the rehearsals held on Monday afternoons, found expression in the remarkable musical entertainment given on March 12, the evening of Purim, at the Conservatory of Music before an audience which crowded the building to the doors. The experiment proved a wonderful success and a delightful community paid its enthusiastic appreciation to a well-rendered program of a high order of musical excellence, and every person who participated has reason to feel happy at the wonderful results achieved.

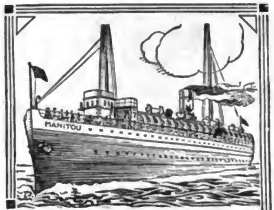
Proud as our organization is of any branch of its activities, it finds abundant reasons for deep gratification at the achievement of its youngest child.

I am also very grateful to all the women whose devotion produced these excellent results—and especially to Mrs. J. Leonard Levy, as general chairman of the entertainment, and Mrs. M. M. Levy, as chairman of the program committee. It is pleasing to know that a sum of over $1,500 was realized after all expenses were paid and that a part of this amount will be devoted to the work of the Lyric Club for next season and a part for the Sisterhood's Social Service work among discharged prisoners. The Lyric Club grew out of the suggestion made by Mrs. A. Leo Weil and the community owes this devoted sister a lasting debt of gratitude for her helpfulness.

The Sisterhood continued the plan which was begun last year of sending letters to the non-resident students inviting them to attend the services held in the Temple and to communicate with this organization if in need of its services at any time. Seats were assigned to the young men desiring them for the services on New Year's and the Day of Atonement.

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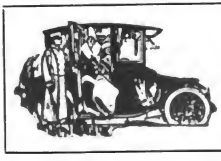
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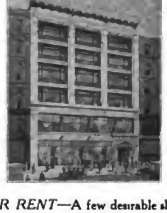
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for their splendid work, Mrs. Leopold said:

Whatever success the Sisterhood has achieved, I feel it has been through the hearty co-operation and tireless effort on the part of the officers, the members of the Board, of the various committees and of our esteemed Rabbi.

I regret that I cannot continue in office on account of other duties and obligations but I indulge the hope that the future of the Sisterhood may be greatly blessed, that its work will always be conducive to the welfare of our holy religion, and that you will in all things lend to my successor and her associates your helpful influence and cordial support.

There is a great work for the Sisterhood to do, and I fondly indulge the hope that in coming years you may be able to achieve everything which the friends of the congregation and of the Sisterhood devoutly desire.

* * *

On Thursday night, March 12, the first public concert of the Lyric Club of Pittsburgh, at the Conservatory of Music, marked an occasion unique among Jewish events in that community. The Club was organized November 10, 1913, as a branch of the Temple Sisterhood and has been rehearsed Monday afternoon weekly, since, by Mrs. Helen Pulaski Innes, who so, ably conducts several chorals in her home city. Although launched by and conducted under the auspices of the Sisterhood of Rodef Shalom, the membership in this choral is not limited to members of this congregation.

The concert was a splendid one in every particular. The choruses were particularly well sung, the time and shading being excellent. The work of the soloists, Mrs. A. Hepner, Mrs. L. Wiener, Mrs. Jesse Jacobs, Miss Miriam Schoenfeld and Miss Emma Aronson, was most effective. Miss Rosaline Miller's rendition of various violin numbers accompanied by Mrs. M. Half, and the dramatic reading by Mrs. L. Half, were rare treats. Unusually fine were the Valse arranged for two pianos by Mrs. E. E. Mayer and Mrs. Max Perlman, and "Die Lorelei" by Mrs. Josiah Cohen. Mrs. Emanuel Grafner, the accompanist, was a tower of strength for the chorus, and too much cannot be said in praise of her splendid and untiring work.

One cannot pay too high a tribute to Mrs. Innes for the wonderful patience and ability which produced such a result from such apparently raw material.

The concert was followed by general dancing. The Sisterhood of Rodef Shalom took able charge of the arrangements for this successful evening, Mrs. J. Leonard Levy being general chairman, and Mrs. Stella J. Leonard, vice-chairman. Mrs. M. M. Levy, chairman of the Program Committee, deserves special mention for her excellent work. Mrs. Theodore Kaufmann, chairman of the Ice Cream and Cake booth, Mrs. Oscar Oppenheimer, of the Lemonade, and Mrs. I. Morris, of the Cigars, were most successful in their various departments.

Foreign News

Professor Bernard Alexander, professor of philosophy at the Budapest University, and author of many philosophical writings, has been appointed Dean of the Faculty of Philosophy of the University.

* * *

The Paris Directory discloses that there dwell in that city nearly 35,000 somnambulists, clairvoyants, occultists, magnetizers, fortune-tellers, and the like. One of the latter class expends over $12,000 annually for advertisements. The total amount expended upon these seers is estimated at at least $15,000,000 annually. What a commentary on the present religious and moral conditions of the French Republic, and what an indication of the ineradicable mysticism of human nature, which, deprived of its rational counterpoise and balance, flies to such extravagances as these for assurance and comfort!

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CENTRAL CONFERENCE OF AMERICAN RABBIS.

The twenty-fifth annual convention of the Central Conference of American Rabbis, which continued for more than a week, adjourned on Tuesday, July 7, following election of officers and the transaction of others business. On Wednesday, Treasurer Leo M. Franklin's report showed a total increase in resources of $4,117.14. Rabbi Morris M. Fuerlicht for the committee on Solicitation of Funds, reported new subscriptions for the tract fund $203, and for the relief fund $214.50. For the Publication Committee Rabbi Adolf Guttmacher reported sales amounting to $7,189.03. For the Relief Fund Rabbi Samuel Deinard, reported that two widows are on the pension list. For the finance committee Rabbi Kornfeld reported a net income to the General Fund of $2,542.48. Rabbi Solomon Foster read Rabbi Schulman's report of the Year Book Editors. Rabbi Julian Morgenstern curator of the archives, made a brief report. Rabbi Martin A. Mayer, in his report on Arbitration said that there had been nothing to arbitrate. The Committee on Co-operation with National Organizations recommended co-operation as outlined by the president's message.

The report on Synagogal Music was made by Rabbi Harry H. Mayer. The plates for the new Union Hymnal are finished and will be ready for publication in September. The committee recommended that it be authorized to prepare for the next Conference an outline of a book of Jewish anthems and ritual responses.

Rabbi William Rosenau, chairman of the Minister's Handbook, read the report for his committee. It recommended that the manuscript, printed should be sent to every member of the Conference, that they be given four weeks from the time of the receipt of the copy to send their criticism to the committee, then the committee put the manuscript in final shape to be issued by the Conference.

Dr. Kaufman Kohler attacked the proposed handbook. He said that he had found in it the spirit of conservatism too prevalent. He made special objections to the Abrahamic rite prayer which he said was the function of the model, not of the rabbi. He also objected to the Bar Mizvah ceremony which by Reform Rabbis is only tolerated. Today, the Jewish woman is as important a member of the Jewish body as far as religion is concerned as is man. He also objected to the marriage ceremony.

In his defense of the committee's report. Chairman Rosenau said that Dr. Kohler had done the committee a great wrong. The book was not gotten out for Dr. Kohler, but for the great majority of the Jews who are identified with the Reform movement and as long as they want these things the Conference ought to put such forms in their hands as to make it acceptable to them. Dr. Rosenau emphatically resented the use of the word namby-pamby. Others spoke against the book and few championed it. Rabbi Mayer said that he would never vote to print a form of prayer that recognizes the B'rith Milah as a religious institution. Rabbi Joseph Stolz said he liked the conservatative spirit of the book, but some of its passages are imperfect and contradietory. Dr. David Philipson found many objections to the report of the committee and he thinks that it is impossible for the Conference to adopt it in its present form. Dr. Stephen S. Wise, of New York, declared that such a book would be a blundering surrender to Conservative Judaism, which never makes concessions to Reform.

The manuscript was referred to the Editorial Committee of Five, that committee to report to the Executive Committee and the latter to the 1915 Conference.

Dr. Enelow, of New York, read a paper on "Significance of the Agada."

In the discussion, Dr. Kohler differed with Dr. Enelow in regard to the origin of the Agada.

Owing to the absence of Rabbi Abram Simon, his report for the Religious Education committee was read by Secretary Kornfeld. This was the first event of Thursday which was designated on the program as Religious Education Day. Religious education, the report read, has been taking forward strides. He also spoke of the marked development of the auxiliaries in education. The paper recommended that the Teacher's institute be made a special feature of Reiligious Education Day at future conventions; that the executive committee prepare a list of pictures from the Jewish Encyclopedia, as selected by Rabbi Gries' Sunday school, to be sent to every member of the Conference.

At the suggestion of Rabbi Foster, the name of Sunday school will be changed and hereafter, these schools will be known as religions schools.

Dr. Henry F. Cope, of Chicago, secretary of the Religious Education Association, spoke on "The Recent Progress of Religious Education." "Among the great things we need," said he, "is a conception of the kind of material with which to teach. Dr. Cope said his association included forty-seven varities of religion, including Protestants, Cathoiics, Jews, Buddhists and Mohammedans. They stand together on one platform. It brings together men and women of all faiths and makes religion really respectable.

Speaking of the new interpretation of religion he said that it used to be that a religious man went to church and blindly subscribed to the articles of faith. He criticised revivalism of the Bill Sunday character as "a disgusting travesty on religion and as exhibitions of profanity and indecency." Thank God," said he, "that the day of the old-fashioned typical Sunday school boy and girl has passed, the day of the goody, goody child who died young and everybody was glad of it, and thanked God because he went straight to the pearly gates.

Dr. Cope condemned strongly the use of the Bible or anything that resembles religious education in the public schools.

Rabbi Judah Leon Magnes spoke of the Bureau of Education of the New York

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Kehillah. The Kehillah, he said, is endeavoring to co-operate with all factions, all parties in modern Judaism, the general problem being the co-operation of the organization of the Jews of New York into a conscious disciplined, orderly Jewish community of a million and a quarter, the largest Jewish community history has ever known, for the sake of increasing Jewish power in the world, for we believe the Jews have something to contribute to humankind. The problem is working out in democratic fashion so the Jews themselves may determine what their faith shall be. We are non-partisan as individuals. We have our positive views as a government. The fundamental work is the education of the children, and we make the Jewish education of the Jewish children fundamental to the structure of Jewish liberty. He spoke at length of the bureau of Jewish education in charge of Dr. Benderly, and described the activities of the Talmud Torahs which he said are not substitutes for the public schools, but attended by the children when they do not attend public schools. There are in New York 200,000 Jewish children of school age. Forty thousand of these children are given instruction in various institutions, and 10,000 by private teachers at a cost of $750,000 a year, contributed by the poorest of the poor.

Rabbi Rosenau reported on the Correspondence School of the Jewish Chautauqua society. He spoke highly of that method of instruction and added that method has been applied by some men which gave them the degree of B. A. in some of the universities of the country. Dr. Rosenau described in detail the various courses of the Chautauqua school, told of the seven books recently issued, and of the students who have been graduated. Dr. Rosenau closed by saying that the society is worthy of the encouragement of American Jewry and said he hoped that it would have the help of the communities.

Rabbi Louis Grossman told in detail the story of the Teachers' Institute of the Hebrew Union college, and of the actual work done, founded by the generosity and forethought of Jacob H. Schiff. The institute, said he, is not merely teaching religion, but the reform version of the Jewish faith, that it is insisted upon. The teaching of Hebrew, he said, is futile, unless something definite can be built up in the child by such teaching.

Rabbi George Zepin described in detail the work of the Department of the Synagogue and School Extension of the Union of American Hebrew Congregations, which he followed by a report on the Descriptive catalogue. The department, said he, has been in existence a decade, and has since that time printed and circulated 130,000 text books. The school extension is scattered among 2,000 villages in the United States, and prevents many little ones from drifting into Christian churches and intermarriage. He spoke of the Jewish religious education in universities, and of the National Menorah Association which recently entered the field. Home study is provided where no other Jewish religious teaching is available, and in the educational work in prisons and reformatories.

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tories the organization co-operates with the B'nai B'rith. Children living on farms to the number of 7,500 are also cared for.

Rabbi Jacob D. Schwartz, of Cincinnati, made his report on the census of Jewish children in the United States of school age. He said that the committee had encountered a number of difficulties trying to arrive at the result.

Rabbi Isaac Landman, of Philadelphia, at the opening of the afternoon session, made a report on the advisability of changing the Confirmation day exercises from Shavouth to Succoth, by announcing that two conclusions would be presented, a majority and minority report. Rabbi Adolf Guttmacher made the majority report in which he said that a change from Shavuoth to Simchath Torah would be inadvisable. Such a change would not only be impracticable but would defeat the very purpose Dr. Krauskopf had in view when he suggested it.

Dr. Landman in presenting the minority report said that not a single reform would have been accomplished if the early reformers would have waited for unanimity. Shavuoth has no more religious significance than any other day. If the early reformers would have waited for unanimity we would be back in the Middle Ages to-day.

Dr. Kohler spoke against the change. "Remove confirmation from Shavnoth," said he, "and you will at once kill Shavuoth."

Dr. Philipson also spoke against the change.

The majority report was adopted and there will be no change.

"The Use of the Bible as a Text-Book in the Religious School," was the subject of a paper by Rabbi Ephraim Frisch, of Far Rockaway, N. Y. He advocated an abridged edition of the Bible for the instruction of the children. The average teacher, he said, is not alone unable to teach but does not understand the incongruities and perplexities of the major portion of the Bible. It is certainly not intelligible to children under sixteen and there are many intellectual difficulties between much of the beautiful and spiritual and the immoralities in the Bible which cannot be understood by the children or explained by the teachers. He recommended the preparation of a Sunday school Bible mainly ethical. Portions of the Bible, said he, have outworn their usefulness and he recommended the introduction into the Sunday school of a Bible free from ethical improprieties and impossible miracles.

"The Use of Stories in Religious School Work," was the subject of a paper by Rabbi Isaac E. Marcuson, of Charleston, S. C. The child likes action not description, he said. It wants things done and the story which preaches loses much of its force. If the story is a good one though not of Jewish origin, do not be afraid to repeat it to the children.

Rabbi Louis Wolsey, of Cleveland, suggested that copies of the able paper be printed and given to all teachers of the Sabbath schools. The matter was referred to the Executive Committee.

Then followed a long discussion on Rabbi Frisch's suggestion to introduce an abridged Bible into the Sabbath schools. Among the speakers were Rabbi Lyon, of Brooklyn; Rabbi Moses, of Mobile; Dr. Gotthard Deutsch, of Cincinnati, who said that Rabbi Frisch's congregation at Far Rockaway, has advanced so rapidly that its rabbi had to make an apology while reading his paper for being able to quote a Hebrew passage correctly.

Dr. Kohler said that we do not need a Bible that can be handed to the child. The Bible contains parts which young children, older children, young men and women and older men and women may read.

Rabbi Landman maintained that in seven years experience of reading the Bible in religious schools he encountered no difficulties such as Rabbi Frisch pointed out.

Dr. Rosenau expressed himself against what he called an emasculated edition of the scriptures. It is contrary to Jewish tradition. He said that he is in sympathy with the good old Jewish precedent to use the Bible as it is in the religious school.

Several resolutions were introduced on Friday, which were referred to the Committee on Resolutions. One referred to the plaque of Rabbi Isaac M. Wise made by Prof. Boris Schatz which the Executive Committee was asked to acquire and place in the Hertzwald; another referred to the municipal Christmas celebrations distinctively sectarian in many cities, and the Conference place itself on record protesting against such celebrations.

Reports followed by the Committee on Sermonic Literature, summer services and tracts. Rabbi Enelow read the report of the Committee on Tracts and recommended that the Conference negotiate with the Union of American Hebrew Congregations to secure its co-operation and that a tract commission of Rabbis be appointed one-half from each organization and that the Executive Committee place at the disposal of the commission $1,500. Rabbi J. Leonard Levy, of Pittsburgh, said that a sum of money can be raised to publish tracts by the hundreds of thousands. Should the committee's recommendation be adopted Dr. Levy agreed to raise for the next year $5,000.

Dr. Wise introduced a resolution that the Conference institute a lectureship before the Hebrew Union College, the expenses to be borne by the Conference and that distinguished scholars be invited to lecture, Dr. Wise pledging every possible help.

Dr. Levy and Dr. Kohler spoke in favor of the resolution.

Rabbi Israel Bettan, of Charleston, W. Va., read a scholarly review on Yahuda's "Bahya Ibn Pakuda" which was discussed by Dr. Kohler, Dr. Rosenau, Dr. Enelow and Dr. Heller.

Rabbi Edward N. Calisch, of Richmond, Va., conducted the Friday evening services and Rabbi Dr. Wolfenstein, of Cleveland, pronounced the benediction. The anniversary address was delivered by Dr. Philipson, the subject being. "The Principles and Achievements of the Central Conference of American Rabbis." The address was largely historical. The Con-

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Banking house	70,000.00
Bonds and stocks	330,500.00
Real estate, other than bank'g house	30,729.67
Accrued interest on bonds and mortgages	4,942.67
Cash and due from banks	1,902,098.40
	$6,611,140.03

LIABILITIES.

Capital stock	$ 400,000.00
Surplus and undivided profits	152,844.95
Discount collected but not earned	43,611.24
Dividend (payable July 1, 1914)	12,000.00
Reserved for taxes, etc.	2,785.15
Deposits	5,000,438.69
	$6,611,140.03

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Time Loans on Collateral	29,425,558.04	
Loans on Real Estate	1,566,265.00	
Other Loans	5,025,700.00	$ 57,626,852.77
Stock and Bonds		26,415,701.42
Cash and Exchange		25,581,412.80
		$109,623,797.00

LIABILITIES.

Capital Stock Paid In	$ 5,000,000.00
Surplus Fund	10,000,000.00
Undivided Profits	915,721.45
Dividends Unpaid	206,024.00
Reserved for Taxes	135,000.00
Demand Deposits $31,741,692.04	
Time Deposits 61,641,359.51	93,383,041.55
	$109,623,797.00

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ference, he explained, was intended by its charter members to be the official expression of the modern Jewish spirit as the successor of all similar Jewish efforts in the past. It is only the latest expression of the Jewish spirit and the latest link in the chain of Jewish development. The Conference, he explained has not arrogated to itself any authority ecclesiastical or synodical. The majority view has never coerced the minority, nor even the individual, but has stood as the deliberate conclusion of the leaders of the Jewish faith in council and has been thus accepted as the expression of the modern Jewish viewpoint. The Conference has grown constantly. Numerically, it is the largest rabbinical organization in the world.

The Conference has had this fine growth because it combines the two great principles of conservatism and liberalism. It is conservative in that it continues the traditions of our Reform Judaism, for paradoxical as it may sound, Reform Judaism has its traditions; we can now speak of historical reform and the conference is the representative of the spirit of historical reform; the spirit of historical reform senses the religious needs of the Jewish community in the modern environment and avoids the erraticisms and sensationalism, and the fads and fancies of the passing day. It is liberal in that the dead hand of the past has never been permitted to rest upon it, but the living voice of the present has always been given heed to. It has aimed to conserve the best in our Jewish traditions. It has sought to interpret these traditions in the light of growing thought, and thus to meet the religious problems of the present generation.

Saturday was principally devoted to religious service in Temple Beth El. Rabbi David Lefkowitz, of Dayton, O., conducted the Sabbath morning service, Rabbi Heller read the portion from the Torah, and Rabbi Gotthard Deutsch, pronounced the benediction.

The conference sermon was preached by Rabbi Moses P. Jacobson, of Shreveport, La.

Dr. Morgenstern held that the Bible was never intended as a text-book. Rabbi Foster said that he does not believe in the conspiracy of silence. Rabbi Grossman called the text-book a substitute for lazy teachers. Rabbi Stephen S. Wise said that the Bible is not even a religious book. He called it semi-journalistic, historical and poetical, and it tells of the beginning and unfolding of the Jewish religion. The story of the religion of the Jew should not end with the Bible, it should be continued down to the present time, to Russia and Roumania, where six million Jews are suffering in goluth. Dr. Wise also took occasion to criticise Dr. Cope. His association, he said, welcomes the financial assistance given it by Jews, but in all the years of its existence Jews have always been excluded from its councils.

A stereopticon lecture on the Holy Land by Rabbi Max Merritt, of Evansville, Ind., followed.

The greater part of the Friday morning discussion was devoted to Rabbi Joseph Rauch's report on Revision of the Morning Service. The book is now called a week-day service and Rabbi Rauch said that the Conference should be brave enough to call it a Sunday service.

The discussion was opened by Rabbi Max Heller, who said that his congregation will never have Sunday services while he is rabbi, but he is glad to personally allow the publication of such a book for those who wish to have Sunday services. It should be called a Sunday service book in order that there may not be any misunderstanding.

Dr. Philipson said he could not understand why the Conference should not be willing to assist those who want it.

A number of delegates were on their feet at the same time and several expressed their views for and against the change. Rabbi Keplan, Rabbi Calisch among others. Rabbi Charles S. Levi, of Milwaukee, was emphatically opposed to the change. "Can this Conference afford," he asked, "to have it go out in the world that we have adopted Sunday instead of Saturday as the Sabbath day. Judaism is broad enough to permit daily services and why not call them week-day services?"

Rabbi Joel Blan said he is not opposed to the change for those who wish to hold Sunday services. "I want to be generous to my Christian friends," said he with sarcasm, "and hope also they will be generous enough in return to publish a book for the Conservative Jews." Then he added seriously that to call the book a Sunday service book would be an extremely dangerous implication. "I am opposed to the Christian Sunday being forced upon Jews," he said.

Rabbi Foster expressed himself as being unalterably opposed to the change from weekday to Sunday. "Shall we call Sunday a sacred day? We must decide today whether we shall adopt Saturday or Sunday services," he said.

Dr. Morgenstern said that the problem involved is a serious one, and added that not one rabbi who ever advocated Sunday services has done so from personal choice. However, he said that the time has come when the Conference must cease to care what the Orthodox Jews or the Jewish papers think or say, the Conference must consider the needs of the most advanced.

There were other speakers, and finally consideration was deferred.

The silver jubilee of the Central Conference of American Rabbis was brought to a close on Tuesday afternoon by the re-election of the following officers:

Dr. Kaufman Kohler, Cincinnati, honorary president; Rabbi Moses J. Gries, Cleveland, president; Rabbi William Rosenau, Baltimore, vice-president; Rabbi Leo M. Franklin, Detroit, treasurer; Rabbi Morris M. Feuerlicht, Indianapolis, recording secretary; Rabbi Joseph S. Kornfeld, Columbus, corresponding secretary. New members of the Executive Committee, Rabbis S. Goldenson, J. Leonard Levy, M. Lefkowitz, George Zepin, Martin Zilonka. Re-elected, Rabbis Hyman G. Enelow, Max Heller, Julian Morgenstern, David Philipson, Samuel Schulman, Joseph Stolz.

On Sunday morning in Temple Beth-El,

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before a large congregation of Deroiters, the Progress of the Conference was fittingly and beautifully illustrated by the past presidents, only two of whom were unable to be present, Dr. Joseph Krauskopf and Dr. Samuel Schulman. Dr. Kaufman Kohler spoke for Dr. Isaac M. Wise, founder and president between 1889 and 1900. The other addresses, narrating the progress of the conference during the time they officiated were Rabbi Joseph Silverman, 1900-1903; Rabbi Joseph Stolz, 1905-1907; Rabbi David Philipson, 1907-09; Rabbi Max Heller, 1909-11; and Rabbi Moses J. Gries, the present president. President Gries prefixed his address with the presentation to the Conference as a gift from Leo Wise and the other children and the widow of the late Isaac M. Wise, of a beautiful block containing a silver plate appropriately inscribed and a gavel made from a desk of the founder of the Conference which he occupied until his death. The opening prayer was delivered by Rabbi Adolph Guttmacher and the closing prayer by Rabbi Stephen S. Wise.

Nearly all of Sunday evening was devoted to an earnest discussion of a paper on Synagog and Industrial Relations, presented by Rabbi Solomon Foster. The recommendation of the committee was the recognition of the minimum wage, industrial insurance, prohibition of child labor, workingman's compensation and the right of workmen to organize. Following a heated debate, it was decided to appoint a commission of ten to study the entire subject and refer it to report at the 1915 Conference.

Rabbi Louis Bernstein read a paper on Defectives, Dependents, Delinquents." Rabbi Sidney E. Goldstein read a paper on "The Synagog and Social Service," and Rabbi H. G. Wolf reviewed Graham Taylor's book on "Religion and Social Action."

On Monday morning Rabbi Joseph Silverman made his report on Civil and Religious Marriage Laws," in which he touched on rabbinical divorces, national marriage and divorce laws, eugenic marriages and forbidden marriages. The "get" was discountenanced and he recommended that the Conference recommend a uniform marriage and divorce law. Reports on these subjects will be made next year.

The literary test in the inauguration bill was denounced.

The report on Contemporaneous History, by Dr. Gotthard Deutsch embraced many subjects, most of which were acted upon favorably. It was decided to commend the former chief of detectives of Kiev, Krasowski who sacrificed his own future to find evidence which exonerated Mendel Beilis; a letter of condolence will be sent to the family of the late Joseph Fels; the Jewish heroes of Vera Cruz were commended; a standing vote was giving young Keuhn, the wireless hero, who sacrificed his own life to save another during a collision; that a scholarship in the Hebrew Union College be devoted to educate a young man who has a knowledge of Spanish and Arabic to enable him to take a charge in the Oriental, community of New York.

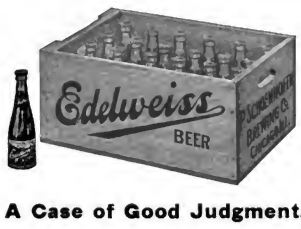
Dr. David Philipson's paper on "Church and State" contained a recommendation

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to stop the practice of Bible services in the public schools. It also contained a protest against the Jewish caricature on the stage, and the defamation of the Jew in public prints. It was decided to co-operate with Sabbatarian organizations to safeguard the religious rights of others. The subject of Ethical Instruction in the Public Schools was referred back to a special committee to redraft for the next conference.

On Monday night it was decided to appoint a Commission of Ten to study and report on the subject of Synagog and Social Justice next year, the personnel being the same as the commission to whom the subject of the Synagog and Social Relations will be referred.

Rabbi Leo M. Franklin gave an exhaustive report of the Ann Arbor students' congregation and recommended organization of student congregations through the country.

The national government was congratulated upon its earnest efforts to secure peace with Mexico.

Teachers' schools similar to the one in Cincinnati will, in course of time, be established elsewhere in the country, so it was decided Tuesday.

Dr. Kaufman Kohler made his report for the Committee on responsa replying to some knotty theological problems that had been propounded to him.

The plaeque of Dr. Wise made by Boris Schatz, will if possible be secured for the Hebrew Union College. The Hebrew language in Palestinian educational institutions was endorsed.

It was recommended that the establishment of a lectureship for the Hebrew Union College on the occasion of the 25th anniversary of the Conference be considered by the Executive Committee, and if favorable such a lectureship be established, provided there are sufficient funds to carry it out.

The Hebrew Union College Alumni elected the following officers: A. Guttmacher, president; Louis Wolsey, vice-president; Isaac Landman, secretary; Isaac L. Rypins, treasurer; S. G. Bottigheimer, historian; J. Morgenstern, curator; I. Marcuson, L. Witt, Max Currick, executive committee; advisory board, E. N. Calisch and S. Geldenson.

NIPPUR TABLETS.

NEW YORK, 5.—"The discovery of the Nippur tablet at the University of Peonslyvania, which antedates the Book of Genesis and attributes the fall of man to Noah and not Adam, will have absolutely no bearing on the present conception of Genesis, and as a matter of theology will be discarded. While the historical value of the discovery is of immense value to the biblical student and the archaeologist," according to Dr. John P. Peters, reeter of St. Michael's Church, one of the leading Hebrew scholars of the country, and former head of the university excavation work at Nippur, "the religious side of the question is of no consequence."

Doctor Peters is one of the foremost representatives of the new school of biblical conception. A man who has devoted his life to a study of ancient languages, excavation work in Babylonia, and in tracing the literature of the Hebrews, he believes that Genesis, particularly the first twelve chapters, contains only legends and myths which the Hebrews gathered from more ancient races.

The present discovery, Doctor Peters contends, is but an additional light thrown upon the source of these legends, which will have important bearing on the determination of their real origin. Theologically the matter is of no importance, as the clergyman believes there is virtually a universal belief that Genesis was not inspired, and that it was merely a narration of Hebrew legends.

Moreover, Doctor Peters—in view of the fact that the Sumerian language in which the tablet is written is so little known—believes that the scientific world should wait until the tablets have been translated by several scholars before their meaning should be accepted. In an illuminating interview, he only discussed the matter on a hypothetical basis.

"Assuming," he said, "that the translation is correct, I do not see how the tablet will have any bearing upon the Book of Genesis. It is of great interest in showing the sources of the Hebrew beliefs. We have other cuneiform writings which give similar accounts, all showing that the Hebrews formed their beliefs from pre-existing legends and myths. Whether these came from Babylon or from Semitic races we do not know.

"It is perfectly wonderful to see how the Hebrews took these legends and myths, many of them polytheistic, not of any religious matters, and some even of sexual indecency, and made them into lofty conceptions of one God. There is the spiritual something in the Bible which makes it so great, and no discoveries will change that. It is wonderful to see how the Hebrews believed God created the world in seven days; that he was working out his plans in man and of the man's relationship to God alone. While other races believed things were brought about by the wars of the gods, the Hebrews believes that one God alone was forming his plans through the races.

"What a difference there would be should we interpret American history in

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this manner. What a moral power it would be!''

Dr. Peters then called attention to the fact that theological seminaries no longer taught a blind interpretation of the Bible.

It is only the ignorant, those who do not go to church nor send their children to Sunday school, Dr. Peters contended, who do not understand what the Bible really is.

In discussing the discovery, Doctor Peters said the Nippur tablet probably antedated Genesis. The modern belief was that Moses had nothing to do with the writing of the book. ''Genesis grew,'' said he, ''and in its present form did not date back more than to the fourth century before Christ. Portions of the book, however, certainly were much older and probably went back as far as the ninth or tenth century B. C.''

He said the fact that the word Adam meant simply man and Eve meant ''life mother,'' robbed the book of the strict interpretation that the two were individuals.

Doctor Peters is exceedingly anxious to learn at which spot the tablet was found at Nippur. He had charge of the University excavation work there from the years 1888 to 1895. Whether the tablet was found by himself or by a later expedition he does not know. At the present time, only about one-fiftieth of the excavations are completed and Doctor Peters expresses the hope that the University will continue the work.

The city of Nippur, the clergyman explained, was situated in the valley of the Emphrates. It was the religious capital of the Sumerians. Here was the Temple of En-lil, lord of the storm demons. The language long remained in religious ceremonies after the country was overrun by the Semites, but probably disappeared about the year 2000 B. C. The city was about a mile in circumference. It has only been excavated in a few places.

The French were the first to interest themselves in the Sumerians, and carried on important excavations at Telio. So many tablets were unearthed that they virtually became a drug on the market, said Doctor Peters. Some of them went to the British Museum, while large quantities even made their way to New York and were openly sold. Many of them were discovered by the Arabs. The tablets at the University of Pennsylvania are the most valuable.

Doctor Peters, it will be remembered, figured prominently in the Hilprecht controversy. He it was who charged that Dr. Herman V. Hilprecht of the University of Pennsylvania, did not unearth the library at Nippur. The result was that Doctor Hilprecht was forced out of the University.

''I never contended,'' said Doctor Peters, ''that there was not a library at Nippur, but I did contend that Doctor Hilprecht purchased many of the tablets in Bagdad and other places. This discovery will have no bearing upon the controversy.''

The necessity for continuing excavations was emphasized by Doctor Peters. He said that money was always forthcoming for work of this character in Babylonia, but that funds were always lacking for excavating in Palestine, where many important discoveries could be made. He also called attention to the fact that recent discoveries in the country of the Hittites had brought to light a language of which scholars knew nothing and were unable to make translations. Similar excavations in Crete had likewise produced an unknown language.

WHY THE RUSSIAN JEWS ARE OPPRESSED.

In the remarkable leading article which we discussed last week the Times supported its unworthy champ-

ionship of the disabilities imposed on the great mass of the Russian Jews by an argument which—to borrow its own phrase—''betrays utter ignorance of the real situation.'' According to the writer of that article, the Jews are rightly kept in bondage because otherwise they would exploit the peasants. ''There cannot be much doubt,'' it was stated, ''that, were the Jews free to move and trade amongst them at pleasure, they would very soon 'eat up' the tillers of the soil.'' We have already exposed the hollowness of this argument by drawing a comparison between the conditions actually prevailing today among the peasants living in the Jewish Pale of Settlement and those outside. We have also pointed out that the leaders of the anti-Semitic campaign in Russia have themselves long ceased to parade this bogey of exploitation, because statistics have amply demonstrated its unreality. It may further be added that on several occasions representatives of the peasants have approached the Government with a view to the removal of Jewish restrictions; this certainly does not warrant the notion that the tillers of the soil have anything to fear from Jewish freedom. In point of fact, the Russian Government has never attempted to protect the peasants from exploitation of any kind, and to-day it allows them to be mercilessly squeezed by Orthodox middlemen and non-Jewish usurers, who at harvest-time, when the taxes have to be paid, take advantage of their needs with an unscrupulousness favored by their monopoly. It protects other and less helpless classes of the population—barristers, doctors, dentists, teachers, and so forth, whose ranks are for the most part closed against Jews. It even protects artisans. Some years ago a Jewish Technical Institute in Jitomir was closed by order of the Government on the ground that the competition of Jews among the artisans of that dis-

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trict hindered the development of handicrafts among the "original population." This, of course, is nothing but Nationalism in its most naked and vicious aspect.

It is, indeed, on the pseudo-patriotic cry of "Russia for the Russians" that the defence of the anti-Jewish restrictions is to-day mainly based. The idea of the Nationalists, who rule Russia, is to secure a monopoly for "real" Russians in every branch of activity, and it is for this purpose—not to prevent possible "exploitation"—that Jewish competition is to be annihilated. No attempt is made to disguise the purely selfish character of this policy, although its motive masquerades under the cloak of "patriotism." It may be doubted, however, whether even the appeal to Nationalist passions in justification of Jewish disabilities is more than a pretext as far as the ruling classes are concerned. We can hardly bring ourselves to believe in its genuineness any more than we can credit the sincerity of the charge that the Jews are a community who drink the blood of Christian children, and are therefore unworthy of citizen rights. There may possibly be a few extreme fanatics with whom these doctrines are real articles of faith. But with the Government and the bureaucracy they are simply formulae intended for popular consumption. It is our opinion—and we have frequently stated it—that the anti-Semitic laws, which were devised in 1882 as merely a temporary expedient, are retained in force because their retention is a source of enormous profit to the officials who administer them. There are, of course, a number of contributory motives other than those we have already mentioned. The anti-Jewish campaign, for instance, is part and parcel of the anti-Liberal campaign; by discrediting the Jews the Reactionaries hope to discredit the Liberals, who espouse their cause. Allowance, too, must be made for the ingrained anti-Semitism that obsesses certain classes of Russians—though not, we are convinced, the great mass of the population. But over and above all these considerations is the most powerful motive of all—the quest of the "wandering rouble."

M. Shingareff drew pointed attention to this aspect of the anti-Jewish campaign in the Duma last week, during the debate on the Estimates of the Ministry of Commerce. His description of the way in which money is made by so-called "Real Russians" who lend their names to Jews for such purposes as renting land shows that it is not only the officials who profit by the restrictions; but it is the members of the bureaucracy who thrive, the most upon this atrocious system. Russian Government officials are pastmasters in all the arts of blackmail and of bribery and in the case of the Jews they exercise them to the very fullest, secure in the knowledge of their impunity. For a consideration they are ready to relax some of the restrictions imposed by law; a similar consideration is usually exacted for the fulfilment of the duties imposed upon them by law, such as the issue of passports and the performance of other formalities that present especial difficulties to the Jew. They make no scruple of threatening all manner of illegalities in the way of expulsion and the like, and of carrying them out, if their pockets are not well lined. Even pogroms have been employed as an instrument of blackmail. Prince Urussoff, when Governor of Bessarabia, estimated that in his government alone the police managed to extort an annual sum of a million roubles as "perquisites," most of this money being supplied by the Jews. It is calculated that throughout Russia the Jews pay to the police authorities every year from twenty to twenty-five million roubles by way of bribes. It has to be remembered in this connection that the majority of Russian officials are paid extremely low salaries and that therefore the temptation to add to their income by such methods is very great. The Russian Government, in fact, places itself in the same position as the restaurant-proprietor who compels his waiters to supply the deficiency in their wages by extorting tips from the public. Thus both the central Administration and the local authorities have a material motive of the most powerful character for preserving the legal oppression of the Jews. When it is added that zeal in persecuting the Jews is frequently found by Governors and other officials to be a sure passport to promotion, it will be realized what are the actual difficulties in the way of abolishing the system. The emancipation of the Russian Jews, against which the Times advances such outworn and malicious arguments, is fervently to be desired, if only for the regeneration of the Russian bureaucracy.—Darkest Russia.

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CZAR'S JOURNAL KEEPS HIM WELL INFORMED.

B. Herman Bernstein,
In the New York Sun.

Much has been written about the Czar of Russia. The ruler of the Russian Empire has been pictured as a fool and as a knave, as a tool in the hands of scheming members of his Cabinet, and as the plaything of the head of the Synod; as an Emperor getting his knowledge about Russian and international affairs from charlatans, fortune tellers, mad monks and illiterate patriarchs.

During the past few years references have been made to a publication called the Czar's Journal. It has been stated that two of the original volumes of the journal were removed from Tsarskoye Selo and sold to an American of wealth before they were photographed. I have had photographs of the Czar's Journal in my possession for several years and specimens of these pages are reproduced in The New York Sun.

The Czar's Journal is interesting in many ways, particularly because it shows conclusively that theCzar has for years kept himself well informed as to the course of events in the Russian land. For years a special journal, prepared by the police department under the supervision of the Minister of the Interior, has furnished him with reading matter made up of daily records of the progress of the revolution and of the activities of the revolutionists, both at home and abroad.

Only one copy of the journal is prepared. The head of the police department and the Minister of the Interior are the editors, and the Czar is the only reader. But, as has been said, two volumes were removed from Tsarskoye Selo several years ago and then it became known that the Czar of Russia, like Abdul Hamid, the deposed Sultan, even in the early days of his reign, was interested chiefly in the work of the political police department and the efforts of the spies and agents provocateurs to save the autocracy from reforms and the emancipation movement.

The journal is of absorbing interest, even though it is intended for only one reader. There is no literary department, nor is there an art department. The only literary features refer to the efforts of the police to throttle the effects of the writings of Tolstoy and other Russians who have loved Russia with the same intensity with which the Czar is oppressing his own people.

The journal has also much of the sensational in its contents. There are accounts in it of suicides of political prisoners, of duels, of pogroms, of revolutionary exploits, of terrorists' plots, of the work of the Russian spies and agents provocateurs. It has illustrations, too, in the form of revolutionary cartoons or illustrated proclamations. Stories of Russian villains are told, the revolutionists always figuring as the villains, and accounts of heroism are presented, the police spies always appearing as the heroes.

The police, through this journal, keep the Czar informed not only of what the revolutionists have done, but also of what they are planning to do. There are even items describing what the revolutionists are thinking of and what the police intend to do in order to defeat their plans and to trap the political offenders.

The copy of the journal, photographs of which are presented here, dates back to the year 1899, but there is a special timeliness in reproducing these pages now because the editor of the Journal, M. Goremykin, then Minister of the Interior, is now Prime Minister. His inscription is given beside the mark of the Czar, indicating that his Imperial Majesty has read the journal carefully.

A careful study of the Czar's Journal leads to the conclusion that the Czar has known all along the actual state of affairs in Russia and that he has consciously and deliberately directed the policy of vengeance against the Russian people, and that he is thus personally responsible for the policy of executions and repressions and terrorism that has prevailed in Russia during his reign.

Translations of extracts from the Czar's Journal are given below:

The Plans of Bourtseff and Other Russians Abroad.

"Among the emigrant revolutionists of the 'Will of the People' party there has of late been noticed an intensified desire to create a separate organization and to start the publication of a special journal to be called the Narodovoletz. At the head of the proposed organ will be the Russian emigrant Vladimir Bourtseff, who was banished in 1886, by an imperial order, for participating in a political crime, to eastern Siberia, whence he disappeared two years later.

"Residing in Switzerland, Bulgaria and London, he distinguished himself among other Russian emigrants by his activities in trying to unite the various representatives of the old and new parties of the 'Will of the People.' The journal will adhere to the programme of the Narodnaya Volya and will propagate the idea of the need to return to the system of terrorism.

"From Paris Bourtseff went to Switzerland, where he secured the promise of the local revolutionists to co-operate with him. Among these was also Haim Zhitlovsky, the author of a number of works addressed to the Jews.

"Aside from the Swiss immigrants, the well known revolutionist Kashintsov, living in Bulgaria, also promised to participate in the publication of the proposed journal.

"This enterprise is being watched closely."

Correspondence of Tolstoy's Friends Seized by Police.

"Of late there has been noticed a renewed agitation among the followers of the Tolstoy doctrines in favor of helping the Dukhobors financially. An appeal was sent abroad for donations. About thirty thousand francs have also been collected openly in France, Sweden and mainly in Spain. In accordance with Count Tolstoy's instructions this money will be sent in his name to one of the Moscow banks and then it will be forwarded by his daughter Tatyana.

"One of the most zealous and active followers of the teachings of Count Tolstoy, the retired officer of the Guards Vladimir Chertkov, has conceived the idea to describe in detail the persecutions experienced by the Dukhobors and their alleged unbearable condition where they live at the present time, and for this purpose he asked that his acquaintances among the Dukhobors in Tiflis send him some people who could familiarize him with the facts in greater detail. Chertkov is contemplating to raise funds in Russia as well as to acquaint the people of the high spheres with the painful condition of the sects and the unjust attitude of the Russian authorities toward them.

"The Tiflis Dukhobors were not slow in fulfilling Chertkov's request, and on December 2nd of last year two of the leading representatives of that sect came to his estate, Rossoch, secretly, without passports. Two of the most important followers of Tolstoy were also present at the time—the nobleman Birukov and Tregubov, the son of a priest. Tolstoy himself was also expected there, but he

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finally declined to go. On September 3 the Dukhobors returned to the Caucasus, having left upon Chertkov the best impression 'by the power of their spirit, their humility, their wisdom and their love.'

"The result of the meeting was a brochure entitled 'Help,' which was sent to Elpidin of Geneva to be printed, but the manuscript was intercepted in the mails. At the present time Chertkov and Birukov are in St. Petersburg. They are staying at the house of Chertkov's mother and are planning to elaborate in final form the material concerning the Dukhobors which remained with Tregubov at Rossoch. These people ordered Tregubov to bring all the above mentioned material to St. Petersburg immediately. Then they were to communicate directly with the Princess Nakakhidze at Tiflis who is furnishing the Tolstoyans with materials concerning the Dukhobors.

"In view of this state of affairs an order was issued to search Tregubov at Rossoch and to take away from him the materials in his possession. On January 2, while Tregubov was passing through Voronezh, he was searched and considerable literary material was taken from him.

"He declared to the chief of the gendarmerie that all the papers taken from him belonged to Vladimir Chertkov, at whose request he was bringing them to St. Petersburg. He also stated that Chertkov intended to prepare a memorandum for the Emperor for the purpose of 'making clear to him the actual state of affairs in connection with the wretched condition of the various sects in Russia.' Tregubov was not arrested, but the documents taken from him have been sent to the Police Department for examination."

In one of the succeeding issues of the Czar's Journal the activities in behalf of the Dukhobors were reported again and the Czar was informed how the police tried to destroy the effects of the agitation carried on by the Tolstoyans. Thus the Czar was informed how the documents were seized by the police:

"In view of the fact that the abundant literary material in possession of Chertkov with regard to the Dukhobors and to the other sects might be transfered to other people and might serve in the hands of these people for further purposes of propaganda it was decided essential to search the premises occupied temporarily by Chertkov. On February 2 such a search was made and many documents concerning the Tolstoy propaganda and questions relating to various sects were removed."

Report of Ball Given in New York by Russians.

Such an innocent affair as the annual Russian New Year's Ball, given in New York by the Russian Social Democrats, was also considered worthy of the Czar's attention. The following reference is made to it in the Czar's Journal:

"The representatives of the revolutionists, especially among the Russian Jewish emigrants living in the United States, celebrated New Year's eve by a ball given by the local Social Democrats. The net profits of the ball amounted to $375. The sum of 1,750 francs will be sent by the above mentioned society to Switzerland, to the well known Russian emigrant Plekhanov, the head of the Social Democratic organization, which calls itself the 'Group of the Emancipation of Labor.'

"In general, the New York Russian emigrants are beginning to show a more energetic activity, which had been considerably weakened because of partisan intrigues and quarrels among the leaders."

Suicide of a Russian Student Girl.

"The suicide of the Russian student girl Maria Vetrova, imprisoned in the fortress of St. Peter and St. Paul, charged with participating in a political crime in connection with a demonstration of students on March 4 at the Kazan Cathedral, has called forth a number of anti-Government appeals which are being distributed at the present time in St. Petersburg and sent through the mails, especially to university towns.

"One of these proclamations, brought out by the publishing firm of the 'Group of Struggle,' states that it is the aim of the group 'to explain to the Russian people the truth in connection with this case, which is concealed by the Russian Government.' Giving briefly a description of the deceased girl and pointing out that the cause which led her to commit suicide 'will remain a secret forever, for the prosecutors and the gendarmes, even if they know it, will not tell, it is not in their interests to do it,' the authors of the proclamation declare that 'those who threw her into prison are responsible for the death of Vetrova, and that she was unable to endure the life there.'

She was thrown into prison because 'she wanted to do that which brings many people to prison as political prisoners.' 'What is their deed and what kind of criminals are they?' the authors of that proclamation ask. 'Those who say to the laboring people that they are human beings and that they have the right to live like human beings; those who point out to them that in other lands their brethren are happier and that they are securing in other lands ever more rights and better conditions; those who declare that our autocratic Government is a Government for the rich only, that to the rich it is a mother, but a step-mother to the poor; those who prove that only by securing such rights as the people enjoy in Europe and in America, we shall be citizens and not a herd of cattle, of which the Czar and his functionaries are the shepherds, in a word, those who speak the truth are political criminals in Russia. Vetrova and her comrades have done nothing else than this,' concludes the appeal, and it calls upon the people to 'judge whether the deceased girl was guilty of any crime.'"

Proclamation Issued by Polish Students.

"Toward the end of March, certain students of the University of Warsaw discussed the question of a demonstration of protest in connection with the death of the student girl Maria Vetrova. On March 23, a written proclamation was found posted on the walls of the university in Polish, addressed 'To the students of every faith and creed,' calling upon them to stay away from the lectures on that day. The proclamation ended with the following words: 'Down with the authority of the Czar! Long live the free Polish people!'"

Why a Revolutionist Committed Suicide Near Moscow.

"On March 4, at 6 o'clock in the morning, an unknown man was found hanged near Moscow. Later it was learned that he was Nicholas Rikachev, a student of the Moscow Teehnical School. In the side pocket of the dead man's coat was a passport and a letter addressed as follows: 'To my mother: Please notify her of my death as gently as possible.'

"In the letter he begged forgiveness for the grief caused to his relatives by

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his suicide. He also asked that no one be blamed for his death, adding that he had lost his ideals, that he committed many follies, and that all roads were closed to him; that life was for the strong and the firm, but not for unworthy people like himself.

"Rikachev had attracted the attention of the police since autumn by his relations with people who were regarded as politically undependable. A secret investigation disclosed that the deceased student had belonged to the typographical group of the Moscow Social Democrats, who carried on an agitation among the local working people and who took an active part in the work of the organization by reproducing numerous illegal proclamations."

Pogrom in Shpola Described in Detail.

A detailed description of a pogrom in Shpola is presented to the Czar in one of the issues of the journal. In the concluding paragraphs the editor writes as follows:

"The peasants who participated in the attack on the Jews, apparently fearing lest they should be held responsible, hastened to remove their plunder from their houses. Some of them buried their plunder in sacks in the fields, other threw the stolen goods back to the Jewish houses and barns.

"As an echo of the described anti-Jewish disturbances, there were several cases of violence against the Jews of Chigirinsk, in the government of Kieff. On February 20, three peasants hurled stones at two Jewesses at Alexandrovka and broke the windows in the houses of one of them.

"One of these peasants, on meeting four Jews, attacked them without any cause. On February 22, a peasant entered the store of a Jew at the village of Kapitanovka and declaring that he had read in the newspapers of an order to kill the Jews, commenced to hurl dishes from the shelves and smash the windows. Similar rumors about an order to kill the Jews were circulated among the peasants in the neighboring villages around the Shpola. As the local population of Shpola is still alarmed, a company of Cossacks has been stationed there."

Plot Against the Sultan Discovered.

"On February 23 ten letters addressed to Turks residing in Batum were delivered by the postal authorities at the Russian steamship company. These letters contained proclamations in Turkish and copies of the revolutionary newspaper Mizan, the organ of the Young Turks.

"The proclamations contain appeals to open rebellion against the Turkish Government and urge the assassination of his Imperial Majesty, the Sultan, who, according to these proclamations, aside from demonstrating unbearable tyranny, 'is consciously and gladly turning over the Turkish nation into the hands of its eternal enemy, the rulers of Moscow!'

"The above mentioned letters were stopped and some of them transmitted on the same day to the Consul who forwarded them to Constantinople."

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The Religious Education Association, Henry Frederick Cope, Genl. Secy., 332 S. Michigan Ave., Chicago.

Mr. Editor:

I am sure you are interested in all that helps to bring the different religious sects in closer agreement. Will you help us in this end and also in correcting a wholly erroneous statement which has received wide publicity recently through press dispatches?

I shall appreciate your co-operation.

—Henry F. Cope.

The Religious Education Association is probably the only religious organization in the world in which all creeds and faiths meet on a common platform, Jews, Catholics, Protestants, Buddhists or whatever they may be. This Association has headquarters in Chicago and members in every land. Much criticism has been poured on the organization for its liberality but recent press dispatches have called its catholicity into question, stating that Rabbi Wise, of New York, has asserted in public that Jews were excluded from its work. In reply, the general secretary, Dr. Henry F. Cope, insists that all persons are treated without consciousness of their faith, he offers the simple statement of facts, that no less than six Jewish rabbis have given principal addresses at the annual conventions of the Association in the past six years, Rabbis Moses J. Gries, David Phillipson, Emil G. Hirsch, Louis Grossman, Maurice Lowenthal and Stephen S. Wise; many prominent Jews have participated in other programs; a large number are found in the Association's membership and for the past four years they have been represented on the Executive Board while numerous other offices have been tendered to members of the Jewish faith.

We reprint from the American Hebrew the timely expression of opinion of Mr. Jacob Schiff.

To the American Hebrew:—

At various times—last in your issue of the 26th inst.—the assertion has been made in public print that my interest in the Haifa Technicum and consequent contribution to its building fund, became evoked through Dr. Schmarya Levin, who is one of the leaders of the Jewish Nationalist Movement.

While I have heretofore not deemed it worth while to take any notice of this assertion, it is high time because of its frequent repetition, that I state once for all, that this statement is entirely incorrect. It was not Dr. Levin, but Dr. Paul Nathan of Berlin, who first acquainted me with the plan to erect at Haifa a Jewish institution for technical education in all its branches, and because of the earnestness with which Dr. Nathan demonstrated to me what could be done through the medium of such an institution in the raising of the cultural level and the possibilities of the rising generation of Palestinian Jews, I became interested in the project.

My interest became, to no small extent, further stimulated because of the prospect

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which here opened itself for the German, Russian and American Jew, for the Orthodox, the Reformer, the Zionist and the anti-Zionist to co-operate harmoniously in the cause of cultural elevation and progress Palestine.

Unfortunately, in the end, things have turned out entirely different from what had been expected in the beginning, and instead of the harmony in the governing body of the institution, the seat of which is in Berlin, which had prevailed for four or five years, serious differences arose just at the time the extensive building of the Technicum were almost completed and the institution was about ready to be thrown open to the Palestinian youth.

These differences became, no doubt, so acute because of the obstinacy of both sides to the controversy which had arisen, but the fact stands out incontrovertibly that a small minority in the government body, led by Dr. Levin, by their hasty resignation and inopportune agitation, brought about consequences which—notwithstanding the efforts of the American curators, who were a unit in their conclusions—have finally led to the breakdown of the project when almost on the point to be realized and when upwards of $300,000 had already been expended upon it.

While I earnestly hope that ways and means may be found to resurrect the Technicum, so that it may yet become dedicated to the great purpose it was intended for, the deplorable occurrences that have in the end led to its present break-down, have clearly shown that Palestinian affairs are swayed by what I believe to be a comparatively small group of Jewish Nationalists, who, while continually clamoring for the support and co-operation of international Jewry for Palestinian work of every character, will not hesitate to stoop to employ the most reprehensible means in order to accomplish, forcibly, if needed, their own purposes and designs.

International, and in particular American Jewry, had better carefully consider how far in such a state of affairs, it is advisable for the time being to increase its interest in and support of Palestinian projects and affairs.

JACOB H. SCHIFF.

Seabright, June 28.

AMUSEMENTS.

MIDWAY GARDENS — PROGRAM — Saturday, July 18: Fackeltanz, Meyerbeer; Overture—Maritana, Wallace; Fantasie—Louise, Charpentier; Waltz—La Plus Belle, Waldteufel; Scenes Napolitaines, Massenah; Overture—Mignon, Thomas; (a) Spring Song, Mendelssohn; (b) Gavette, Gillet; Selection — Trumpetere, Nessler, Wm. Sacklingen; Saltarelio, Gounod; March—El Capitan, Sousa. Sunday, July 19: March—Tannhauser, Wagner; Overture—Hebrides, Mendelssohn; Selection—Huguenots, Meyerbeer; Valse Caprice, Bendix; Suite Lulla Rook I., Kroeger; Overture—Merry Wives of Windsor, Nicolai; Minuette, Boccherini; Quartette—Rigoletto, Verdi; Waltz—Village Swallows, Strauss; March—Stars and Stripes, Sousa.

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THE REFORM ADVOCATE.

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Editorial

The Religious Education Association.

We can easily appreciate the feelings of Mr. Henry Frederick Cope, the very able General Secretary of the Religious Education Association upon reading the report of the criticism passed upon his organization at the recent meeting of the Central Conference of American Rabbis. Certainly one might have expected that a meeting of liberals would have dealt gently with an organization inspired and guided by liberals. Mr. Cope himself is an unquestioned liberal. Perhaps he was too liberal to suit some. For we remember with pleasure the sermons that from week to week appeared in the columns of the Sunday edition of one of Chicago's newspapers. We confess that we read these sermons with pleasure, recognizing in them the broad appeal to a higher humanity without the catchwords of sect or class. And we can easily imagine what forces were put to work to secure the abolition of the free nonsectarian sermon from the columns of the general newspaper.

The Religious Education Association is not the worst offender either in the matter complained of. Jewish speakers have appeared before conventions of the organization and have from time to time brought something of the Jewish viewpoint into the discussion of the problems of religious education when other organizations would not have considered the possibilities of listening to a Jewish message. Young Men's Christian Associations—broadly tolerant of Jewish gift—come and go without Jewish message. International Sunday School Societies meet and talk over the methods of Bible instruction and the program of religious school work, but not a word is heard of the results obtained and the methods adopted by Jewish workers in the field of Bible instruction. We are not boastful about it, but it is true that the religious schools as conducted by the Liberal Jewish congregations are immeasurably superior to the schools held under Christian regime, with the same lesson through the whole school and with lack of provision for class room arrangements. It might have been to the advantage of the International Sunday School to hear, at least, of the mechanical arrangements of the Jewish religious school, such as curriculum, class divisions, teacher's preparation and the like. An honest comparison of notes is always to be desired. But no opportunity is given on such occasions for the presentation of the Jewish work. Mr. Cope is perfectly right in contending that the Religious Education Association has heard Jewish speakers, and that the man who brought the charges against organization was himself one of the speakers.

So far Mr. Cope's letter, printed elsewhere in the Reform Advocate, is correct. But Mr. Cope has missed the point of the attack. The objection made can be sustained no matter how many Jewish speakers appeared before the meetings of the Religious Education Association. Theoretically the organization can be thoroughly and narrowly Christian and still have Jewish speakers occasionally. It is not the case in this particular organization, but we can readily see how a sectarian organization, for purposes of its own, might want to have some Jewish speakers on the program for the very reason of being able to say "See how liberal and broad minded we are. We had Rabbi So and So and Rabbi So and So at our last program. We know you are not a Christian, but the organization should none the less appeal to your financial sympathies." Very exclusive clubs are also in the habit of using much the same argument. "We do not admit Jews—it is false. We never heard of it. Jews are welcome, of course they are. No, it is not merely argument. We have Jewish members. Yes, it is true, not very many but we have two Jews and we think the world and all of them." Well perhaps it is not too much to pay for the possibility of making this argument and answer to tolerate two or three Jews in the University Club. We do not care to comment on whether an exclusive club can keep thick skinned Jews as members. The presence or absence of Jewish speakers on the program of the Religious Education Association can therefore mean much or nothing.

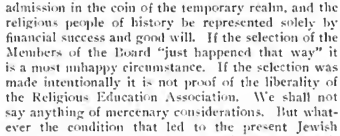
But this does mean something, and this was the real point of attack. The Religious Education Association aims to be a clearing house for information on Religious Education. As such it has gathered a very valuable library on religious matters. It publishes papers; it aims to publish acceptable text books on religious school work. All this is matter demanding a proper adjustment, and necessitating, on the part of the Board of the Association, a knowledge of the various tendencies to be reconciled. One can readily conceive that the Board of Religious Education Association should have several Jews,—not merely Jews, but learned Jews.

Mr. Cope has surrendered his case the very moment he says that the Religious Education Association aims to be more—or less—than a Christian organization interested in the work. But if that is the case, the association has neglected to do what it should have done, and has placed itself in the same class with the Y. M. C. A. There, too, Jews may give, and have given

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most liberally. We do not know that a Christian has to date made the standing offer of twenty-five thousand for every seventy-five thousand towards the erection of Y. M. C. A. buildings as a Jew has. But we have yet to learn that the generosity of the Jew has shamed the Y. M. C. A. into repealing its Christian Constitution or into giving vote or office to Jew. From the stationery of the Religious Education Association we glean that there are thirteen Vice-Presidents. Some of the names we recognize as of men who have standing in the theological and learned world . In this list there is not one Jew. There are sixteen Directors at large and the majority are, as indeed they should be, again theologians, or if that sounds too formidable, preachers and teachers. Here again there is no Jew. The executive Board is made up of the seven general officers and seventeen Board members. The majority of these again are preachers, teachers, presidents of theological institutions or men who are experts in the matter touched upon by the Religious Education Association. Now in the Executive Board there is one Jew.—Mr. Julius Rosenwald. He rightly belongs there. We can venture the statemen that he has liberally contributed to the material support of the association. But then there is only one Jew in a list of fifty-three. Why has not the one Jew companions of his faith on the Board who have distinguished themselves in teaching, in preaching or who have standing in the learned world. When the policies of the association are being mapped out, they will be there to bring inspiring or chastening word from the Jewish religious world of knowledge and experience. What the religious Education Association has done it simply cannot afford to do. A bank must demand of its directorate financial ratings and stock ownerships. Perhaps charitable institutions may ask the same qualifications in its directorate. But a presumably learned institution, with aims and ideals that are of the spirit cannot afford to say that membership on its Board is open to men who pay admission in the coin of the temporary realm, and the religious people of history be represented solely by financial success and good will. If the selection of the Members of the Board "just happened that way" it is a most unhappy circumstance. If the selection was made intentionally it is not proof of the liberality of the Religious Education Association. We shall not say anything of mercenary considerations. But whatever the condition that led to the present Jewish representation on the Board, the inadequacy of it should be, to liberal thinkers, something not to be passed over lightly. We know that the deficiency need only be pointed out for fair minded men and women to see the justice of the criticism passed.

GERSON B. LEVI.



The Building of a Sanctuary.

Rabbi Meyer Lovitch, Fort Wayne, Ind.

Text, Exodus 25-8: "And let them make me a Sanctuary; that I might dwell in their midst."

It is characteristic of Israel and indicative of what its mission in the world was to be, that at the very onset of its career, before it had even reached the Promised Land and while it was still in the midst of its wanderings, it should have deeply concerned itself with the building of a Sanctuary wherein it might worship and which should be unto it the visible symbol and reminder of the Divine Presence in its midst. Scarcely had the Israelites been redeemed from the physical and spiritual bondage of Egypt and had set out on their long and wearisome march unto the land that had been promised unto their fathers than they were made the recipients of a mighty revelation and there was given unto them the command to erect a Sanctuary that was to symbolize their mission and purpose among the peoples of the earth. "And let them make me a Sanctuary that I might dwell in their midst."

The selections from Sacred Scriptures that we have been reading on the past few Sabbaths give us an elaborate account of the plan and the furnishings of this sanctuary or tabernacle, to the building of which everyone, man, woman and child, rich and poor, contributed willingly and most generously. Aye, to such a great pitch did the zeal and enthusiasm of the people mount that they readily stripped themselves of their most costly possessions and brought them as a free-will offering towards the building of this House of God, and nothing short of an express prohibition on the part of their leader Moses could stay them from bringing further gifts. This same zeal and willingness in the building of a sanctuary was manifested many a time in the subsequent history of Israel. It made possible the magnificent Temple, that some centuries later when they had come into the possession of the land that had been promised them. King Solomon builded in God's name, and caused another to arise upon its ruins when a handful of poor but devout Jews returned from the captivity of Babylon. It erected synagogues in every quarter of the earth, on the burning sands of Africa and in the fertile valleys of Europe, in the North and in the South, in the East and in the West, wherever a sufficient number of Jews found a haven and a temporary habitation in the course of their ceaseless wanderings over the face of the earth. Wherever they came, no matter how poor and few in number they were, they set about to erect a sanctuary wherein they might worship after their own manner and custom. No sacrifice was deemed too great that was made in its behalf and gladly would they endure privation and suffering if it but hastened the erection of the House of God in their midst. Often were they forbidden by their persecutors from building such a shrine and many a time after they had raised one at the cost of much labor and money, was it taken from them and converted into what for them was a heathen place of worship. Wherever they went they seemed to hear the command. "And let them make for me a sanctuary that I might dwell in their midst," and they builded sanctuaries everywhere and at all times. And if ever it could be said that God dwelt in a house fashioned by the hands of men, He did so in these. For they were builded through true piety and sincere devotion, they were founded upon deep religious convictions and their corner-stone was loyalty to God and to the faith of their fathers. Within they were permeated with a spirit of genuine reverence and devotion, and from them emanated a spirit of godliness and righteousness. Everywhere were they a force that made for high thinking and noble living, the Shechina, or Divine Presence, hovered and brooded over them and touched those that come within its confines with the longing and aspiration of the godly life.

And we Jews are still building sanctuaries, many of them costly and magnificent that vie in grandeur and

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architectural beauty with the finest and most sumptuous places of worship in the land. Far be it from me to deny that into the building of some, perhaps the majority, of these structures there enters the old-time spirit of pure devotion and piety, some of that religious zeal and ardor that characterized our fathers, some of that earnestness and readiness with which the Israelites of old set out to erect the Tabernacle in the wilderness, but in some and only too many instances must we not acknowledge that it is a mere pride of wealth, a mere desire for show and ostentation, a sheer spirit of emulation, that prompts us to rear an imposing edifice and label it a "House of God." Some of us seem to think that the more costly and spacious the house of worship the more apt is God, whom neither the earth nor the heavens nor the heaven of heavens can contain, to choose it as his dwelling place. Very often, it would seem, that the true piety and godliness of a place is in inverse proportion to its size and magnificence, and that the divinity is more apt to be found residing in the poor and humble abode of worship than in the Temple of imposing exterior and pretentious interior. The mere fact that a structure has over its portals the inscription, "The House of God," does not make it the abode of the Divine Presence. God needs no such labels or indications to direct Him where to take up his abode. A building becomes a sanctuary, the habitation of God, only when it is founded upon deep seated conviction, when it is dedicated in deed as well as in word, to a high and worthy purpose, when it is pervaded with a reverent and worshipful spirit, when it inspires pure thoughts, instills noble sentiments, engenders good and godly deeds, when there reigns within its walls a spirit of justice and kindness and brotherly love. If it be lacking in this spirit and fails to do these things it cannot be said to be the dwelling place of God in any true sense of the word, no matter how beautiful and costly it may be nor how large and distinct the letters over its portals that labels it a "House of God."

There be those who tell us that there is no need today for such sanctuaries, that temples and synagogues, churches and cathedrals have outlived their usefulness and have become an anachronism in our time, an antiquated institution, whose building and maintenance require the expenditure of vast sums of money that might be put to better and more useful purposes. As for a place of worship, say they, what edifice of stone and marble is so beautiful and so awe-inspiring, so conducive to the spirit of reverence and worship as the temple whose dome is formed by the starry canopy of the heavens; where is the presence of God, they add, so imminent and so manifest as in nature, as in the tiny blade of grass and in the fragrant flower of the field; as on the lofty mountain peak and in the majestic calm and mighty turmoil of the illimitable deep; as in the ordered movement of the countless myriads of twinkling stars, each one a world unto itself, and in the matchless beauty of a summer-day's sunset! Surely, they say, these form an abode far more worthy of God's presence, infinitely more inspiring and far better fitted to arouse feelings of reverence and adoration and to call forth praise and thanksgiving than any sanctuary of marble and of stone formed and fashioned by the hand of man.

There is some ground for these charges against the house of worship and there is some sense and reason in these poetic rhapsodies. There are cases where the wealth put into the building of a place of worship might seemingly have been expended to better purpose, as far as any potent influence for good it exerts within the community, is concerned. It does almost seem a waste of money to rear expensive and grand edifices dedicated to worship when practically no worshipping is done therein except upon a few occasions throughout the year. True it is also that nowhere is the presence of God more manifest to seeing eye, the hearing ear and the understanding heart than in the various forms and phenomena of nature, and the Psalmists of old than whom it would be difficult to find more deeply and truly religious spirits, did perceive the Divine Presence in nature and did worship God through it. And yet despite this, I believe that the sanctuary still has a purpose to fulfil and that the building thereof will not and should not, cease. Worship after all is largely a habit and needs therefore to be cultivated and developed. After all, too, it is only the exceptional man and woman who can truly worship the Lord and Master of Creation through the ordinary manifestations of nature. The average man and woman is aroused to a consciousness of His presence in nature and led to adoration only through some extraordinary event of surpassing beauty strangeness, or even more often through some sudden and terrible disaster and catastrophe. Most of us need rituals and prescribed forms of worship, we need stated times and places especially set aside for the purpose, to put us in a prayerful and worshipful frame of mind. We need the synagogue and the church also to afford those of the same faith and the same convictions a common meeting place, where all alike, the rich and the poor, the high and the low, the strong and the weak, can worship a common God in common and so strengthen the bonds of brotherhood and instill sentiments of mutual justice, kindness and love. We need the sanctuary to level all the petty and arbitrary distinctions we are accustomed to set up in our ordinary social life and to remind us that before God, wealth, station and power count for naught. We need it, too, to remind us of the sacredness and high calling of life and to admonish us not to spend it all in the vain pursuit after material goods and after pleasures that are ephemeral and oft times debasing. It is, after all, the embodiment for most of us of all that is godly and uplifting in our midst, the visible symbol and reminder of God's presence among us.

Let us then by all means continue to build sanctuaries and to erect houses of worship, but let us put into them not only our wealth, not the arrogance of material power and might, not the mere spirit of emulation, but true piety and reverence, deep religious convictions and high spiritual aspirations. Let them be built upon the purest and noblest longings and aspirations of the human heart and soul, and let them radiate everywhere hope and cheer, feelings of justice, of kindness and brotherliness, sentiments of truth, of righteousness and godliness, then shall we in very truth have builded habitations worthy of God, sanctuaries wherein the Divine might and does dwell. Amen.

Ordination Address.

At the Commencement Exercises of the Hebrew Union College, Cincinnati, Ohio. President Kaufmann Kohler, Ph. D.

Again are we under the benign grace of God, sending forth our men to serve as priests in the sanctuary of religion, as defenders and promoters of our sacred heritage—nine young men, familiarized with the various departments of Jewish learning during a long course of faithful study, and now to be crowned with the diadem of the Torah, while already tested and approved as leaders and teachers of the Jewish communities that enlisted their services. Need I impress

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you at this momentous hour with the significance and solemnity of this day of your ordination as rabbis? As the priests of yore were anointed with the sacred oil to have hand and foot and ear consecrated to the service of the Most High, so should you today receive the anointment of the spirit to have your entire life consecrated to the promotion of truth and righteousness, as heralds of Israel's Holy One. Nay, more. As the great prophets, from Moses to Jeremiah, accepted their divine charge amidst trembling awe and in humble realization of their own littleness compared with the loftiness of their task, so should you at this moment in prayerful heart-searching self-examination and self-consecration enter upon your high calling as banner-bearers of Judaism's world-conquering faith.

Let me, then, before handing to you on behalf of the Faculty and the Board of Governors of the Hebrew Union College the Rabbinical Deploma which entitles you to the religious leadership in Israel, with all its rights and privileges, offer to you as parting words of monition and exhortation the Scriptural verse from the portion just read" "Tomorrow the Lord will show who is His and the holy one He will bring nigh unto Him."

The words of Moses were spoken to Corah and his rebellious league when they protested against the priesthood of Aaron and the leadership of Moses by referring to the very principle of religious democracy proclaimed by the law-giver himself, "Is not, according to the declaration of Sinai, the whole people to be a kingdom of priests and a holy nation?" Did not Moses himself voice the grand ideal of religious democracy when he said: "Would that the whole people of God were prophets, because the Lord would lay His spirit upon them?" Why, then, a special priesthood? Why the singling out of some individuals as men of God? You hear this argument in our own days. It is the typical cry of our so-called enlightened age. The entire college-bred youth of our generation turns with the same spirit against your pulpit and priestly authority. But hear God's answer: "Tomorrow the Lord shall show who is His." "He whom I choose, his staff will blossom and bear fruit like the almond tree." There is deep meaning in these words.

High ideals, in order to enter the coarse life of reality, must first find men working for them with single-hearted efforts. In the history of human civilization the priest is the pioneer of culture, resembling the almond tree, which in the Orient is regarded as the first to ripen into fruitage. Like the high hills, which catch the first rays of the rising sun to announce the dawning of the new day to those living in the lowlands, so are the priests, the prophets, the poets and sages the God-anointed leaders and teachers of each age, the first-born of the spirit, the heralds of the God in us all. Theirs is not a monopoly of the truth. Their greater capacity, zeal and love, their all-consuming passion for righteousness, purity and truth must impel them to lead the many towards God and godliness, toward virtue and holiness.

If, indeed, you are called and chosen by God, then tomorrow will your true merit become manifest. Tomorrow will your staff of leadership unfold fragrant blossoms and bear good fruitage. Not the knowledge you have acquired in school from teacher and books, but the life you will lead, the work you will achieve, the influence you will wield upon those in your charge and beyond, must verify your title as priests, must justify your claims as God-chosen leaders. Not oratory, not brilliant eloquence, will render your preaching efficient. Sincerity and spirituality are the first requisites of the pulpit. To you come the people laden with grief, troubled with woe, bruised in life's battle, and wrestling with sin and with doubt. They look to you to afford them help in their distress, hope in their despondency, comfort in their sorrow, light in their darkness. You must be to them a stronghold of faith, an inspiring force of religion, a mouthpiece of the living God, who has nothing but compassionate love, goodness and justice for His struggling and suffering children. What a difficult position in this skeptical age of ours! What an arduous task, when all the tendencies of the time, when our entire education, our sciences, our literature, our ever-increasing libraries, all our facilities for culture, favor the exclusive development of reason and research at the expense of the faith; when all the currents of our life-blood flow towards the head, leaving the heart almost empty! Who will stem the tide of this one-sided intellectualism, which lies at the bottom of all our social evils today, if not the minister of God? Who can turn the heart of man back to the living Fountainhead of all truth, justice and hope but the pulpit? Yet whence should the Jewish preacher get the strength and fortitude of faith, when the Jewish men of letters today boast of their disloyalty and irreligion, and the popular leaders of the masses claim for Judaism art, science, philosophy and culture—everything but religion; disowning the faith for which the fathers died, and which alone preserved the Jew—the wonder of the world? What emboldened Caleb to urge the battle almost single-handed against the ten spies? the rabbis ask, and they reply: When passing the cave of Hebron he cast himself down upon the tombs of the patriarchs to gather courage and strength to fight against the skepticism of his comrades. So must you, with never-ceasing zeal, study our glorious history and literature, to preserve, not its dead form, but its ever-living spirit in this life of ours. And remember that Reform is not a break with but a continuity of the past, on a higher and broader basis. Not by Romanticism and Ritualism or Legalism, but by the accentuation of the eternal principles of our prophetic truths can our faith be revitalized. And more even than your teaching will your conduct, your character, undergo the test of tomorrow. Not the school, but life, with its great conflict and complexities, must prove you to be the God-chosen leaders. No man's life is above temptation and snare, least of all the minister's, the least stain upon whose priestly robe becomes a desecration of God's holy name. The priest who is not free from the slightest blemish can not lift up his voice for either blessing or for blame of others. You are the watchmen of the people, warning them against transgression and vice. Dare you chastise evil-doing in high or low places if love of worldly gain or pleasure or other foibles and shortcomings can be laid at your door?

Do not make Judaism a mere gospel of social justice, nor indulge only in favorite topics of the day that give your speech the note of commonplace. Lend dignity to the pulpit, and whatever your theme be, speak with the authority of the man of God. Be a true shepherd of your flock, tender in true sympathy with the suffering and depressed, but at the same time firm and unyielding in matters of principle, the trusted friend, the comforter and helper of high and low, the adviser and monitor of young and old; and be sure your influence will grow and extend to ever wider circles. Let God be your portion and your inheritance.

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and truth will be sought of your mouth, because you are the messenger of the Lord of hosts. Thus will the Lord tomorrow show who is His and bring you as His holy ones nigh unto Him.

I am especially happy to point out to you the powerful incentive, the fine inspiration, that is offered to you by the graduating class of 1889, which celebrates the silver anniversary of its graduation under the most beautiful auspices, as you have learned from the impressive baccalaureate oration by the President of the Central Rabbinical Conference, Rabbi M. J. Gries, who also spoke as representative of the class. Surely, the splendid achievements that placed their names in the front rank of the new generation of the American Rabbinate, the indefatigable zeal they displayed for the progress of American Judaism, and the wise initiative they took in so many great enterprises on behalf of the education and elevation of the masses, coupled with their noble personal qualities, their spotless character and their high idealism, have greatly enriched and strengthened our cause and elevated our faith in the eyes of Jew and non-Jew. Their staves of leadership have unfolded beautiful blossoms and borne rich fruitage. And so we say to them, to you, dear colleague and friend, on behalf of your fellow-members of the class: God was with you men of valor, and may He be with you for many, many years of blessed activity in the vineyard of God, and grant you further triumphant success, joy and happiness in your domestic and public life!

And now come up, my young friends to receive the parchment scroll that enrolls you in the list of rabbis and leaders in American Israel. May the spirit of God, that permeated prophet and priest, sage and saintly martyr of the centuries, rest upon you, to render you worthy heirs and successors of our heroic masters of the past. May God's blessing and grace ever guide you, to make your life a source of unending good, of joy and pride to your parents, of honor to your Alma Mater, a blessing to Israel and Humanity. Amen.

NEW YORK LETTER

(By Our Own Correspondent.)

New York, July 13th.

Yesterday afternoon the roof garden for the blind atop the building of the Bank of United States, on the lower East Side, to which reference has heretofore been made in this correspondence, was formally dedicated. Ex-Justice Leon Sanders presided, and the address of the day was made by Benjamin Berinstein, a blind lawyer of this city. The other speakers included C. Lionel Marcus, the son of Joseph S. Marcus, the donor, Rabbi Samuel Buechler and State Senator Henry W. Pollock.

Announcement was made last week that Henry J. Gaisman, an inventor of this city, had been paid $300,000 by the Eastman Kodak Company of Rochester for his new autographing film device. Mr. Gaisman is a native of Memphis, has been a merchant of this city for many years, and is the originator of the auto-strop safety razor. Nearly all the newspaper "stories" published concerning him repose largely on the imagination of their writers for some of the details supplied.

Congressman Jacob A. Cantor of this city introduced last week in the House of Representatives a bill appropriating $25,000 for the erection of a statue to Commodore Uriah P. Levy, the most prominent Jew in the United States Navy during the first half of the nineteenth century.

Commissioner of Correction Katherine B. Davis, who has been coping with a mutiny of the convicts in the city penitentiary on Blackwell's Island, conducted the religious service for the Jews in the institution on last Saturday and delivered an address to them.

The late Isidore Wormser, Jr., the New York banker who died in Europe recently, left an estate of about $500,000. Of this sum he gave $1,000 each to the Hebrew Orphan Asylum and the Mount Sinai Hospital, and $5,000 to Temple Emanu-El. The late Frederick S. Magnus bequeathed some $9,000 out of his estate of $100,000 to communal charities in this city and his native town in Germany. The late Samuel J. Silberman, an active communal worker, whose fortune has been appraised at upwards of $391,000, gave $25,000 thereof to a large number of local charitable institutions in which he was interested. Practically every communal association was remembered in this will.

Jacob H. Schiff has resigned as one of the directors of the National City Bank, with which he was prominently identified for a number of years.

Otto H. Kahn, the banker and opera patron, is building a new residence to cost at least $1,000,000 on the "Highlands of Fifth Avenue," in immediate proximity to Andrew Carnegie's mansion. This fact will serve to refute effectively the rumors that he intends leaving this country for England for good.

The cable last week announced the death in Germany, whither he had gone on a visit, of Benno Neuberger, the president of the Hebrew Infant Asylum of this city. He was 48 years old, and a merchant of this city. His body will be brought here for burial.

A peddlers' market, similar to that contemplated for lower Manhattan, is about to be established in the Bronx.

All of this week the annual carnival in aid of the funds of the Sanitarium for Hebrew Children is being held at Edgemere, near this city. It is anticipated that a satisfactory sum will be realized thereby.

"Occasional."

Reason and Sentiment in the Jewish Religion.

by Dr. B. Seligkowitz. Koethen. Translated from the German for the Reform-Advocate by J. H.

All human beings are dualistic, not only bodily but spiritually as well. As every man is composed of two equal parts, as he has a right and a left brain and has all the most important organs of the body in double, hands, feet, eyes, ears, etc., in the same manner he has two souls. It is in no way intended as an allusion to the questionable psychological problem of the so-called "double-self" when we claim that the reason and the sentiments are the double souls, which have ever since the beginning of human development been constantly fighting to gain the pre-eminence of one

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over the other. As with the individual man, so with entire races the ascendency of either the intelligence or of the sentiments is frequently changing.

Whatever the fairly tales have told us of good and bad spirits, of angels and devils, of light and darkness as world principles, all that dwells within our own souls. The one soul lives in the domain of logical or historical proof, while the other is content with a dreamlike twilight of a dawning augury. There are logically inclined natures ,that only feel at home in the world of exact scientific argument and proof; again there are others of a mystical tendency, who do not want to be convinced or instructed but who are satisfied to be persuaded and edified. This in no way prevents these two conflicting moods to dwell within the same individual at the same time.

Every man feels the metaphysical craving to learn the utmost possible regarding the remotes ages and of the life after death. From this metaphysical need arose philosophy and religion. Both of these were intended to furnish the answer to those questions which human thought had classified into the three problems of God, Soul and World. Were these subjects of lesser importance than they are, humanity would probably have deferred them as valuable material for later investigation, such as is for instance the question of whether the moon is inhabited, which question has up to the present time not caused any serious troubles among our scientists nor given headaches to the ordinary mortals.

Apparently it seems of the greatest importance to all human beings to know what will happen to them after death. Were man positive, that all life is to terminate with death he would probably arrange his manner of life entirely different then when he is in doubt thereto and considers this life only as the preliminary to a larger life in the hereafter. Hence the power of this metaphysical puzzle, for which the solution is sought. The answer is demanded—no matter how untenable such answer be from all logical grounds—the practical need is deaf to all theoretic objections.

As this metaphysical demand is the most urgent it is also most readily satisfied; when one is exceedingly thirsty any water will be welcome to quench the thirst. Nearly every philosophic system will answer for a little while to satisfy the metaphysical thirst. Whenever one philosophical system becomes untenable owing to a never world conception another one is sure to replace it. Kant has shown human understanding to be inadequate to solve the three questions, but his successors nothwithstanding have furnished their own solutions. These new theories do not long maintain their sway over human thought; the conceptions widen constantly and the systems fall under the newer knowledge and have to be replaced by others more in keeping with the modern sciences.

Hence nothing exerts such powerful sway over the human mind as does the mysticism, nothing else so readily becomes infectious. What are the spiritual appearances other than the expression of the fear of ghosts produced at command in the darkened meeting rooms of spiritualistic societies or what are the faith cures of Christian scientists other than an epidemic, which has taken possession of the feelings of men and women seeking salvation, and this epidemic throws thousands striving for salvation into an ecstasy where logic and reason are subdued and free rein is given to fancy and hallucination.

The imagination needs strong discipline in order not to be allowed to gain a controlling influence over the mind and this very discipline and training is lacking with the larger majority of mankind. The imagination is permitted to grasp at the unusual and the mysterious as a child would grasp the forbidden fruit. The dry and common everyday events of the daily life and experiences can never produce the enchantment which the yearning for something higher, better and for greater bliss attributes to the supernatural. Man, in his constant desire for greater attainments, recklessly embraces the mysterious, that promises him the realization of his yearning for the wonderful. The more confused the tie between cause and effect, between motive and result, the greater will be desire for a solution of the phenomenon. This is to the majority of men the higher revelation, the supernatural world. Mysticism at all times has found the largest numbers of adherents in all religions and without exceptions.

It is the one great merit of the Israelitic religion, that it demands the religious consecration of man in his whole being and at all times and requires an undivided spirit. The Jewish religion finds its proof and its expression in the harmony between reason and sentiment, between thought and feelings. It is the characteristic peculiarity of Judaism, that its most profound scholars and philosophers, a Maimonides, a Gabirol and numerous others combined the most profound development of mind and of clear concise thought with the intensest religious devotion.

At all times a logical reasoning on religious subjects was one of the distinguishing marks of Judaism and the natural consequence of this combination of sound thinking with the practical observation of the religious obligations was, that the study of the tenets of Judaism became a duty as incumbent upon everyone as the actual observation of the ceremonials.

According to the conceptions of our old time teachers and wise men, of all the institutions intended for the betterment of the intellectual and physical conditions of mankind none are more important than those devoted to public instruction. The public platform and the pulpit have at all times been considered as of the much greater value than all other institutions. The daily reading of the law and of the prophetic writings and the elucidation thereof were the pivotal points of the Jewish public worship. Devotional prayer or artificial stimilutation of religious and emotional edification never were the purpose of Jewish worship, but it was solely intended to furnish instruction and education, and to so present the eternal moral and religious truths as to bring them within the understanding of every individual and into harmony with the scientific conceptions of all times. These kind of lectures and sermons produced the different versions of the Septuaginta, and other Greek translations, the Midraschim and the modern day sermons. It was a fertile seed, which has produced many and varied trees, branches, flowers and fruits.

The sound teaching of reason, awakening of the logical elements of the soul, the understanding of the fundamental truths of life by our intelligence are the typical aims of all Jewish religious teachings. On the other hand all emotional exaltation, all pietistic religious observation, which so often degenerate into mere devotionalism and ostentatious mysticism, **are altogether unJewish.** Those great and immortal leaders for religious awakening, the Prophets, have all based their teachings upon sound logic and have tried to influence the sentiments only through reason and sense.

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Hence there existed at all times within Jewish circles a desire for constantly growing intellectual knowledge. Continued friction of intelligence furnished always new view points. True, this intellectual gymnastic exercise sometimes led into bypaths at times even degenerating into mere sophistry. At the same time a retrospection of the history of Judaism and of its development will show a certain amount of sober common sense combined with the most intense religious devotion. In this combination there is the predominance of a clearly defined and sharply accentuated intellectual tendency, which has prevented Judaism from stalking on the stilts of an exalted mysticism, that intoxicates through visions, raptures and incomprehensibilities and seeks its greatest trimuph in the complete subjugation of the intellect. Judaism demands the service of the entire man and always expects the "presence d'esprit." Judaism does not command: "Thou shalt believe," which would not be feasible without the obscuration and the bondage of the intellect, but it does demand: "Thou shalt search out and learn."

The characteristic evidence for this all pervading logical reasoning and devout religious devotion within Judaism can best be found in the puritanistic ceremonial of the public worship. It gives the evidence of the simplicity of our people, that they have considered the plain and simple forms of worship as fully satisfactory in defiance of the ostentation of the religious ceremonial practiced in the churches of the neighbor. It was sufficient for ten men to meet in a room for public worship and no further ceremonial of any kind was needed to spur these faithful souls to religious devotion and spiritual inspiration. After such devout worship, containing nothing whatever to excite or exalt the emotions, these men returned to their homes strengthened to take up lifes tasks and struggles anew.

It is far from us to enthrone this puritanistic view regarding the public worship ceremonial as the only Jewish conception thereof and to decry all outward embellishment of the ceremonial as incompatible with the true Jewish spirit. Only we must not think, that outward sentimental impulses, such as songs and instrumental music can produce, alone will suffice. The enthusiasm created by the intoxication of the senses through outward ceremonial, and without the co-operation of soul logical reason, is like a flickering strawfire ready to be extinguished by every breath of wind. Only the deepest inward conviction and the inspiration based thereon can succeed in creating a true enthusiasm for Judaism.

Religious sentiment is the basis of all piety, but in its degeneration it becomes the source of the greatest aberration. The logical reasoning is the true and elemental essence of life in Judaism and it creates that energetical consciousness, whereof we cannot sufficiently appreciate the return to the present day Judaism and we must use our very best endeavors to retain this element and transmit it to our successors enriched by our own reasoning and sentiments.

The Excavations in Palestine.

By Dr. Rudolf Leszynsky.

Translated from the German for the Reform Advocate by J. H.

(Continuation.)

The Hellenistic Period.

The Greek influence became very marked in Palestine soon after the return of the Jews from the Babylonian exile. This same influence grew stronger when the government had fallen under Greek dominion during the reign of Alexander the Great and produced that great mixture of culture now called "Hellenism." Many great and important monuments of that period have been preserved in Palestine and have now been brought into view through the excavations. For the Palestinian archaeology this is the period from which to draw the largest amount of information and it is hardly possible to present within the limited space of a periodical publication the full scope of the rich discoveries and the ample materials secured by the most recent excavations.

Hellenism produced a complete revolution in all then existing conditions of life. The old settlements with their hovels and narrow, crooked lanes, such as have been described before, gave way to modern Greek cities with straight, wide streets, splendid buildings and magnificently columned halls. A very large number of important monuments of this class, dating from the time of Herodes, have been preserved, including temples and theaters. Whatever is still preserved of the old temple in Jerusalem dates from that time, and the traveler in Palestine today may look in silent reverence upon an immense column, intended for the temple building, broken into pieces and allowed to lie unfinished, which is now in the possession of the Russians. To the North and to the South of Palestine the temples of Baalbek and Petra rise as the advance guards of Greek culture, these two wondrous works of the later Greek architectural arts, which in due time seem destined to become among the attractive sights for streams of foreign visitors. Palestine ,too, possesses similar monuments, such as the temple of Artemis in Gerasa and the pillars of Samaria. In the synagog of Galiläea a specifically and intensely Jewish monument has been preserved. This building, attributed to the period of from 200 to 600 years of the Christian era, contains a wealth of sculptural decorations that defy the traditional prohibition of pictorial delineation. Then there are the richly decorated tombs, mostly in the immediate vicinity of Jerusalem. The aqueducts of that period, such as for instance the so-called Salomonic reservoirs with their canals leading to Jerusalem and the irrigation works in the plain of the Jordan river, whereof parts of the aqueducts are well preserved, the splendid Roman roads, constructed by the legions whose progress we can follow, all these tell us what a highly developed culture was able to create in Palestine. A large number of important inscriptions adds to our knowledge of Jewish history and illustrates the events of that entire period. Among these are: the Mesa stone of the Hellenistic period; the inscription in the Temple at Jerusalem, warning in Greek language all strangers not to come nearer, as otherwise sudden death might overtake them. A

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large number of inscriptions tell of the history of the Herodes family. The tomb inscriptions, too, offer plenty of interesting material. After the recital of general phrases, such as "This is the Eternal home," or "No one is immortal," they mention the names of the deceased. The Hebrew language is gradually being pushed into the background and the Greek takes its place. Alongside of tombs giving the name of the deceased both in Hebrew and Greek letters we find others whereon the entire inscription is in Greek and only word of "Schalom" or Jewish symbols, such as palmbranches, give any indication of Jewish characteristics to these tombs. The tombs of an entire colony of Egyptian Jews have been found in Jaffa, evidently dating from the first Christian century, and they would indicate that it then already had been the custom to seek burial in the land of the fathers, which custom in time grew into a religious ceremony. The tomb of "Queen Sadda," who is supposed to have been Helen of Adiabene before her conversion to Judaism, dates from a much older period. The non-Jewish tombs and other relics also offer much of great interest as they help to illustrate the surroundings and the conditions among which the Jews of those old days lived. The tombs of Marissa have become well known on account of the variegated frieze representing animal life there found. Those inscriptions would go far to show how the Idumaean race became more and more ensnared by the Hellenistic culture and how it abandoned the language and the names of the fathers and adopted the Greek language and names in place thereof. A corresponding and still more remarkable cultural mixture is shown on a votive altar in Geser. Above a projecting representation of a cultural pillar there is an inscription devoting the altar to the service of Herakles. On the opposite side the same party devotes the identical altar to Jao—, a fair indication that the faith in the Jewish Deity had made considerable progress at that period. The magic inscriptions of Tell Sandahanna instructs us as to the superstitions prevailing among the Hellenistic population. Philonides and Xenodikos have inflicted headaches and other ills upon Pankleas through conjuration, and the latter, in revenge, and in order to render the magic more effective, accompanies the inscription, cursing his enemies by small shakled lead figures. Religion and superstition—the arts and the technical knowledge—the entire versatility of Greek culture are reflected in the discoveries made by the Palestinian excavations.

The Jews were in closest touch with this comprehensive culture and it seems almost impossible to draw the dividing lines. Were it not that Alkios, a citizen and possibly an officeholder of Geser, had fortunately inscribed the boundary stones of his town in Hebrew letters, we should probably never have ventured the suggestion, that these stones have marked the town limits, as can be clearly deciphered from their inscriptions. It is to be deeply regretted, that so many Jews gave Greek names to their children and on that account we can doubly appreciate the wonderful pillar erected to the memory of Chananja bar Jacob, which proudly bears the names and the language of the fathers and which pillar now is built into a mosque at Gaza.

It seems a remarkable fact, that we would be entirely ignorant of the name of the last of the Maccabean prince, were it not that we have found his Jewish name alongside of his Greek name on some coins discovered among the heaps of ruins. Antigonos, the last of the Maccabean kings, was called Mattathia, the same as had been the progenitor of the family. We can follow the entire history of the Maccabean line of kings by means of the various coins, from the early happy days of Simon, when these coins bore the proud words: "The deliverance of Zion," down to the time when the foreign house of Herodes usurped the Jewish throne. Once more the coins tell of revolution and the successful delivery from foreign rule under the leadership of Bar Kochba, who was called Simon, the Prince of Israel. After that this source of information opened by the excavations becomes silent.

We owe almost the entire knowledge gained through these excavations to Christian explorers. The excavations have been under the guidance of men like Flinders, Petrie, Macalister, Sellin and Schumacher. The most comprehensive description of the result of the excavations is found in the recent publication of Père Hugues Vincent in his work "Canann d'après l'exploration récente." The latest scientific treatise is by Thomsen under the title "Kompendium der palästinensischen Altertumskunde." In Palestine there are scientific institutions supported by Frenchmen, Germans and Americans, all working in generous rivalry towards the development of this young science. In Jewish circles but little interest has been devoted to this activity, which should be of the greatest importance to us, although the explorations in Jericho and Samaria have been financed by Jewish capital.—We intend to conquer and to become the dominating cultural element in Palestine and the crowning glory of this work is to be the Jewish University in Jerusalem. It is imperative that a Jewish University in Jerusalem should include an institute for Palestinian archaeology, wherein Jewish teachers may learn the history of a Jewish country. The importance of such institute would not consist merely in such work, but it might be expected that the prestige of the Hebrew University would grow materially in the esteem of the European scientists by the founding of such a department. The equal rights which we try to secure for that University also entail equal duties and obligations and the University of Jerusalem must become the common center for all the scientific work connected with the thorough exploration of the country. Possibly the work already done and the results obtained by the Palestinian excavations up to now may stir within Jewish circles the interest for the necessity of our active participation and co-operation in the field of scientific activity.

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Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

Isaiah Temple.

45th St. and Vincennes Ave.

Mr. Abraham Holtzberg, of the Hebrew Union College, will conduct the services every Saturday morning during July and August.

South Side Hebrew Congregation.

Hyde Park Masonic Temple.

51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.

Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.

Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

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Anshe Emeth.
1363 Sedgwick Street.

Services on Friday evenings at 8 o'clock and on Saturday mornings at 10 o'clock. Rabbi Joseph Hewesh preaches at both services.

Congregation Bnai Jehoshua.
Corner Twentieth and Ashland Avenue.

M. Weil, Rabbi. Services will be held every Saturday morning at ten o'clock. Sermon in German.

Local News

Federated Orthodox Jewish Charities.

The Managing Committee of the Federation, through its office committee and various sub-committees, is doing effective work in laying a secure and permanent foundation for future success. It was found expedient to enlarge this committee and a number of prominent men and women of the community were added.

An active campaign for new subscribers is being arranged, and will begin on the coming Sunday, August 2nd, when the traditional observance of the Fast of Ab. (Tishe-b'ab) will occur. Thousands of people attend services and visit the cemeteries on that day. Their hearts are softened, and calls for charity meet with a ready response.

A large and capable committee has been appointed to solicit subscriptions and donations for the Federation, and will be stationed at the various cemeteries while the Rabbis will appeal at the Synagogues. A. Margolis and Emil Braude will have charge of committees at Oakwoods; and S. Weinstein, A. J. Harris, S. Lazarovitch, B. Horwich, J. Weinstein will be in charge nt Waldheim.

According to a statement recently issued by the office, the Federation received from Jan. 1st to July 23rd, 1914, the sum of $66,722.63, of which $56,512.06 was paid to institutions. About $30,000 of this money was used to cover the deficit of 1913, (including the expense of the Maimonides Hospital from July 1st to Dec. 31st, 1914), and it is to make up this deficit of $30,000 for which the institutions are now suffering, and the additional deficit caused on the growth of the institutions that this active campaign for new subscribers has been launched.

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Gulick proposes a test applicable alike to all nations and races, one that puts it in their own power to say how great their emigration to this country shall be.

He would limit the immigration from any country to a percentage of its previous immigration that has become naturalized and their American-born children. Thus a people that would not assimilate themselves and become citizens would automatically bar themselves out. This plan, on a 5 per cent basis, would reduce immigration from Italy and Russia, but not from any other European country, while it would reduce Oriental immigration to negligible proportions. The rule would apply to all nations alike automatically, hence none would be in position to find fault. Assimilation as a basis of immigration is a test that can hardly be objected to, thinks Professor Gulick.

The suggestion has been submitted to President Wilson and to the Japanese Ambassador, and has been laid before the Senate. It appears well worth examining. A plan that would really prevent an inflow of unassimilable elements while making no arbitrary discrimination against any nation or race would have rare merit.

* * *

Jacob J. Greenbaum, surveyor of the Port of Salt Lake City, died. He was appointed to this position by Roosevelt in 1903. The deceased was a native of Philadelphia, was a 33rd degree Mason and a member of the Elks.

* * *

Herman Adler, well known in former years as a successful business man, died at the age of 81 years, at his home in Philadelphia.

He had been a resident of Philadelphia for 45 years and in early life was an active Democrat, being a strong advocate of the Jeffersonian principles of the party.

Mr. Adler was a man of strong character, and had high ideals of civic duty and business conduct.

Mr. Adler leaves two daughters and four sons. They are Mrs. Walter Wolf, of New York; Mrs. Jacques Beerwald, with whom he lived; Morris S. Adler, New York; Reuben S. Adler, a New York manufacturer; Harry C. Adler, general manager of the Chattanooga Times, and Milton Adler, of the United States Army, now stationed in the Philippines.

* * *

Atlanta, Ga., July 20.—The first of two appeals to the Supreme Court in behalf of Leo M. Frank, convicted of the murder of Mary Phagan, was argued today. This is the bill of exception to Judge Hill's denial of the extraordinary motion for a new trial. The extraordinary motion alleged newly discovered evidence.

Frank's attorneys, in their argument before the Supreme Court, emphasized the charge of prejudice and excitement with which they allege the atmosphere of the trial court was colored to Frank's detriment. Attorney General Grice, appearing for the State, contended that the points raised for Frank had been settled by the

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Glory's denunciation of Archdeacon Wealthy.

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35th Street and Michigan Ave.

April 8, 1912—Deposits	$ 212,275.93
July 1, 1914—Deposits	1,165,235.87
Increase	$ 953,059.94

Statement at Opening at Business, July 1, 1914.

RESOURCES.

Loans and Discounts	$859,623.19
Bonds	387,480.00
Overdrafts	1,044.72
	$1,163,067.31
Furniture and Fixtures	5,410.30
Demand Loans	$143,499.25
Cash and Due from Banks	239,805.98
	443,305.23
	$1,611,783.44

LIABILITIES.

Capital Stock	$200,000.00
Surplus	120,000.00
Undivided Profits	15,720.97
	$ 435,720.97
Reserved for Taxes, etc.	7,000.00
Dividends Unpaid	3,727.50
Deposits	1,165,335.87
	$1,611,783.44

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Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

Anshe Emeth.
1363 Sedgwick Street.

Services on Friday evenings at 8 o'clock and on Saturday mornings at 10 o'clock. Rabbi Joseph Hewesh preaches at both services.

Congregation Bnai Jehoshua.
Corner Twentieth and Ashland Avenue.

M. Weil, Rabbi. Services will be held every Saturday morning at ten o'clock. Sermon in German.

Local News

The Saturday evening dances of the Sinai Social Center have been discontinued until about September 15.

* * *

Isaac Hess, 5930 Calumet avenue, a pioneer packer, died at his home early Saturday at the age of 74. Mr. Hess was born in Germany in 1840 and came to the United States in 1854. In 1862 he came to Chicago, where he began his career as a peddler in the adjacent country. He became an intimate of the late Nelson Morris, who became his brother-in-law while they were both employed by John A. Sherman, the packer, and shortly afterward he and Morris each set up independent plants.

Mr. Hess had been connected with the Morris company since 1808, when the two firms were consolidated. He is the uncle of the new minister to Sweden, Ira Morris.

Mr. Hess is survived by a widow and six children—Edward Hess of Morris & Co.; Albert Hess, a western rancher; Mrs. Louis Shields of Plymouth, Ind.; Mrs. Louis Vekon of Chicago, and Mrs. I. G. Adelman and Mrs. J. D. Adelman of Des Moines, Ia.

Betrothed.

Mrs. F. Glick of 4726 St. Lawrence avenue announces the engagement of her daughter, Anna, to Benjamin Lubitsky of Los Angeles, Cal.

Mr. and Mrs. David Ritter announce the engagement of their daughter Elsa to Mr. B. Bernhardt Gross of Chicago.

Married.

Miss Bernice Mabel Lieberman, daughter of Mr. and Mrs. M. M. Lieberman, of 5216 Michigan avenue, to Leonard D. Lewis of Champaign, Ill., Tuesday, July 14th.

Miss Mabel Frank, daughter of Mr. and Mrs. Joseph H. Frank of 4930 Grand boulevard, to Mr. Leo Rosenberg of Chicago, Tuesday, July 14th.

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levard, to Moses Frank Marx at the Hotel La Salle, Wednesday, July 15.

Died.

MYERS—Sol H. Myers, husband of Jennie, father of Mrs. Ike Ginsburg, Mrs. Saul I. Ginsburg, Mrs. Adolph Marks, Mrs. William Gall, Mrs. Frank Jame, Miss Josephine Myers, and Barney Myers. Funeral Sunday, July 12, at 2 o'clock, from Furth's chapel, 35th St., and Grand Blvd., by automobiles to Graceland.

SEGAL—Selina Segal (nee Haiman), wife of Joseph Segal, sister of Jacob, Louis, and Isador Haiman, Mrs. M. Crossan, Fanny, Dreifuss, Bellgrass, Freida, Lewis, Bertha Halman. Funeral Tuesday, July 14, at 1 p. m., to Mount Mariv cemetery.

HESS—Isaac Hess, husband of Fannie Hess, July 11, 1914. Born Aug. 3, 1840, Heckinger, Germany; father of Edward Hess, Albert Hess, Mrs. Louis Shields, Mrs. Louis Vehon, Mrs. I. S. Adelman, Mrs. J. D. Adelman; brother of Siegel, Adolph, and Theresa Hess. Funeral Monday, July 13th, 1:30 p. m., from Furth's chapel. Special train to Mount Maariv 2:30 p. m.

ISRAEL—Josephine Netter Israel, mother of Harry N. Israel, Mrs. Edward Fernberg, and Mrs. Samuel Dreyer. Funeral Monday, July 13th, 10 o'clock, from the residence of Samuel Dreyer, 6141 University Ave.

COHN—Mrs. Henrietta Cohn, aged 84, mother of Mark G. Cohn, at 11:50 p. m. Sunday. Funeral Tuesday, July 14th 12:30 p. m., from chapel of Jewish home, 62nd and Drevel Ave., by train to B'nai B'rith.

SCHLOSS—Julian Schloss, July 13, 1914, son of Mr. and Mrs. Lee L. Schloss, brother of Mrs. A. Birkenstein, Mrs. Ben Kaufmann, Leroy, Myrtle, Hazel, Eunice, aged 21 years 5 months. Funeral Wednesday, July 15th, 10:30 a. m., from late residence, 423 East 45th place, by automobile to Rosehill cemetery.

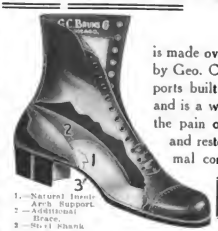
AMIXTER—Mrs. Fannie E. Amixter, wife of the late Isaac Amixter, daughter of the late J. M. Berkson, mother of Henry, William, Julius, Arthur, Synthia, and Sadie. Funeral Wednesday, July 15th.

Domestic News

Providence, R. I.—A department for Religious Education, intended especially to train foreign missionaries and Sunday school workers, is to be opened at Brown University next September. An effort will also be made through the department to give a more distinctive religious tone to student and faculty life, and to bring out the religious value of such subjects as Social and Political Science, Philosophy, History and Economics. Courses in these subjects are announced as part of the curriculum of the new department.

The requirement of daily chapel attendance will hereafter be strictly enforced.

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Elsie's denunciation of Archdeacon Wealthy.

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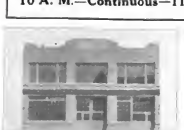
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The requirement has been waived hitherto in case of Catholic and Jewish students, of whom there are many at Brown. The result has not been satisfactory, however, and as the service, though usually conducted by a Baptist or other Protestant Clergymen, is undenominational, the attendance of all students will hereafter be required. The new policy will apply to the Woman's College as well as to the men.

As a result of President Faunce's urgent appeal during the past year for student volunteers for China, Mr. G. S. Goodspeed of the class of 1914 will enter upon some form of Christian service in China next October. Mr. Goodspeed, who will also represent the Standard Oil Company in a business capacity, was prominent in Y. M. C. A. and Sunday school work while at Brown.

* * *

Jacob H. Schiff has resigned as director of the National City Bank, in line with his determination to retire from all national banks following the introduction of the Federal Reserve system.

Foreign News

A "Jewish Museum" has been opened at St. Petersburg. This unique venture has excited great interest among all classes of the population. In the museum are many ancient relics in the way of bronze, silver and gold ornaments and utensils and a large collection of ancient manuscripts.

* * *

General Valebreque, in command of the Third Army Corps at Rouen, the first Jew holding such a command, has been appointed member of the Superior Council of War.

* * *

L. N. Berman, one of the most famous Jewish lawyers of Russia, attempted to commit suicide in St. Petersburg and is in a serious condition. Berman is 44 years old. It is said that worry over the recent Beilis trial had greatly unnerved him and impaired his mind. In a conversation with a friend a short time ago he is reported to have remarked with great bitterness:

"One cannot preach the truth in Russia. One can not be honest or true either to himself or to his fellow men. I will either go insane or end my life."

At the opening of the Beilis trial M. Berman was one of the 25 lawyers who signed a protest against the persecutions of Beilis. With the other signers of this protest Berman was recently put on trial for alleged disrespect toward the Minister of Justice. After that trial Berman closed his office and refused to take any clients.

* * *

The differences between the Minister for War and the Haham Bashi of Turkey with respect to the military service of young Rabbis have been settled to M. Nahoum's satisfaction. Students at Yeshiboth will no longer be summoned for enrolment in the Army, and the Military Authorities have received categorical orders to this effect.

* * *

Dr. Joseph Gruen, who has already for several years past held office as a Judge, has now been appointed by the Emperor-King to the bench of the Royal Curia, the Supreme Court of Judicature in Hungary, thus being another Jewish member of that Court. Dr. Gruen enjoys a high reputation as a jurist of the first rank and as a humanitarian. He takes an active share in Jewish communal work. His son, Dr. Bela Gruen, a talented lawyer, is an influential member of the Congregation at Szegedin.

* * *

The Council of the United Synagogue at its meeting this week in London voted against giving women a voice in the management and direction of the congregations.

* * *

The office of Haham Bashi of Salonika has been abolished and the community will now be under guidance of the Chief Rabbi resident in Athens.

* * *

The death is reported from Grive, near Dvinsk, Russia, of Rabbi Joshua Hayim Basow.

* * *

Ernesto Nathan has failed of election to the Town Council of Rome. His announced election was on the basis of a very small majority, and a recount of the votes lost him his election.

* * *

On the 20th of June a fire which broke out early in the morning destroyed the biggest part of Vasilishok, Russia. The synagogues were burned to the ground. The Yeshibah with all its books suffered like fate, and hundreds of families were made homeless.

JEWISH TRAINING SCHOOL OF CHICAGO.

Annual Report of the Board of Directors of Jewish Training School of Chicago, Prepared and Submitted by Isaac B. Lipson, Secretary.

A quarter of a century. This is the period which has elapsed since the erection and establishment of the Jewish Training School of Chicago. We are looking forward. Plans are matured, and their accomplishment is assured, for new and finer buildings which will compare with the present buildings as the Chicago of 1890 compares with the Chicago of 1914, and as the philanthropies of 1889 compare with the philanthropies of 1914. We are looking forward with expectation and assurance. But at this time also we can stop for a moment and look backward with equal pride.

In a city and in a country whose distinctive feature is the school house, and wherein public spirit and private enterprise have vied with each other in perfecting this institution, which, next to that of the home, is the most important to the community, the Jewish Training School of Chicago has been unique and distinguished. It has been the model upon which the curriculum and activities of other schools have been patterned. We have a right to look back with pride upon the history of this school, which, without great endowment or extravagant expenditures, has yet been a pioneer in the practical application of pedagogy, and has not only received the universal commendation of educators, but has received that highest of all flattery, imitation.

We shall not, at this time undertake an historical review of this quarter of a century, nor even an analysis of the principles, nor a recital of the progress which has made up its brilliant record of twenty-five years of high endeavor. In the mean they are understood by the Jewish Community which has supported the school, and by the community of scholarship which is interested in pedagogy. We shall stop only to say that if any institution can be justified by its history, the Jewish Training School has that justification; and if past accomplishment holds forth any promise for the future, our past accomplishment alone would justify the most sanguine expectations.

A quarter of a century ago, the question doubtless arose in the minds of many men: "How can a small private institution of this nature hope to do more for the community which it serves than the vast public school system, to which is devoted the effort of a multitude of earnest men and women and the treasure of the entire public?" We do not know whether or not this question was in those early days answered by argument. It has, however, since been answered by Time. The question is still, upon occasion propounded. Our answer is still to point to the accumulated accomplishment of the years. We should be cowardly, indeed, if, with a history such as ours, we could entertain doubts or fears for the future.

It is a source of the greatest satisfaction also that the interest of the community in the Jewish Training School appears to be greater after the lapse of twenty-five years than even it was at the time of its foundation. The fiscal year of 1913 and 1914 has brought forth a larger sum in subscriptions, gifts and bequests than any other year since the erection of the original school building was completed. The community has apparently decided, without any systematic solicitation by the Board, that the school shall not only be perpetuated, but that its facilities shall be improved and its usefulness increased.

The Building Fund.

The Building Fund for a new school, which was begun with the donation of $25,000.00 by Morris Selz and his sons in memory of Hannah K. Selz, in the year, 1912, has been steadily growing. There followed immediately a subscription of $15,000.00 by Mrs. Oscar G. Foreman, and the following year there was added the sum of $5,000.00 by Mr. Edwin G. Foreman, by way of a fund known as the Edwin G. and Rose K. Foreman Endowment Fund, which, by its provisions, may be applied to the erection of a school building. By the end of our last fiscal year, therefore, the Building Fund aggregated $45,000.00. Since our last annual report, without solicitation by the Board of Direc-

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tors, the fund has been more than doubled. In December, 1913, the school became the beneficiary of the munificent donation of $25,000.00 in memory of Leon Mandel. This sum was contributed to the Building Fund and it has been provided that a wing of the new structure shall be known as the Leon Mandel Memorial. The Trustees of Leon Mandel felt impelled, as they stated, to make this gift "because of Mr. Mandel's deep interest in the school during the years of its growth and development." Thus will Mr. Mandel's long support and numerous benefactions to the school be crowned by this magnificent memorial.

At a meeting of the Board of Directors, at which was present our honorary director, Henry L. Frank, the question of subscriptions arose, and Mr. Frank informally stated that he desired to subscribe "for the present" the sum of $5,000.00 toward the Building Fund, a sum which, as is well known, is but an addition to his many prior gifts.

In March, 1914, the school received an unsolicited subscription of $25,000.00 to the Building Fund from one whose benefactions, large and small, and whose personal devotion have identified her name forever with the school and its activities, Mrs. Emanuel Mandel. Just as Mrs. Mandel's prior gift for the erection and establishment of a domestic science department came at the time of greatest urgency, so this gift of $25,000.00 came at a most critical moment, and practically assured the erection of new school buildings. For this gift made the total of subscriptions during the fiscal year of 1913 and 1914, $55,000.00, and raised the aggregate subscriptions to the Building Fund to the grand total of $100,000.00. To this will be added the proceeds of the sale of our present real estate and buildings. The cost of purchasing a new site and erecting the contemplated buildings, is estimated at $200,000.00. With the $100,000.00 now in the Building Fund, and the proceeds of the contemplated sale of our present property, the balance to be raised, while substantial, will not be great. In any event, we need have no doubt of a ready response from the community which has so loyally supported the school heretofore, and we feel justified in actively proceeding with our plans for a new site and new school buildings.

Other Donations.

In addition to donations to the Building Fund during the past year, the school has received a bequest of $3,000.00 under the will of Mrs. Julie Wedeles, which, by the provisions of the will, is to be added to the Endowment Fund. Mrs. Wedeles was a member of the first Board of Directors of the school, and was its first financial secretary. She kept in touch with the activities of the school by occasional visits, and this bequest is a testimonial, not only of the donor's benevolence, but also of the fact that the school is living up to the expectations of its earliest friends and founders.

During the year also there was established a Memorial Fund for contributions in memory of departed persons, and in commemoration of events. This fund was founded by a donation of $100.00 by Mr. and Mrs. Lessing Rosenthal in memory of their daughter. Additions to this Fund have been made from time to time, until at the present time it aggregates the sum of $239.00.

During the year also there was contributed the sum of $625.00 by Mrs. Oscar G. Foreman for the maintenance of the Fannie Mandel Foreman Library.

Numerous other and smaller donations were made by friends of the school, which are shown in the statistical report attached.

Obituary.

During the year the school lost, by death, one of its oldest and dearest friends, Leopold Schlesinger. Mr. Schlesinger had been a member of the Board of Directors for a period of nineteen years until the spring of 1913, when, upon his insistence, he was permitted to retire. He was one of the members of the Board upon whom fell, from time to time, onerous duties and responsibilities, and upon whose industry, efforts and wisdom the Board had learned implicitly to rely. His passing away in the fulness of years was a loss keenly felt by the individual members of the Board, who, for so many years, had been privileged to be associated with him.

With deep sorrow we must record also the death of one who was never a member of the Board of Directors, but was nevertheless a member of the school's family, one to whom the school has not only been grateful as to a benefactress, but who earned the love of the pupils, the teachers and the Board of Directors by her personal kindness, her many and continued services, her quick sympathy in divining the school's needs. Outside of the immediate circle of her own family, none could mourn the loss of Fannie Mandel Foreman as does the Jewish Training School of Chicago. For this reason, it is the desire of the school that it shall have a memorial of this dear friend. In the year 1912, Mrs. Fannie Mandel Foreman subscribed $15,000.00 to erect and install a library for the new school building, to be known as the Leon Mandel Memorial Library. To provide for a library in the meanwhile however, Mrs. Foreman paid for the installation and equipment of a temporary library in the present building, and at her own expense maintained the library since its installation. In her honor this library was named the Fannie Mandel Foreman Library. It was intended that the library in the new building shall be known as the Leon Mandel Memorial Library, in accordance with the terms of Mrs. Foreman's gift for that purpose. Since that gift was made, however, the name of Leon Mandel has been memorialized by the large gift from his Trustees, and it is intended, therefore, that the library of the school henceforth shall be known as the Fannie Mandel Foreman Memorial Library. The subscription of $15,000.00 by Mrs. Foreman, though not paid and though not provided for by will, will be recognized by Mr. Oscar G. Foreman, and will be set apart at once, so that the interest thereon may be utilized for the maintenance of the present library.

Attendance.

The total enrollment for the first eight months of the school year was 546. Notwithstanding the decrease in the Jewish population surrounding the school, this enrollment was only nine less than the preceding year. All of the rooms of the school have been filled during the entire year. The graduating class exceeds the largest class in the history of the school by three pupils. It has forty members in 1914. The largest prior class was thirty seven members in the year 1913. This continued attendance is due to the fact that many of our students prefer to come long distances rather than to transfer to any other school. The percentage of the attendance for the year to date is 94½%.

Vacation School.

The vacation school for the summer of 1913 was unusually successful. Three hundred and four pupils were enrolled. Eight teachers were employed in addition to the Superintendent. The bath-room attendant and the librarian were also actively engaged in the vacation school work. During the vacation school, as well as after the regular school opened in September, pupils of the school were taken twice each week to Stanford Park for swimming. Not counting the baths taken at the park, over fifteen thousand were given at the school. Bathing and swimming are compulsory, no child being excused.

The Fannie Mandel Foreman Library.

The library was kept open three days and three nights each week. Two persons were employed, a librarian and an assistant, the assistant being an employe of the Chicago Public Library. The library now contains 2200 volumes. Its attendance and circulation are large, and it has proved to be one of the most gratifying activities of the school.

Sinai Center Exhibition.

On the night of November 17, 1913, the School gave an exposition of its work at the Sinai Social Center. The program was given under the patronage of the Jewish Women's Clubs. It was the second exhibition of school work given at Sinai Center. The best testimonial to the first exhibition given is the fact that six hundred visitors were present at the second exhibition, and the audience was not only interested, but entertained by a long and comprehensive exhibition of the school work.

Teachers.

The school never has had a better or more willing corps of teachers than during the school year just closing. With excellent preparation, a natural fitness for the work and an interest in and devotion to the children, they have made the success of the year second to none in its history. The selection of this excellent teaching force, as well as the continued progress of the institution is due largely to the sagacity of our Superintendent, Mr. Josiah L. Bache, and to his inexhaustible enthusiasm as an educator.

The Work of the School.

The work of the school has attained a point where it seems impossible to progress much further with the facilities of the present building.

The Jewish Training School is doing a

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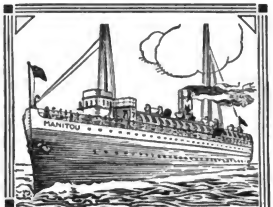
amount of work larger than that of any other elementary school in the United States. This statement is not made in boastfulness, nor do we believe it is likely to be challenged.

In addition to the work given by all of the public schools of Chicago, its pupils receive eight years of training under specially trained teachers in manual training, domestic science, art, sewing, physical culture and German. There is daily open air physical culture work, daily medical inspection, compulsory baths and swimming twice weekly in season. Our building is finished in white enamel wood-work, probably the only school in the country so finished, and is kept rigidly clean. The needs of the child by way of medical attention and glasses are provided for. Penny lunches are established, and the school co-operates with the small parks, and liberally provides outings, picnics and excursions. The roof garden is an innovation, and is used, not only for systematic exercise, but as a study room. The library has become, in a sense, the parlor of the school for both day and evenings, and has, in addition, a large circulation. Mothers' classes have been established, which have brought the parents in direct touch with the school; and a system of home visitation has been inaugurated, whereby the teachers have learned to know the home environment of their pupils, with the result that they have been able to instruct the parents and also to receive instruction as to the individual needs of the child. The children have thus been taught to have a pride in their school, and are entirely willing to do more work than is demanded of public school children. Dancing classes, music classes, historical excursions have supplemented the regular curriculum, and have given the school a general cultural influence upon its pupils.

Though it is true that we have been making continual progress, it would appear that it is scarcely possible, in the school's present environment and with its present facilities, to accomplish more than is now being done.

But it is perfectly apparent that on a new site and with new buildings we have before us a prospect of progress and improvement which is comparable to that which we have made in the past twenty-five years. The people whom we serve have gone westward. We must follow them. Our school must be within walking distance of the people whom we desire to reach. We must become once more established among our own people. The school house should be not only a place where children are taught; it should be the social and cultural center of the community in which it is situated. Especially is this true of a school which serves exclusively the children of immigrants. Our influence must extend to the child's home. We must serve not only the children, but the parents. We must serve not only the child who attends our school, but his elder brothers and sisters. We must not be a detached institution. The influence of the school must be an intimate influence in order to be effective. Moreover, our class rooms should be crowded nightly by immigrants who seek an elementary education. Their wants are not cared for by the public-

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Chairman: DR. GEO. K. ROSENZWIG, Vice President of the order "Knights of Zion".

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school system, and this fact is well understood by everyone who is familiar with the present situation. The casual work of the public schools during a few months of the year does not meet the requirements of our immigrants, nor is the public school method adequate to their needs. The Jewish immigrants eagerly seek instructions in English where it is given under Jewish direction, and our night school for immigrants will flourish all the year round. Our buildings, our play grounds, our gymnasium, our swimming tank, our library, our roof garden and our assembly hall will be utilized nightly throughout the year by the entire community among whom we shall be situated.

We aim at something far more than is represented by the social center idea of the public school system. Moreover certain problems of prevocational training specially important for our children, can be solved in our school if it be given more adequate equipment. In prevocational work the public school system is halting and timid, while in our smaller institution we can be experimental and progressive.

We have occupied the outposts of progress in school work heretofore, and with our new facilities we expect, with entire assurance, to establish a school which as an educational and cultural center will set a new standard. In no other branch of social endeavor is there so much opportunity for initiative and exploration. We expect to maintain our position among the schools of this country. Dr. Hirsch said on February 17th of this year: "The Jewish Training School of Chicago is a contribution to the education of America. It is the practical illustration of what every public school might and should be." This commendation we expect to earn by our progress in the future as we have by our accomplishment in the past.

Fiscal Report for Year Ending April 30, 1914.

General Fund.

May 1, 1913. Balance on hand..		$ 458.42
Receipts.		
Associated Jewish Charities....	$13,323.00	
Interest on Investments and Bank Balances	7,497.36	
Donations—		
Mrs. J. N. Stoss, for Graduation dress materials	36.85	
Mr. A. K. Selz for picnic.....	43.85	
Kirchheimer Brothers	3.00	
		$20,906.26
		$21,364.68

Disbursements.

Salaries	$18,794.75
General Expense	1,430.23
Supplies	600.65
Improvements and Repairs.....	315.02
Selz Picnic	43.85
	$21,184.50
April 30, 1914. Balance on hand	180.18
	$21,364.68

Investment Fund (Current).

May 1, 1913. Balance at credit, to be invested	$ 438.75

Receipts.

Investment No. 96 Repaid.....	$ 2,500.00
Investment No. 97 Repaid.....	500.00
Investment No. 98 Repaid.....	1,000.00
Investment No. 101 Repaid....	3,500.00
Investment No. 103 Repaid....	1,000.00
Investment No. 107 Repaid....	3,500.00
Investment No. 120 Repaid....	300.00
	$12,300.00
	$12,738.75

Disbursements.

New Investment No. 122.....	$ 5,000.00
New Investment No. 123.....	3,500.00
New Investment No. 124.....	3,750.00
	$12,250.00
April 30, 1914. Balance to be Invested	488.75
	$12,738.75

Officers 1914-15.

President, Joseph K. Arnold; Vice President, Mrs. Emanuel Mandel; Treasurer, Leo Fox; Recording Secretary, Isaac B. Lipson; Financial Secretary, S. L. Strauss.

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Directors 1914-15.

Alfred S. Alschuler, Joseph K. Arnold, August Blum, Mrs. E. G. Foreman, Leo Fox, Henry L. Frank, Dr. E. G. Hirsch, A. D. Lasker, Isaac Keim, Isaac B. Lipson, Mrs. Emanuel Mandel, Lessing Rosenthal, L. E. Block, Mrs. J. M. Sloss, Sig L. Strauss, Arthur H. Spiegel, A. K. Selz.

General Fund.

May 1, 1913. Balance on hand..$	458.42
Receipts from Associated Jewish Charities, interest on investments and bank balances and donations	20,906.26
	$21,364.58
April 30, 1914, Balance on hand .....$	180.18
Total receipts	20,906.26
	$21,364.58

April 30, Regular Endowment Fund $147,500.00	
Isaac A. Kahn Fund.	537.50
New Building Fund.	25,020.00

Donations.

Kirchheimer Bros. Co.....$	3.00
Mrs. J. M. Sloss for graduating dress material	36.85
A. K. Selz for picnic.....	43.85
Mrs. Fannie Mandel Foreman for Library	625.00
A. K. Selz, addition to Hannah K. Selz Fund.....	50.00
Estate of Leon Mandel for Building Fund	25,000.00
Morris Schwabacher	10.00
North American Provision Co..	10.00
Memorial Fund	239.00
Received from Associated Charities of Chicago.....	13,325.00

Subscriptions.

Mrs. Emanuel Mandel, for Building Fund .....$	25,000.00
Henry L. Frank, for Building Fund	5,000.00

Teachers and Employes of Jewish Training School of Chicago.

Joseph L. Bache, Superintendent; Lillian Beifeld, Sadie Bonnem, Mollie Twersky, Hattie Greeny, Bessie Munzer, Margery Williams, Edna Herman, Fred L. Jahn, Fannie C. Dye, Parker E. Peters, Ethel Lowenthal, Carl Stroheimer, Louise Hirsch, Emily B. Holmes, Dora J. Lichtenstadt.

School Statistics.

Total enrollment (first eight months)	546
Attendance for year	94½%
Total enrollment vacation school 1913	304

THE DEVELOPMENT OF THE JEW IN THE DRAMA.

Joseph Leiser in the Review.

Literature, more than history, tells us of the soul of a people or their hearts, and from the heart come all the issues of life. An historical survey of any people is best obtained by means of their written documents and a brief examination of two literary products written at two different periods of time, will show us the change of attitude toward the Jew.

The drama being a part of literature, we may safely trust the evidences of the drama for the change of attitude of people toward the Jews in various periods of time. It is not our task to cover the entire literature of a people but a few centuries. We can take the drama of the Elizabethian period and our own age as a gauge in forming our estimate of this change in the attitude toward the Jew. We are concerned in finding out what others think of us and what changes have taken place in the minds and hearts of those writers who have attempted to portray us. For the only means we have of learning what people thing of us is to consult the books in which Jews figure. "The Jew of Malta," a play of the sixteenth century, and "As a Man Thinketh," a play of our own day, may be chosen to illustrate the attitude toward the Jew. Within the last 400 years the opinions of men toward him has undergone a vast transformation. The children of this century are fed on a tolerance their fathers never tasted, and the one characteristic of this century, more conspicuous than any other, is the tolerance manifested toward people in all parts of the world, in which the Jews, too, have a liberal share.

Let us not be blind to the fact that in these two stage pictures the Jew is presented as he appears to the author, and even so we have no accurate picture. The Jew of Malta makes his Jew the incarnation of all that is vile and wicked. Barabas is garbed in robes that are strange to the Ghetto. He speaks a tongue that, were he able to hear himself talk, would be unknown to the Jew. Ideas of murder and maliciousness are imputed to him that never lodged in the soul of the Jew. Marlowe's conception of a Jew is far removed from the actual facts. Perhaps Barabas was drawn to meet the demand of the box office of his day. He may have been a sop to the mob, for every generation gets the kind of Jew they want, and the audiences of his day wished to have the Jew pictured, not as he was in his daily walks, but as they fancied he ought to be to accord with their perverted conception of him.

In an old prompt-book, Barabas is ordered to wear a red wig and to line his face so as to resemble Satan. His garments were to be fearful to look upon. Face and clothing were to terrorize the audience. A creature of this character never lived in Jewish haunts. The plot of the play is conceived in a spirit of wickedness. The hero, Barabas, if he can be so styled, is supposed to be extremely wealthy and, according to the practice of the Middle Ages, his wealth is taken from him by the officials of Malta to engage in war. Resenting this, Barabas plots with the cunning of a demon, the undoing and even death of those officials. He embroils his daughter, Abigail, to conspire with him, persuades her to disguise herself as a nun, win the confidence of her associates, the better to aid her father in destroying his foes. The play thus reeks with murder, revenge and hatred. It is so foreign to the attitude of the Jew, so unnatural to any civilized being that one even suspects that Barabas is not even human.

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It is sufficient for us to realize that Jews of this type never lived and the only assumption that we can legitimately entertain is the fact that the theatre in Marlowe's day was no different than the stage of our own; both are commercial institutions which must pay expenses or close up. Marlowe's Barabas was invented to amuse the fancy of the mob, a sort of tickler to please their conceit. They demanded this type of a Jew. That they knew the Jew is now thought to be possible, for Jews were living in London at that time, as is evident from the case of the Portuguese physician, who was beheaded because of some slanderous report, charging him with plotting against Queen Elizabeth. But whether the masses knew the Jews or not, the type of Jew represented in Barabas reflects the attitude of that generation. It was a brutal, hard-

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hearted period; people lived rough lives they were coarse in their talk and low-minded. No other type of a Jew but Marlowe's would have seemed natural to them, and he was in temperament, disposition and affection thoroughly un-Jewish.

"The Merchant of Venice" traces its dramatic origin, in a measure, to the Jew of Malta. Though this is not Marlowe's best play, it became a model for many followers. Lesser dramatists played upon the credulity of their audiences and built up plays in which a Jew figures in somewhat the same vile way that Barabas does. Shylock is no exalted type of a Jew, but he is at least human. He, too, is accused of cruelty that is not an attribute of the Jew, but he has affectional traits that redeem him in a sense. The character is vastly more real than Barabas—he is drawn with psychological penetration. Whether Shakespeare ever knew a Jew or not, though Sydney Lee, the most searching of Shakespearean biographers, and of Jew extraction, is of the opinion that Shakespeare met Jews, and further advances the theory that Shylock was written to dull the edge of popular prejudice. It is a trifling concession, to be sure, but the generation in which the play first appeared would not have understood any other type, and the author was too good a business man to violate the accepted standards and popular notions of his audiences.

But we have these pictures, as you might call them, of stage Jews, and they serve us as a rod of measurement. Not until the days of Lessing, in the eighteenth century, was the character of a Jew in the continental drama in any way softened. Before his time all Jews were supposed to be in partnership with the devil. There was no fearful or villainous thing conceived by non-Jewish minds that the Jew was not supposed to perpetrate. This is ever the makeshift of bigotry and ignorance. If we cannot explain anything we invent an explanation. The truth or falseness of it matters not. In these latter years of the dark ages the Jew was generally unknown; people were forced to form their own impressions of him. Ages of hatred and religious fanaticism colored their imagination. And what fancy failed to do, malice completed. In "Nathan, the Wise," a change of attitude took place.

The hero of this drama is sketched as a noble figure. Nathan is not in every way the truest embodiment of a Jewish character. Lessing's association with Mendelssohn is supposed to have inspired him with a desire to create a living portrait of the much-admired and justly-loved Jewish philosopher. But Nathan hardly reflects the true Jews. Lessing has colored his hero with romance. He uses him as a protagonist against dogmatism. He uses him as a protagonist against dogmatism. He stands for a colorless humanity. The passions and distinctly Jewish aspirations are wanting in "Nathan." Lessing did not possibly know them. He loved his hero and gave to the world a nobler figure than had ever before appeared on the stage. It was the beginning of the new era, and from that day

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when Nathan was first shown until our own, the character of the Jew in drama has been entirely modified. Tolerance has gained the ascendancy, and we who are heirs to this spirit of tolerance should pay our tribute to Lessing and his fellow-workers for initiating our modern era with a spirit of tolerance and sympathy for all mankind.

Leaping across the years, let us focalize on some plays written in our own era. In doing this we must neglect many a dramatic offering of the continental stage in which the Jews have figured—if not in an enviable role or a proper one, at least in none of these dramas has he been perniciously misrepresented. Lessing set his stamp of disproval on the maliciously-drawn Jew and no dramatist dared to do violence to art by substituting the spurious for the true. Only true art lives. The wonder is that the Jew of Malta has survived the wreck of time. Any work of art that betrays truth to pawn a malice, never survives the hour of its abortion. As we advance into the twentieth century we tend toward truth, naturalness, reality. In the literary works of our day these dominant qualities prevail more and more. The characters are designed to be reproductions of a composite type. The drama of our day is a slice of life, and the women and men therein are replicas of our friends and neighbors.

"As a Man Thinketh" is the work of an American author, Augustus Thomas, formerly of St. Louis, a dramatist who has several successful plays to his credit. During his long career as a dramatist he has covered with great fidelity some striking aspects of our American civilization. His intimacy with so many varying conditions of our national life has fully qualified him to treat the Jew from the American viewpoint, and the American point of view toward the Jew is liberal, tolerant and sympathetic. He is not regarded as an outsider, but as an integral element of our throbbing industrial and civic life, and this change of attitude on the part of the author who essays to portray him, results in presenting an entirely different type of Jew than has ever before been introduced to theatre-goers. "As a Man Thinketh" is an ambitious attempt. As a play, however, it lacks unity of theme. Dr. Selig, the Jewish physician, through whom the author wishes to register his own estimate of the Jew, is technically no plot character, but shunted into the play for the obvious purpose of offering American theatre-goers a glimpse at a fine sample of American Jewish manhood.

Dr. Selig is indeed a splendid type of a modern Jew. He represents the noble few, the remnant as the prophet of the captivity would style them, the flower and perfection of the best that is attainable in Jewish manhood. His is a scientifically trained mind, but his science has not hardened his heart nor schooled him to look with calculating eye upon the suffering of mankind. There is an element of the mystic in him—he is so finely strung that he dissembles spiritually the influence of the soul over the body. His wide association with peoples of all classes and conditions has trained him to appreciate the virtues and benefits of other men's beliefs. He is reverent as every cultivated mind, and approaches the sacred places of other faiths with bowed head. Tender in his relations to his fellowmen, he is the embodiment of affection in his relations with his own family. A wife who was raised under strictly ritualistic practices, is never allowed to suffer because her husband cannot accord with her in fulfilling the letter of the law. The daughter, too, though she has gone without her parental roof to seek her life-mate, is not upbraided for centering her love on one who has not inherited her traditions. From every angle Dr. Selig reflects the noblest attainable in a Jewish character.

But there is one element missing in the character of Dr. Selig that excludes him from the assembly of the strictly Jewish. In the play under consideration he is flattering to our vanity and we would be fools to deny it; but in presenting the Jew on the stage, every author is under oath to testify in the name of truth, and truth is the handmaid of art. Dr. Selig wears all the outer garments of a Jew, but he fails to sound the triumphant notes of Israel's aspiration.

In a certain passage in the Fourth Act, the physician declaims—with a certain commendable dignity—on the Jews' unswerving faith in the one God. No Jew is a Jew simply because he believes in one God. That is not the all-important prerequisite of Jewishness. An intellectual concept, no matter how lofty and morally beautiful, is not the totality of Judaism. A belief in the Fatherhood of God alone does not make a Jew, but the passion to make real the brotherhood of man. It is in the humaneness of the Jew that his Jewishness is best illustrated. For him it is the entire human race that he yearns to serve. He loves his fellowmen with a great and abiding love and so dedicates his life to their service, that through him justice, love and mercy may be established among men.

To accomplish this, it is not necessary for the Jew to be intellectual, with broad sympathies and tolerance; but the Jewish soul is stirred with a divine passion to change the old order of social injustice and brutality, into a newer regime of greater liberty and greater equality. The Jew is seen at his best in his efforts to better human conditions, to provide more adequate returns for one's labor, to lessen human drudgery, to stamp out crime that is bred from poor pay, unsanitary homes, filthy streets, selfishness in business, politics and social life. When these notes are echoed in a character, the soul of the Jew speaks. To sense this element and adequately embody it, one must be born with it, for this Jewish soul comes pure and undefiled from the fountain of Jewish inspiration, which is the heritage left us by our forefathers.

This note is not sounded in Dr. Selig. He has no visions affecting humanity beyond his own field of medicine. His new humanity would be touched merely by the new thought which recognizes the power of mind. But he has not reached down into the depths of the Jewish soul and extracted the refined gold of Israel's faith in the ultimate realization of this world

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encompassing vision. That Dr. Selig is the highest tribute ever paid by a dramatist to the Jew must be admitted without equivocation, but still this Jewish physician is extraneous. His hands are the hands of Israel, but his soul is that of a cultivated American, who admires and reveres his Jewish friends without knowing what is treasured in their hearts.

The difficulty that awaits the dramatist who essays the baffling task of delineating the Jewish character in his plays, becomes evident to any one who has given the matter any reflection. Of the two plays we have examined more thoroughly than others, one written under the most favorable condition and the other under the worst possible condition, we find that both have erred in a greater or lesser degree. Barabas is inconceivable, Dr. Selig has not yet touched the mainspring of Jewish inspiration. But this consolation we are privileged to gather from this examination—the Jew has risen in the affection of people, at least in the estimate of the newspaper-reading public of the world. The proof for this is offered in this instance of an American author, who so loved his subject that he has probably overdrawn him.

Jewish life has been, and for many years will continue to be, a prolific source of dramatic material. Jewish life contains the elements that make for drama. To what a variety of conflicts he is constantly subjected. His life is a constant tragi-comedy and on any phase of his existence a drama can be built. Witness the recent dramatic offerings in which Jews figure: such as "The House Next Door," "The Yellow Ticket," "Pearlmutter and Potash," Henri Bernstein's "Israel," and many others, and the truth is forced home that in Jewish life is imbedded rich material, suitable for dramatic productions. The Jewish playwright, thoroughly alive to his possibilities, has offered him at first hand an ample supply of dramatic material, if he is inclined to utilize that element to mirror the messianic ideal which is the breadth of Israel's existence.

But two great difficulties always confront the author, either Jewish or non-Jewish, who transcribe this aspiration. One is the unfamiliarity with the content of Judaism; the other the impossibility to focalize on a type that shall represent the whole of Israel.

We are not a distinct racial group with unvarying characteristics. We are a conglomeration of types. No one type can represent the whole household of Israel. We resent the substitution of one group for the whole of Israel as stubbornly as we do the accusation that all Jews have similar facial expressions and similarly shaped noses. Perhaps the great Jewish play can never be written, no more than the great American novel has ever been penned—America is too vast and so is Judaism.

But there is one play that, in a measure, attains the outer proportions of a distinctly Jewish play, according to the exalted conceptions insisted upon. "The Melting Pot" rings true, because it reflects the scope and vastness of the Jewish concept. Zangwill has assigned to his Jewish musicians some of the epical visions that explain Jewish destiny. As a play "The Melting Pot" is less dramatic than "The Yellow Ticket," but its preachment is truer to the claims and hopes of Judaism than either "Nathan, the Wise," or "As a Man Thinketh."

The story of the play need not concern us. It is the speech of the leading man, the Jewish hero, in the last act, as he stands on the housetops of New York (beautifully symbolic) and casts his eye over the far-flung city with its intimations of the West, the prairies and wide stretches of country. Here, to this new land many peoples shall pilgrim. From the North and South and from the teeming countries of the Old World they shall come, each with his national and racial heritage, and here in this new country the many shall be merged into a newer nation, containing all that is best in each, remade, remodeled, rededicated to the eternal faith of man's ultimate triumph over himself, over the brute and tiger in him.

"The Melting Pot" is, in this light, nearer to the central idea of Israel's messianic outlook than any other play ever written. It is in the presentation of an ideal, not in the delineation of a type, that the Jew is best presented on the stage. He who speaks in the name of Israel speaks also for all humanity. Zangwill has given his hero this hope, the dawn of that great day when all mankind shall be one. This does not mean that all shall be alike racially, but all mankind shall be dedicated to a like service of mutual helpfulness, in which each man can take another by the hand and say, "Come, let us go up to the House of Prayer," for on that day God's house shall be a house of prayer for all peoples.

One word now on the Jews alleged to be caricatured on the vaudeville stage. The fear prevails in certain circles that the Jews so impersonated, chiefly, if not wholly, by Jewish men and women, tend to create a prejudice against the Jews which might be averted, if these commercial productions could be debarred from our American stage. This suspicion is not well-founded because the audiences attending these performances are not inclined to entertain hatred or malice toward the Jews or any one.

Prejudice against the Jews is not harbored among the working classes as smartly as it is among the professional classes. The man who works alongside of a fellow Jewish working man does not despise him in his heart. The Jews are not excluded from workingmen's hotels or Greek letter fraternities of industrial schools. The trade unions have not adopted a rule to blackball any Jew because he is a Jew. This is the achievement of your fashionable, professional class. The audiences in vaudeville the-

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tres and burlesque shows are working people who laugh when a Jew "puts over" a good deal. They laugh at his wit and rather admire his adaptability to adjust himself to American walks and ways.

There are some horrible examples of Jews on the vaudeville stage, of course, but these are exceptions. The type of Jew represented is not exalted, but he is a witty, shrewd, harmless creature whose only Jewish characteristic is his refusal to eat pork. But he is good comedy. He makes people laugh, and so long as a personage is a good fun-maker, no one will bear any malice in their hearts toward him. The vaudeville Jew is helping to introduce the Jews to America. From this melange will come forth more exalted personages—more Dr. Seligs, more heroes, like David Quixano, to ennoble and dignify all American life, of which the Jew is a recognized and valued asset.

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THE NATIONALISATION OF COMMERCE.

The Jewish Pale and Its Influence on Trade and Industry.

The new anti-Jewish restrictions devised by the Russian Government raise afresh, and in an aggravated form, the burning question of the influence of the Nationalist policy on the economic life of the country. I have already had occasion to deal with this question in the columns of Darkest Russia, but a recently published work gives me the opportunity of returning to it in the light of new and highly instructive facts. The author of this work is Mr. L. Hersh, who is a privat docent in the University of Geneva, and the significant title he has given it is The Wandering Jew of To-day; an Inquiry into the Emigration of the Jews of Eastern Europe to the United States of North America.

One of the chapters of Mr. Hersh's book supplies some valuable information regarding the economic position of the Russian Jews in the Pale of Settlement and the economic results of the establishment of that institution. In 1897, according to the official census, the number of Jews in the Russian Empire was 5,215,805, or 4.2 per cent. of the total population. The greater part of them—4,899,327, or 94 per cent.—were concentrated in the Pale of Settlement, where they formed 11.6 per cent. of the general population. Since the Jews are forbidden by law to purchase or cultivate land, they practically cannot engage in agriculture; that is why they participate to but an insignificant extent in the life of the country districts. Among the Jewish inhabitants of the Pale in 1897 there were 1,428,835 who were classed as "active workers"—i. e., who lived by their own labor—and of these only 2.5 per cent. were agriculturists. Of the total agricultural population of the Pale the Jews formed less than 1 per cent.

This almost absolute bar against the employment of Jews in agriculture is one

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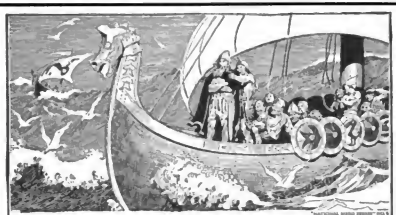
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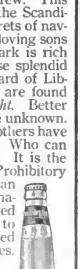
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Leif Ericsson—The Discoverer of America

THE FIRST WHITE MEN to tread American soil were Leif Ericsson and his sea-dashed Viking crew. This was nearly a thousand years ago, when the Scandinavian peoples ruled the seas and held the secrets of navigation. The history of the fair-haired, liberty-loving sons and daughters of Sweden, Norway and Denmark is rich in song and story. We have millions of these splendid folk in our own land, and wherever the standard of Liberty and Human Progress has been raised they are found in the front rank, bravely fighting for the *Right*. Better citizens or greater lovers of Personal Liberty are unknown. For centuries our full-blooded Scandinavian brothers have been moderate users of Barley-Malt brews. Who can truthfully say it has injured them in any way? It is the ancient heritage of these peoples to revolt at Prohibitory Laws, and their vote is registered almost to a man against such legislation. For 57 years Scandinavians have been drinkers of the honestly-brewed beer of Anheuser-Busch. They have helped to make their great brand ***BUDWEISER*** exceed the sales of any other beer by millions of bottles. Seven thousand, five hundred men, all in all, are daily required to keep pace with the natural public demand for Budweiser.



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of the results of the Government's anti-Semitic policy, which refuses them the right of residence in the villages. The natural development of economic forces is thus arrested, and the equilibrium between agriculture, commerce, and industry destroyed.

"Among the non-Jewish inhabitants of the Pale of Settlement," says Mr. Hersh, "about one-ninth (11.5 per cent.) of the active workers engage in industry; among the Jewish inhabitants the proportion is more than a third (36 per cent.), or three times as great. Commerce accounts for less than 2 per cent. of the non-Jewish and nearly a third (31.5 per cent.) of the Jewish workers; thus the proportion among the latter is nearly twenty times as great as among the rest of the population of the Pale. Hence we find a truly extraordinary phenomenon; while there are only thirteen Jews for every 100 non-Jews in the Pale of Settlement, for every 100 non-Jewish workers engaged in commerce there are 268 Jews coming within the same category."

It should be added that this disproportion is still more marked in certain special branches of commerce and industry. For instance, 45 per cent. of the Jewish commercial workers trade in livestock, as well as in grain and other agricultural produce; and here their proportion is about twenty-five times higher than that for the rest of the population. Again, 45.5 per cent. of the Jewish industrial workers are engaged in the clothing industry, which, like the trade in agricultural produce, is overrun with Jews. It is true that, taking the total population of the Pale without distinction of race or religion, we find that not more than 5.5 per cent. of the active workers are engaged in commerce and 4 per cent. in the clothing industry. From the general point of view this is not a high proportion, especially when we compare the situation in France, Germany, and the other European countries, where the corresponding figures are considerably higher. But on this point Mr. Hersh has some very instructive observations to offer. "If the general population of the Pale," he says, "stood on the same level as regards civilisation and economic welfare as the population of France and Germany, there would be an actual dearth of traders and clothiers in the Pale, and the Jews would certainly never have to flee the country. But this supposition reminds me of the Polish proverb: 'If my grandmother had a moustache, she would be my grandfather.' If the Pale of Settlement could be compared to France and Germany, it would not be what it is to-day."

Another economist, Mr. Brutzkus, has made a more detailed investigation into the economic situation of the Jews of the Pale. He has taken two governments in the north of this region (Vitebsk and Mohilev) and two neighboring governments (Smolensk and Pskov) in which the natural and economic conditions are very similar, but which are situated outside the Pale. In the two former the Jews form 12 per cent. of the population; in the two latter 0.7 per cent. In Smolensk and Pskov he found that out of every 1,000 inhabitants (without distinction of

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race) 19 lived by commerce and 10 were engaged in the clothing industry. In the two governments of the Pale the corresponding figures were 53 and 24. In other words, under the same conditions of life, for every 100 persons engaged in these two pursuits outside the Pale there were respectively 279 and 240 similarly engaged in the neighboring governments of the Pale.

"In the Pale of Settlement," says Mr. Hersh, "is therefore not a sufficiently large market to allow the Jews living there who occupy themselves with the clothing industry and with commerce to earn the necessities of a most modest existence, even if the Christian population of the Pale made no distinction between Jews and Christians in either their purchase or sale transactions; for in the Pale there are many more persons engaged in these pursuits than can make a living at the present time."

Mr. Brutzkus comes to a very similar conclusion:—

"In order that the Jewish population should be faced with the same conditions as the industrial and commercial population of the above-mentioned governments situated outside the Pale of Settlement it would be necessary for about 60 per cent. of the Jews to pass to other occupations or to emigrate."

It must be mentioned that those Jewish "merchants" of whom the official statistics speak, and who are the objects of anti-Semitic hatred in Russia and Poland, are for the most part engaged in a trade whose value may be measured by a few roubles' worth of goods, and they have to wage an incredibly severe struggle to keep themselves and their children alive. The reports of the employment bureau of the Society for Providing Poor Jews with Work state that during the past few years the Jews have been leaving in ever-increasing numbers the townlets where they have hitherto been employed as small traders, and have gone to Warsaw in search of work as mere laborers. The average wage of the unskilled laborers in Warsaw is 3½ roubles (about seven shillings) a week. One must be gifted with a lively imagination, observes Mr. Hersh, to figure out the profit which these Jews were able to make in their native townlets in their capacity of "merchants."

The characteristic and stupid campaign of boycotting the Jews has still further aggravated their already abnormal and deplorable situation in Russia. The consequences of the anti-Jewish movement on the economic life of the country will be pointed out in a subsequent article.—Darkest Russia.

Books Received.

Das Leben Theodor Herzls von Adolf Friedemann, Judischer Verlag, Berlin und Leipzig, 1914.

Poems by Blanche Goodman Eisendrath. Bloch Publishing Company, New York, 1914.

THE MENDACITY OF ROUMANIA.

How the Government Persecutes its Jewish Men of Letters.

By Leon Feraru in the American Hebrew.

As many times before, the Roumanian students have again stopped the production of Ronetti Roman's drama "Manasse." The magazine Vieata Romaneaca reproaches the young jingoes, saying that "at this time, when the attention of the civilized world is directed upon Roumania" they halted the play, in that way giving the world's public opinion the occasion to condemn the attitude of Roumania against its Jews. At this time this magazine (which is the National Liberal party's organ), suggests that the young students ought to have waited for such heroic deeds until the world's public opinion had become tired of directing its attention upon Roumania:—and then, nothing would hinder them from stopping the production of plays written by Jews.

This pure Roumanian vandalism has its own history. There is, in Jassy, a professor of political economy, A. C. Cuza, author of one volume proved as plagiarized, and of another volume, that one relatively original: "Nationalism in Art." A. C. Cuza, who is the leader and the theorist of the anti-Semites in Roumania, shows in this book that: "Every man of alien origin constitutes a national danger, because he is and will remain forever: in Art a ridiculous imitator, in Science a scientific parrot, and in Politics a dangerous—plagiarist."

In any other country, such a man with such theories would be the laughing-stock of the people, and would figure in all the humorous magazines. In Roumania, however, it is not so. This man, proved a plagiarist, is perched upon a chair of the University and his ideas are put into practice by the government. It is enough in Roumania to be an anti-Semite, and all absurdities are approved. Anti-Semitism there is a "state reason." The greater and more hospitable the real nation of six millions oppressed and enslaved peasants is—the viler and more abject is the minority of the oligarchy which enchains them. And anti-Semetic politics being delightful dust to throw in the eyes of the illiterate and unfortunate people, this theory serves them wonderfully well.

It make no difference that even the author of this theory is of foreign origin. It does not matter that even Jorga, his comrade and anthropophagous mate, is of Bulgarian and Greek origin. The fact that many of the Roumanian oligarchy have their origin in Fawar, some others having Russian and Hungarian ancestors, is entirely overlooked. The theory is embraced by all the so-called cultivated elements and patronized by the government, by the parties that follow each other in power, without exception. It is a beautiful shield and nobody wishes to destroy it.

This theory, this assertion, is so nonsensical that it is repugnant to every civilized person to discuss it. It has, however, a great influence in Roumania, and there are a few interesting cases of great writers of Jewish origin, writers who were recognized because of their indifference to, and hate for, their brothers.

Alescandri, the great poet, the great patriot designated once as candidate for the throne, the great friend of Carmen Sylva; Alecsandri was of Jewish origin, from an Italian-Jewish family "Alessandri." This fact is proved by no other than Ilarie Chendi, a writer well-known as an enemy of the Jews.

Another great author, a sociologist, and a pillar of the Roumanian culture is C. Dobrogeanu-Gherea, a Jew who came from Russia—from Siberia, to be more exact—after many years of prison life and political persecution. Gherea himself asserts this fact; such, however, was not the case with Alecsandri, who consecrated his life to decrying the Jews, as so many of the renegades do.

One of the rare Roumanian geniuses was Hasdeu: poet, historian, philologist, dramatist, a great soul, a great heart, and one of the most brilliant personalities. Now, to prove his Jewish origin and his sentiments for this people, which are typical, I quote a passage from "Sic Cogito," one of his works on spiritualism:—

" . . . . . I did not want to see among the pictures that of my grandmother Valeria, because—because—I do not like the Jews (and who likes them?), and my grandmother Valeria was a Jewess. This happened October 18, 1890. On October 24 I met for a 'seance' with the 'medium' Cosmovici, who knew absolutely nothing about stars, nor about portraits, nor of the origin of my grandmother. Suddenly and unexpectedly, I received through him the following communication: 'The stars are not complete; there ought to be nine, three times three; there is a Jewess that you must not forget!' The word Jewess written in italics. What is this?—asked the wondering Cosmovici, when I woke him from his trance; and together we deciphered the communication. I immediately ran to Krause, the worker in metal, and ordered a supplementary star for my grandmother Valeria. In my heart, however, I was not content, thinking continuously: what can be the cause of this insistence for the Jewess? My daughter did not know her, and during her earthly life she did not even know that her ancestress was a Jewess. I did not tell it to anybody. My daughter was, however, well acquainted with my other grandmother on my mother's side, a Moldavian-born Morarun, a nun in the monastery of Pasarei. Why then did she impose upon me the unknown Jewess and not the known nun, who was even an ascetic? Such thoughts always excited me. Nevertheless I would not ask my daughter for an explanation, and waited for her to answer my mental uncertainty through another medium, and in another way, so that I would be sure that my subconscious thoughts — Hartmann's chimera—would not influence her answer. The desired

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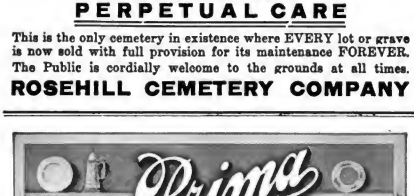
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explanation came without delay through Cosmovici in our 'seance' on October 31: 'The ninth star is a saint because of the noble deeds she accomplished in her passage on earth.' Then I remembered many, many things. I remembered how strongly she loved me in my childhood—'that Jewess.' I remembered the gifts she distributed with her generous and modest hands, among the peasants and neighbors, in the country place where she lived all her life. I remembered that every time the peasants made a riot against their lords, or when burglars invaded the great farms all around, the country home of the Jewess stood always alone and quiet, although not a single sentinel defended it. I remembered that becoming a young and beautiful widow, after the death of my grandfather Tadeu, a shadow of calumny never touched her. I remembered, finally, that this grandfather of mine, a great part of whose works and manuscripts are in the Roumanian Academy, praised in a whole volume in verses full of enthusiasm, the character, the intelligence, and the virtues of that Jewess. I forgot all these things; that is, I forgot that among the Jews are sometimes born sublime figures."

The descendants of these writers of Jewish origin have no right to think, to feel, to love, to create in the Roumanian language. The Ministry of Public Instruction does not approve the didactic books for public and private schools (the History of Roumanian Literature, for instance), which contain the biography and works of a writer whose parents are Jews. An author like Ronetti Roman, during his life, had to pick up only the bitter fruit of the popularity given by noisy manifestations, and after his death there is not a single school-book which recalls him as he merited. And that because of the official attitude of the Ministry of Public Instruction. Mihail Dragomirescu, professor in the Bucharest University, literary critic, editor of the magazine Convorbiri, Critice, etc., who published an infinite number of articles praising Ronetti Roman, and who for that reason had to endure passionate attacks by his adversaries; in his school-book "The Roumanian Modern Literature," does not mention the works of Ronetti Roman, just as other authors of didactic volumes. If he would have been true to his stated principles in his endless articles, the book would not have been approved by the Ministry. The school authorities are always in harmony with the government, and do not make any exception when they have to decide on these matters.

A Jew, Hillel, left by will a fund for prizes for students. Now, for this "Hillel"-prize—a prize coming from a Jew's money—the Jewish students have no right to compete—being "aliens." The prizes are only for the Roumanians.

The prize given by the Roumanian Academy for the best treatise on folklore was once won by Lazar Saineanu. The works were presented in manuscript with the name of the author in a sealed envelope. Saineanu being a Jew, the perpetual Secretary Sturdza publicly expressed his great regret. Since then the prizes are offered only for published and signed works, to avoid in the future the conferring of such an honor upon a Jew. Saineanu received, with the 12,000 francs ($2,400), later the decree of his expulsion from Roumania. I shall recall here the words of N. Jorga in his volume, "True Words" (Cuvinte Adevarate"). It is well known that N. Jorga, who shares the views of A. C. Cuza, is the great Dalai-Lama of Roumanian anti-Semitism:

"A part of the Jews are leaving, and arriving in foreign countries are valued writers in their specialty. These we would be happier to see remain in our own country. But those who remain are such as are trying their hands at different things here—they torment themselves with all kinds of doings, they tire their energies by prayers and protests, they profane themselves in vain and then leave cursing the country. The case of Saineanu, we must confess, is no great honor for us, nor for him."

Pray remember that he who poisoned more the minds of the authorities against Saineanu was that very panegyrist of the above lines: N. Jorga. Again, Jorga in the same article says:

"A great part of the Jews, who attend our schools and keep friendships formed at that time, by their daily relations with Roumanian society more than with their Jewish world, have a sincere sympathy for the country and the Roumanian people. And I daresay that towards these men such actions are a great injustice."

A contributor to this great injustice is the same author of these sentences: N. Jorga, who is the soul and leader of the anti-Semitic movement in Roumania.

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His melancholy tears are crocodile tears. Nevertheless, his phrases can tell, better than any others, the real situation of the writers of Jewish origin in Roumania.

The case of Lazar Saineanu is not an exceptional case. Rev. Dr. M. Gaster, one of the rare Roumanian folklore-ists, who, with Hasdeu, established the basis of the history of Roumanian literature, was expelled. Tiktin, another great scholar of Jewish origin, removed himself. Now he is a professor in Berlin. Candera, a prominent philologist, had his own case, too, in the Academy: Ovid Densusianu, professor in the University of Bucharest and one of the best philologists, a well-known writer, poet and literary critic, was charged by the Academy with the completion of the Dictionary of the Roumanian language. Ovid Densusianu worked and still works with Candrea. He declared that the Dictionary must be done with Candrea's contribution. But Candrea being a Jew, not even Densusianu could obtain the consent of the Academy. These facts establish the persecution of the Jewish intellectuals by the official authorities of Roumania.

Another striking example is the "Society of the Roumanian Writers." This society, recognized as a "juridical moral person" by the Roumanian Parliament, does not accept as members writers of Jewish origin. It has an article in its statutes which demands the "Roumanian nationality" of its members. At first, the certificate of baptism was asked, to prove belief in the Orthodox Christian religion. It happened, so it seems, that among the Roumanian authors are some Mohammedans or some Hottentots, so they abandoned this idea. The aim being to avoid the entrance of writers of Jewish origin, the "Roumanian nationality" is a sufficient handicap. So that the following poets, writers, publicists, playwrights, authors, scholars, of great value, men who have contributed to the elevation of Roumanian culture, are not members of the "Society of the Roumanian Writers;" C. Dobrogeanu-Gherea, M. Gaster, Lazar Saineanu, Tiktin, Candrea, H. Sanielevici, M. Schwarzfeld, E. Schwarzfeld, A. Steuerman, B. Nemteanu, B. Lazareanu, A. Toma, A. Verea, I. H. Streitman, Constantin Graur, Enrie Furtuna, Matei Rusu, Radu Baltag, Emil Fagure, S. Grosman, S. Labin, B. Branisteanu, Giordanu, A. Spiru-Bacau, A. Axelrad, A. Magder, Jeronim Laurian, etc.

The only one who was invited to become a member was C. Dobrogeanu-Gherea, because there still existed the uncertainty as to his ancestry. Gherea's answer, however—and I regret that I cannot give it word for word—proves clearly that he cannot be a member because of the above-mentioned restriction. Gherea never received another invitation. The writer of this article was elected a member of the association, being supposed of an origin, if not pure Roumanian, perhaps Indo-Chinese. After a declaration of his true origin, his name was erased from the records as simply a misprint.

It must be remembered that the Honorary President of this society is Carmen Sylva, the Queen of Roumania, a German writer, who has never published a single book in Roumanian. You may write in the Patagonian tongue, but as long as you are not a Jew, the Society of the Roumanian Writers will receive you as a member.

Until a few years ago, there circulated the legend that the Jews cannot write Roumanian. Well, you may be born, brought up, educated, in the Roumanian language. You may suffer, love, and die in this tongue, but if you are a Jew you cannot possess it. It is impossible! The Roumanian language is a monopoly of the Greek-Bulgarian N. Jorga!

But a series of insignificant events destroyed this new legend, so to speak. In the Roumanian magazines a "Frenchman," J. B. Hetrat, published Roumanian poems of a subtle tint. This Hetrat, an old man secluded from the noisy life, slipped modestly into the columns of the various magazines. His language had the purity of the Roumanian language. Perhaps some Cuza or Jorga found some French sonorities and inflexions. J. B. Hetrat died and his death was a modest one. Now we know that Hetrat was a—Jew.

Another more palpable case: Barbu Lazareanu, living in the little Moldavian town Botosani, published in Xenopol's Archiva of Jassy, poems admired by A. C. Cuza and the nationalist students. His poems had the color of the field embalmed with rustic flowers; they were as a native lore wrought out by the rays of the sun, by the murmuring of springs and the singing of birds. With enthusiasm, A. C. Cuza and his student's decided one day to discover this "national troubador." Arriving in Botosani they inquired about the poet B. Lazareanu. Nobody there knew of the existence of a poet Lazareanu. It was vaguely known that—once upon a time, there existed a poet Eminescu, who is now dead and who has a statue erected to him on the country estate of Prince Ghica. There is no other poet in Botosani! Perhaps, whispered one of the passive inhabitants of Botosani, it is the Jew Lazarovici's boy, Bubi by name, who is as shriveled as a raisin, and who looks at the moon like a somnambulist?—As an epilogue to this authentic story, I would say that the first so-called instigator of the agrarian revolution, which broke out in 1907, to be expelled from Roumania, was this B. Lazareanu, the Jew Lazarovici's boy. At that time Lazareanu had just entered a hospital in Bucharest, suffering from a nervous breakdown. But though sick and innocent, they ejected him from the country.

To prove still more the falsity, of this legend, B. Nemtzeanu, the poet of the home and of ideal loves, published in the magazines which approved the legend, diverse poems under diverse noms de plume. Later in his magazine Pagini Libere, he republished these poems under his own signature, thus giving a hard lesson especially to Jorga.

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spirit rose high, and then shaped itself in a dignified letter by the club to the parents of the children expressing their sorrow at such insults and appealing to the sense of honor which ought to characterize all conduct. A sensible reply from one of the parents had a mellowing and satisfying effect upon each member.

If we are to train our children in the sense and practice of membership in the synagogue, we must use membership-methods in the school. Loyalty begets loyalty. "Each class is a community, not a collection." Because we recognize this organic unity and believe that it is a live and a responsive unity, we are destined to create our own Sunday School traditions. Jewish Sabbath Schools have no traditions born of their own activity and spirit. I see some taking shape in our school.—The American Hebrew.

PHARISAISM.

Rabbi Moses Eckstein.

The book entitled "Pharisaism," written by R. Travers Herford, and published in London and New York in 1912, has met with general appreciation. The author says in the preface that he has "not sought to write a panegyric on them" (the Pharisees) "but, so far as may be possible for one who is not a Jew, to present their case from their own standpoint, and not, as is so often done, as a mere foil to the Christian religion." The author tries to be as good as his word and deserves credit for this, whether we agree with his statement of facts or not. Furthermore, there is displayed an unusual insight into Jewish modes of thought by one who is not of Israel's faith. While sympathetic in treatment, the author naturally does not agree with the Jewish development of its faith. The concluding sentence of the book is "And to me, though not walking in their way, nor sharing in all their beliefs, yet drawn to them across the ages, they have been the companions and friends of many a year." Pharisaism really means Judaism from the latter part of the second century before the common era until the destruction of Jerusalem and the consequent overthrow of the Jewish state in the year 70 of the common era. The Pharisees were the spiritual heirs of the Maccabees, the Jewish national party which thwarted the aims of Antiochus Epiphanes. They represented the bulk of the Jewish people. The opposing party was the Sadducees who comprised the priestly and aristocratic classes who had worldly ambitions and to whom, therefore, the Jewish traditions which the Pharisees upheld proved irksome. The Sadducees wanted to apply the law of the Pentateuch without the aid of the traditional interpretation of it, but in order to do so had to develop an independent interpretation so that they might apply the old laws to new conditions which could not have been foreseen. Every American judicial officer today should render his decision according to written statute, but when conditions arise concerning which the existing statute is not definite, the judge is guided by precedent for his interpretation of the law. The Sadducees, however, did not accept Pharisaic precedent as proper authority. A third party in Judea was the Essenes. They were Pharisaic extremists who withdrew from contact with worldly events. They did not have an important popular influence, for Judaism did not view favorably their voluntary abstention from legitimate worldly pleasures.

Herford deals primarily with the Pharisees and only incidentally mentions the other parties. He gives us, first of all, a historical sketch in which Ezra (whose activities were about the middle of the fifth century B. C. E.) is credited with the preservation of Judaism because he made the precepts of the Torah binding on every individual, whereas formerly there had been a great difference between the obligations accepted by the religious leaders and those accepted by the masses. Herford indicates that the prophets disappeared after the time of Ezra because they were no longer needed to rouse the people. Interesting is the description of the rise of the Synagogue concerning which the author says: "So far as I know, there had never been, in the world's history, any form of congregational worship till the Synagogue appeared. Till then, worship had usually been performed in some temple or local shrine, and consisted in the offering of some gift or sacrifice, usually through the medium of a priest, and accompanied, no doubt, by some prescribed prayer." Another statement in this connection worth noticing is: "The Christian religion took over both the idea and the form of the Synagogue, in organizing its own meetings for worship, and has retained them ever since." The author conjectures that the Synagogue probably arose during the Babylonian exile, when Solomon's Temple was destroyed and yet the Children of Israel, in a strange land, felt the need of praying to the God of their fathers.

Of particular importance is the question of the Great Synagogue. Herford enters into the historic doubt as to whether it was an assemblage which met only once under the leadership of Ezra and which is described in Nehemiah viii, x. He is inclined, however, to believe that it should include not only "Ezra and those who supported him," but also "those who, in their times, exercised authority on his lines and in his spirit." When the author says: "I should add that this explanation of the meaning of the term 'Men of the Great Synagogue' and the identification with them of the early Sopherim" (Scribes) "is only a theory of my own," he might also have added that there are many other scholars who have advanced the same theory so that his statement should not be in any way misleading. The whole question of the duration of the Great Synagogue is a very important matter, because of the need of a recognition of some constituted ecclesiastical authority during the last century of the Persian political domination, which ended with the conquests of Alexander the Great in 332 B. C. E. Concerning this century in Jewish history we know very little. We find an ecclesiastical authority in existence at a later date, but the exact time of its origin remains uncertain, though historians may easily make conjectures.

In explaining the term "Pharisees" (Perushim) to mean those who "separated" themselves, Herford is in accord with a generally accepted view. Graetz, however, accepts another possible definition, that of "explaining." Both translations would accord with the character of the Pharisees because they separated themselves from other people and from impure objects, forming societies known as Chaburoth, and they were also explainers of Scriptures.

The author is especially fortunate in definition in regard to the word "Torah." After the chapter entitled "Historical Sketch," the second chapter of the

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book is called "The Theory of Torah." Here the author is at his best and treats the subject more objectively and in less of a controversial spirit than he possibly could in later chapters where he considers the clash between the Jewish people, on the one hand, and Jesus and Paul and theeir later adherents, on the other. To say simply that Herford is fortunate in defining "Torah" because he leaves the word untranslated would be as unfair as it is untrue. The word is not translated because no adequate English equivalent can be found. It may often occur that Hebrew scholars will spend hours in considering the meaning of a few words or a phrase in the Bible and finally realize that they can come to no definite decision, but at least their labors may result in a thorough comprehension of the difficulties of the matter. Any one desirous of a proper understanding of Judaism must likewise have some idea of the difficulties in understanding the meaning of "Torah." We usually take it to mean the Pentateuch, or the five books of Moses.

(To be continued.)

AMUSEMENTS.

GARRICK—"Peg O' My Heart," now playing at the Garrick Theatre, Chicago, is a romantic comedy by J. Hartley Manners. Is not an Irish play but has an Irish heroine from whom the play takes its name. Produced by Oliver Morosco at the Cort Theatre, New York City, Dec. 20, 1912, with Miss Laurette Taylor in the title role, it established a record of 604 performances there, being the longest run in New York for twenty-one years, and the record for runs by a feminino star in Manhattan. Five companies toured the United States last year in "Peg O' My Heart." The five "Pegs" were Miss Peggy O'Neil, Miss Elsa Ryan, Miss Blanche Hall, Miss Florence Martin, Miss Marion Dentler, in addition to Miss Laurette Taylor, who created the role and remained at the Cort Theatre, New York. The estimated profits from "Peg O' My Heart" to date are $500,000 before Chicago, Boston, Philadelphia or London have been played, and the estimated royalties to date over $100,000. Miss Peggy O'Neil, who enacts Mr. Manners' heroine at the Garrick, has been touring the Pacific Coast and left her company in Salt Lake City to take up the rolo in Chicago. She was chosen by Mr. Morosco as the best of 400 applicants who answered a call sent ont by the manager's press department for young women of no previous stage experience with the promise that the selected aspirant would be given the role of "Peg" in a touring company. Mr. Morosco declares that next to Miss Laurette Taylor, who created the role, Miss O'Neil is the best "Peg." The company which is playing at the Garrick is a careful selection by Mr. Morosco of the best material from the six companies that played "Peg" last season.

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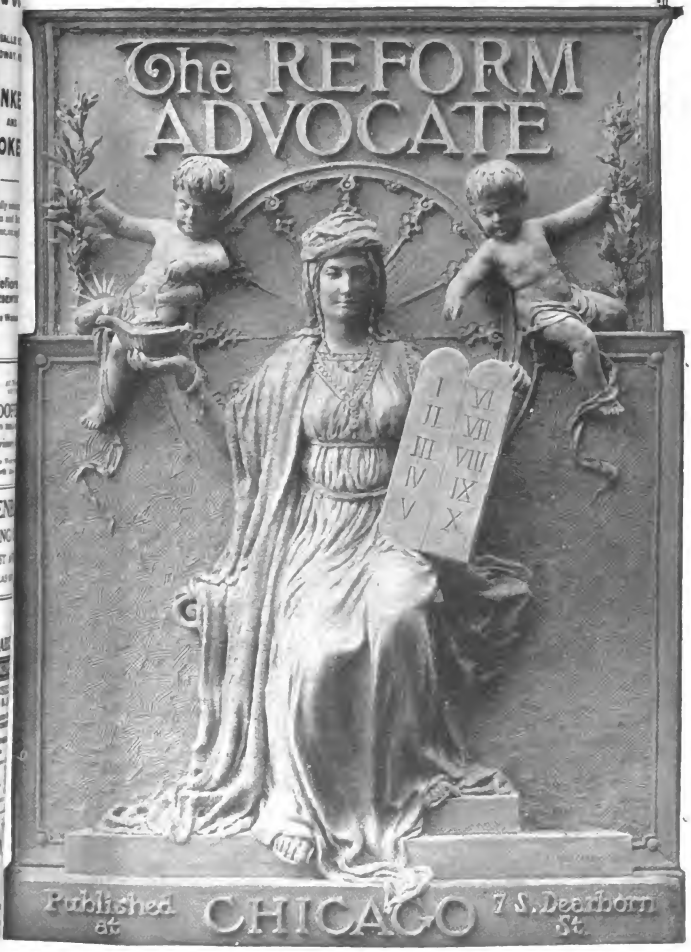
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The experimental stage in the institution of religious services in the summer resorts of Michigan is past. At all resorts where our co-religionists assemble in large numbers to spend the heated term, services were held last week, either by a rabbi who came for that specific purpose or by one who was summering there. Oden, Petoskey, Charlevoix, Lake Harbor and Ottawa Beach all had a well-attended service.

In Wisconsin, where, outside of Elkhart Lake, the experiment is being tried for the first time, successful services were held at Brown's Lake and Cedar Lake.

More Prayer-Books Distributed.

During the week prayer-books were sent to Rabbi Leo M. Franklin of Detroit who is at Mackinac Island, in Michigan, and to Rev. Dr. Joseph Silverman of New York who is summering at Fabyan House, White Mountains, N. H.

Well Attended Service at Charlevoix.

The largest attendance of the season greeted Dr. J. Leonard Levy of Pittsburg at Charlevoix on Friday night, July 24th. More than 400 resorters gathered at the Congregational Church and listened to an inspiring sermon by Dr. Levy. A number of non-Jews, attracted by Dr. Levy's general reputation came to listen to the gifted orator.

Rabbi I. E. Marcuson of Charleston, S. C., the organizer in Michigan for the Department of Synagog and School Extension, read the service. A number of beautiful solos were splendidly rendered by Mrs. Henry Moses of Cincinnati.

Oden Resumes Services.

The Oden colony was ready to resume services at the beginning of the season and only waited for the appearance of the organizer, Rabbi Marcuson, to begin activities. Mr. Isaac Friedlander of Cincinnati, who has successfully performed the duties of Parnass of the congregation for the past few years, has been elected for life.

At the first service held in the "little church around the corner" on Friday night, July 17th, about 75 people occupied every available chair. Rabbi Marcuson read the service and preached a sermon.

On July 24th Prof. Julian Morgenstern of Cincinnati officiated before a congregation composed of the entire Oden colony.

A well-organized choir adds to the beauty of the service. Mrs. Bert Rice is the organist, while the Misses Vail, Claire Mayer, Helen Kohn, and Mesdames Albert May, A. Goldsmith, Rosenstiel and Stricker constitute the choir.

Rabbi Newfield at Petoskey.

Rabbi Morris Newfield of Birmingham, Ala., conducted religious services at Petoskey on Friday nights, July 17th and

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24th. The orthodox community placed their synagog at the disposal of the resorters. Mr. Sam Cahn, Jr., of Cincinnati, the chairman of the committee in charge, with the assistance of Mrs. Alex. Rosenthal of Petoskey, rented a piano for the season. At the first service 65 persons were present, while at the second 150 crowded in the small synagog.

Services at Lake Harbor.

With the assistance of Mr. Samuel Straus of Cincinnati, a member of the Board of Managers of the Department of Synagog and School Extension, Rabbi A. L. Weinstein of Davenport, Ia., who is spending the summer at Lake Harbor, Mich., instituted religious services at that resort.

On Saturday morning, July 18th, the resorters gathered for worship, and on the 25th another service was held, both being conducted by Rabbi Weinstein. Mrs. Kimmel of St. Louis, Mo., sang a number of solos on both occasions.

Cedar Lake, Wis., Has Services.

Rabbi Jacob D. Schwarz, of Cincinnati, the organizer for the Department in Wisconsin, succeeded in establishing services at Cedar Lake. On Saturday morning, July 18th, the majority of the people stopping there gathered at the Cedar Lake Park Hotel and listened to the service conducted by Rabbi Schwartz. Rabbi Schwarz reports that he found the spirit of the summer congregation more than usually devout. Mr. A. Eiseman of Chicago was of great assistance in arranging for the service.

On Saturday morning, July 25th, Mr. A. H. Silver, a senior at the Hebrew Union College, came from Chicago to hold service. The music was rendered by one of the ladies, a guest at the hotel.

The visitors showed their appreciation of these religious services by making voluntary contributions to defray the local expenses incurred.

First Service at Brown's Lake.

One hundred and fifty people, comprising practically all the guests, were present at the service held in the hall of the Lakeside Hotel at Brown's Lake, Wis., on Saturday morning, July 25th. It was the first religious service ever conducted at this pleasure-resort. Rabbi Jacob D. Schwarz of Cincinnati officiated while the music was furnished by a volunteer choir composed of Mesdames Nathan J. Eisendrath and Morey Stern of Chicago, Miss Isabelle Sanderson of Milwaukee, and Messrs. Jos. Mayer and Alex. Duschoff of Chicago.

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Editorial

New Babylonian Documents.

The attitude of scholars towards Babylonian and Assyrian documents, and their bearing on the Old Testament literature and religion, has in the last few years undergone strong changes. And while at every stage of the investigation, the claim is made that we have reached the true basis of work or the final test of values, the criterion of the truth, after over fifty years of work scholars are justified in the thought that new discoveries in the sands and ruins of Babylon and Assyria will not materially change the methods of handling the material, even though on the basis of new materials some theories may have to be reconstructed and some chapters of history revised.

In strong contrast this is to the earlier exaggerated importance laid upon these discoveries. Perhaps the scholars of the earlier days were not to be blamed. Human resourcefulness was put to thorough test in the mastering of the cuneiform inscriptions and the story of the winning back to life of a forgotten, buried language reads like a work of fiction. Given a few inscriptions, with the rude guess that the language might be a semitic language, but without any knowledge whether the marks on the stones were letters or sylables or pictures, within fifty years time there has grown up, on the basis of the conscientious work of a few men, a vast literature of religion, of history, of business. In how short a time this has grown up is best known in the fact that Delitzsch, who is still working, was one of the early workers in the domain of Assyriology. It was quite natural that the flood of material that had been turned loose upon a writing and thinking world should have, for the time being, swamped many.

At points the material of the cuneiform inscriptions touched very intimately the narrative of the Old Testament. Kings mentioned in the Biblical books of Kings and Chronicles are allowed in the Annals of the Assyrians to tell their own story of conflict and conquest. The plots and plans of the Oriental world are given in greater detail and the gods of the nations are carried out to lead on the marshalled hosts to valiant defense of to cruel aggression. Egypt and Assyria in the Tel-el-Amarna letters are tied together and the invading tribes of Palestine come to view. Sennacherib tells of his conquering march upon the cities of Judea. As a bird in a cage he had closed up Hezekiah. But further the story goes not. There is here also a tacit record that Jerusalem was saved. Similarly new light was shed on Cyrus and Darius. The restoration of the captive Jews to their little kingdom in the vicinity of Jerusalem was a plan that Cyrus had carried out with other peoples, just as the plan of captivity for the conquered armies and the settlement of loyal Assyrians on the captured soil was a plan of the Assyrian conquerors followed in more lands than in Palestine. This new material led to the reconstruction largely through enrichment of details and widening of horizon. In the handling of the material it was soon recognized that the scholar would have to beware of the acceptance of all of the statements of the conquering kings. Through many a line upon stone in kingly palaces there runs right royal boasting—boasting of butcheries and not of battles, of cruelties that to the reader, however, might show Assyrian power and irresponsibility.

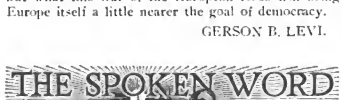
The higher Anti-Semites had their opportunity not in the historical texts as such; they found their chance when first the lines were revealed that told of laws and of the traditions of the great powers on the Tigris and the Euphrates. With a haste, unseemly and unscholarly, every word that had sound of the Hebrew vocabulary was made to voice an attack on Hebrew originality. Jews, so were their unspoken thoughts, have been parasites of this our fatherland. They are the dealers and the middle men; they have produced nothing and never can produce anything. They steal our literature, they appropriate our stage, they are a surviving band of robbers of olden times. And now the cuneiform inscriptions show how in all times, even as long ago as the Babylonian times, the Jews have been robbers. They have been boasting of their religious mission, as evidenced by their Sabbath ideal. Here in the Babylonian is the Sabbath. They stole not only their months, their New Year, but also the Sabbath. Then came the fragments of an Assyrian Creation story and of a Deluge story. Words that, it is true, had general meaning in the old Bible story took on new meaning when the words of the Babylonian accounts were examined. Tehom, the deep, was linked with the great power Tiamtu of the Assyrian mythology. The puny ark of Noah was made to be the reduced copy of the one revealed in the Gilgamesh epic. And most assuredly the code of Hamurabi both antedated and excelled the Mosaic code. On all sides the higher Anti-Semites saw copying and appropriation.

Of course there were others who were dominated by a different motive. The Bible was inspired and it had to be defended. Let the Old Testament fall, and the basis of the New Testament is destroyed. Let the story of the Fall be reduced to myth, it could not

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assuredly now the heat and enmity of European lands should not be carried over here to lead men to draw lines between the citizenry of this land. Let us not be involved in the bankruptcy of European civilization. The enmities should mean little even in Europe. They should mean much less here. A new community this is with room for all the gifts of all the peoples, and with a promise that here the heroism of peace shall be valued as are the heroisms of war. Americans living under a blessed democracy should learn now to value the gift of the fathers of the Republic. There is work to be done in the advancement of the industries, in the fulfillment of the ideals of a more general good and happiness. The fears and fanes of an old European formalism are to be lost. For "my people" let it be "the people." Who can tell but what this war of the European lords will bring Europe itself a little nearer the goal of democracy.

GERSON B. LEVI.



Why the Jews Need the Torah.

By Rabbi Jacob Klein, Cleveland, Ohio.

Text: Psalm XIX.

You will find people in the world who are less agreed as to the manner in which God has revealed himself to man, than as to the fact that a revelation has been given to the world. There are those who readily admit a revelation of the divine will and who yet gravely deny that that revelation is contained in our holy Torah. They contend that enough of the divine will can be gleaned from nature and man's moral constitution to answer all the purposes of his being and destiny; and that, consequently, the Torah, as a direct revelation from above, cannot be admitted, since it is altogether a work of supererogation. Man needs no other revelation than that which he has in dependently of inspiration; therefore God has furnished none other. Such is the logic of a class once many; such is the argument of a class still far from few.

We propose, therefore, to show, this evening, the necessity of the Torah from God to man. Our argument is, that the world's ignorance of God is the ground of this necessity. Man's need of the Torah is founded on his necessary ignorance of God; for in and of himself he neither knows nor can know God. The human mind, by its own unaided power, is utterly incompetent to grasp the idea of God, much less the perfections of his nature and the character of his moral government. Nature, without the antecedent idea of a divine existence in the mind of man, is of necessity, a total blank. She furnishes no basis on which an argument can be founded, or a conclusion arrived at. The mind always reasons from the known to the unknown by comparison and analogy, but in the absence of a prior conception of a God man knows nothing and knowing nothing, it is impossible for him to reason in the subject at all. The unknown quantity in an algebraic problem is reached only by properly combining its known conditions. Without there can be no elimination, no result. So with all species of inductive reasoning. We must start with first principles, otherwise we can never master higher facts.

God can not be defined or demonstrated by human reason, for where would the inquirer fix his beginning? He is to search for something, he knows not what; a nature without known properties. It is impossible for a person to declare or imagine what it is he would discourse of or inquire into. He must demonstrate without one known or sure principle to ground it upon. He must draw certain necessary conclusions whereon to rest his judgment, without the least knowledge of one term or proposition to fix his procedure upon; and therefore he can never know whether his conclusion be consequent or not consequent, truth or falsehood, which is just the same in science as in architecture, to raise a building without a foundation.

Nature must be assisted in order to render a true verdict. She is utterly impotent to reveal the infinite principle of her causation. Newton saw only sparks of fire when he looked at the heavens with his naked eye; but when his vision was aided by the power of the telescope, he beheld vast worlds and systems. Reason, unassisted, fails to see God's glory in nature; but when aided by the idea of a God which the Torah only gives, she makes everywhere a glorious proclamation of a great cause. Then with kindled rapture and sublime certainty we exclaim with the royal Psalmist of our text, "The heavens declare the glory of God and the firmament showeth his handiwork." A divinity, then, brightens and burns everywhere and in everything, and we sing with Moore:

> "There's nothing bright, above, below,
> From flowers that bloom to stars that glow,
> But in its light my soul can see
> Some feature of the Deity."

If we should grant that man could grasp the sublime conception of Jehovah's existence from nature, where could he learn his nature, perfections and the character of his government? At which of nature's oracles would he inquire? If she have any utterances to give, any revelations to unfold, they are surely not on this subject. Here her silence is profound and awful. With the great problems of life and destiny—problems ever suggested and yet never answered by nature—in vain does man's bewildered, tortured intellect seek to grapple. And yet man must know God—must know Him to know himself. With this knowledge his whole life and destiny are mysteriously linked; without it his entire being is without an intelligent end or aim, the darkest and saddest of all mysteries. His profound ignorance of God at this vital point is the most suggestive consideration in favor of the necessity of our holy Torah.

Again, we argue that the Jew needs to know God as the Almighty Creator, and in order to do this he must have his Torah. His heart and mind must start in his knowledge of Jehovah from the first chapter of Genesis. Unless he starts here, what can he know of God as the great Creator? Power is the first thought which must possess the mind and heart in reference to God. Unless man be awed under an overwhelming sense of his eternal power, how could he conceive of God being worthy of his homage and reverence?

The sages of antiquity had indirectly through rev-

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elation an idea upon this subject; but its noble Platos and Aristotles never reached up to the dignity and grandeur of a creation. Their philosophy in its highest form and its grandest reach never dreamed of the world's creation in the way that Judaism teaches, because it never dreamed of unlimited power. They believed that God was a great architect, not a creator; that he made the world as the watchmaker makes the watch, or a mechanic the house, out of pre-existent matter. Their conceptions of his power were purely artistic or mechanic; a great workman on an extended scale bodied forth all their ideas of God; while of the creativeness of that power they had not the slightest thought. We Jews must ascend higher than Plato in our conceptions of the God of Israel, and to do this we must have a higher illumination than the mere light of reason and science. We need our Torah to uplift us to our infinite Creator—even to

"The God that rules on high
And all the earth surveys;
That rides upon the stormy sky
And calms the roaring seas."

But we pass to another consideration suggestive of the necessity of the holy Torah. Moral evil exists in the world, but how and why? Existing as it does, is there responsibility for it? If so, on whom is this responsibility? These are the questions which we cannot escape, and yet there is no answer to them, as there can be none without the teachings and lessons of Israel's glorious Torah. Grant that we never had any other than the light of reason or nature, to what conclusion could the human mind come in reference to moral evil? If it could even conceive of God's existence, it would only be to vote on him the responsibility for its existence in the world. Finding himself possessed of a nature irrepressible in its tendencies to evil, what else could man in that revelation do than to acquit himself of all moral accountability in the premises? He made not himself "and the imagination of man's heart is evil from his youth." Well, then, man in the absence of God's Torah would be compelled to reason only, and from such premises he would reason to the conclusion that he was not responsible for his character and actions.

But not only does the Jew need to know why evil exists in the world, but it is of vast moment to him to know the remedy for it. And without the Torah how could we know this? It is the Torah which teaches us: "If the wicked will turn from all his sins that he had committed and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. All his transgressions shall not be mentioned unto him; by his righteousness shall be live." (Ezk. 18:21-22). Finally, the ultimate destiny of man demands more than the mere light of reason or nature. Nature, standing at the grave, may ask the question: "If a man die shall he live again?" but the glorious Torah above can answer it. (Prov. 20:27, 12:28, Eccl. Psl. 16:9-11, 49:18).

Cicero, who, of all ancients, though most, and threw his vision farthest, on the line of this subject, both hoped and feared in regard to man's future beyond the grave—now hoping he was immortal and then fearing the grave was the last of him. If nature made immortality problematic, the mind of man could never be satisfied. The thousandth part of a doubt would be death to his hopes. He must have more than a problem, more than a high probability on the question of his future existence. He must know, as only through our holy Torah he may, how broad and eternal are his hopes in this precious doctrine of Judaism. The Jew must know that this temporary life culminates in the grandeur of an endless life. This short-lived existence here is but the starting-point, the initial period of our immortality. This world is only the ante-chamber to enter into the throne room.

The necessity of the Holy Torah for the Jew appears on every hand. Man's ignorance of God and his relation to his government, his ignorance of himself, imperatively demands it. Such a Torah God gave to Israel suited to his condition and necessities. With its divine light upon the mind and its hallowing influence on the heart, man has a free, open pathway to knowledge, duty, happiness and eternal bliss.

Friends, see to it that your appreciation and use of this, our Holy Torah, the Bible, shall be such as to ennoble and exalt your lives on this earth. Pore over its previous pages and enrich yourself with its blessed verities. Study its pure doctrines and precepts, and they will lead you to happiness now and forever. Amen.

NEW YORK LETTER

(By Our Own Correspondent.)

New York, August 3rd.

A religious school, affording free instruction weekly in Jewish history and the elements of the Jewish faith, was opened last month by the Rev. Max Reichler, of Sinai Temple of the Bronx, under the auspices of the Federated Bronx Jewish Charities. Mr. Reichler is in charge of the congregation instituted a short time ago by the Union of American Hebrew Congregations.

The Orthodox section of this community observed the "Black Fast," the anniversary of the destruction of Jerusalem by Nebuchadnezzar and Titus is called, yesterday. The ninth of Ab fell on Saturday, for which reason its observance was postponed one day. In the Portuguese Synagogue Dr. H. Pereira Mendes preached a special sermon and offered up a prayer for peace amid the present troubled conditions on the continent of Europe.

The action of Paul M. Warburg in appearing before the Banking and Currency Committee of the Senate late last week elicited the most favorable comment in the local financial world. Under present circumstances Mr. Warburg's step is regarded as one of a high order of patriotism.

The late Dr. Morris Loeb, for many years professor of chemistry in New York University, who was a brother-in-law of Jacob H. Schiff, left a gross estate of almost $2,475,000, the net value of which is $2,148,-042. Practically all of this goes eventually to charity. Harvard University, Dr. Loeb's "alma mater," and the Solomon and Betty Loeb Memorial Home for Convalescents, and the Hebrew Technical Institute, the New York Foundation, the Jewish Protectory, the Hebrew Charities Building, and the Educational

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Alliance, among others, sharing in varying amounts in the sum of $1,750,000, on the termination of the life estate of the widow therein. In addition, there are immediate charitable bequests of $46,500 to the Hebrew Technical Institute, of which Dr. Loeb had been president, and of $10,000 to the Jewish Publication Society of America, besides other, non-Jewish benefactions. Among the assets of the estate was "Fruitless Chase," a painting by the late Louis Loeb, appraised at $3,500, as well as a loan of over $13,000 to the Loeb Home.

The Jewish Big Brother Association, dealing with the problem of criminality among the Jewish youth of this city and affiliated with the Jewish Protectory, has issued an appeal for 150 volunteer workers or "big brothers" to enable it to complete the organization of its Bureau of Prevention, Investigation and Advice, which acts as a useful intermediary between the young people and their parents.

A report has been circulated to the effect that the municipality, through its Board of Education, may take over the control and operation of the Hebrew Technical School for Girls in lower Second Avenue. This institution is maintained by the community but admission to its advantages is open to girls and women of every race and creed. Nothing definite may as yet be said concerning the report noted in this paragraph.

At a concert and dance held at Long Beach, L. I., last Thursday evening, more than $1,000 was realized for the benefit of the New York Guild for the Jewish blind, an activity growing out of the work of the local section of the Council of Jewish Women. Four works of Montague Glass, the creator of "Potash & Perlmutter," bearing the author's autograph, fetched $25 at an auction held in this connection.

With the impending opening of a new theatrical season it may be noted that "Potash & Perlmutter" has been played here without interruption ever since August 18, 1913, and gives no sign of losing its hold on the local theatre-goers for the present.

"Occasional."

The Jews in Roumania.

By Israel Cohen.

It is generally assumed that the only problem still awaiting solution in the Balkan Peninsula is the establishment of peace and order in Albania, and that when this task has been achieved the Great Powers will be able to congratulate themselves that all is well now in that troublesome corner of Europe. That there is little ground for such an optimistic view of the situation must be evident to all who have made a close study of the question. But the cardinal error in such a view is that it completely overlooks the fact that the last remaining serfs of Europe still exist in one of the Balkan states, patiently awaiting, in the midst of the severest privation and humiliation, the day of their enfranchisement. Those serfs are the Jews in Roumania, whose position constitutes a standing reproach to the land in which they live and a violation of the very promise to which their land owes its independence.

The serfdom of the Jews in Roumania consists in the fact that they are regarded and treated by the State as foreigners, though they do not enjoy the protection of any foreign State. They must discharge all the duties of citizenship, but they do not enjoy any of its rights. They must pay taxes and serve in the army, but they are burdened with a mass of legal disabilities and restrictions that make it almost impossible for them to gain a livelihood and compel them to emigrate. Their sufferings are by no means of recent date: they had become a European scandal even before the Russo-Turkish War, and it was because the Powers wished to put an end to this scandal once for all that they gave Roumania her independence on the express condition that she should accord civil and religious equality to all her subjects. The condition, as embodied in Article 44 of the Treaty of Berlin, stipulated that difference of religious belief should not preclude any one from the enjoyment of civil and political rights, admission to public offices and honors, or the exercise of various professions and trades. The Treaty of Berlin made a similar stipulation in the case of Turkey, Bulgaria, and Servia, which have faithfully abided by their pledge and granted their Jewish subjects completely civil equality. Roumania alone has violated her pledge and has even cynically boasted of the trick she has played Europe. She agreed to declare that difference of religious belief does not form "an obstacle to the obtainment of civil and political rights or to the exercise of these rights," and also that foreigners, without distinction of religion, could become naturalized. The Powers were satisfied with these assurances, as they believed that they guaranteed the emancipation of the Jews. But Roumania forthwith declared her Jewish inhabitants to be foreigners and thus duped them of the rights to which they had become entitled, for foreigners can only be naturalized individually and by Act of Parliament. Nor was this all, for one Roumanian Government after another enacted fresh laws to aggravate the position of the Jew.

A cursory enumeration of some of the principal disabilities to which the Jews are subjected will suffice to show how Roumania respects the pledge by which she is bound. The Jews are excluded from the civil and municipal service and from the medical, legal, and teaching professions. They are not allowed to own land or even to till it as hired laborers. They have been expelled from the country districts and driven into the towns where most of the avenues to an honest living are closed to them. They may not form more than a fourth of the workmen or staff in any factory that receives the Government grants, without which industry in Roumania cannot flourish, whilst Jewish factories are denied such benefits. Jewish merchants who have to visit a rural district on business are placed under police supervision to prevent them from coming into contact with the villagers, who might be enlightened as to the true cause of their permanent distress—absentee landlordism and Government indifference. Moreover, Jews are excluded from the secondary schools and universities, and Jewish students of medicine who obtain their doctorate diplomas at foreign universities are not allowed to practice in their native country, which is notoriously short of qualified doctors. Jewish children are not admitted into the public free schools until accommodation has been found for all Christian children, and then only after the payment of high fees. And yet the Government interferes in the management of the private schools which the Jewish communities must needs establish, frequently disapproving of the appointment of Jewish teachers and

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foisting upon them Christian teachers. This attitude of the Government has a contagious and demoralizing effect upon all classes of the population, judges and bishops, politicians and professors, students and peasants, who are all united in harassing the Jew.

The result of this policy, which aims at reducing the Jews to economic ruin, has been that within the last twenty years 100,000 Jews have left Roumania and settled mostly in the United States. The high tide in this flow of emigration was reached in 1902, when the American Secretary of State, John Hay, fearing that the sudden influx might produce economic troubles, addressed a Note to the Powers signatory to the Treaty of Berlin, urging them to make the Roumanian Government comply with its pledge. The British Government seconded the Note, but the other Powers were restrained by political interests from supporting it, and thus Roumania was left to pursue her policy of oppression. The only effect of America's well-meant intervention was that the Roumanian authorities stopped issuing passports to Jews who wished to leave the country, and thus hundreds who had already sold up their homes and even bought a shipping ticket for a distant destination were doomed to remain at home. All subsequent attempts to make Roumania realize her obligations and to respect the rights of humanity have proved equally futile.

The recent annexation by Roumania of a slice of Bulgarian territory, the new Dobrudja, and the transference which it involved of a few hundred Jews from the just regime of Bulgaria to the cruel dominion of Roumania, naturally revived the discussion of the question. The ex-Premier of Italy, Signor Luzzatti, and the eminent French statesman, M. Clemenceau, both published dignified appeals to the diplomacy of Europe that occasion should now be taken to enforce a recognition by Roumania of the pledge she had signed in 1878. The Roumanian Government became somewhat alarmed and feared that the prestige it had gained by the part it had played in the Balkan conflicts would be jeopardized by a renewed exposure of its moral instability. Thus the question of the annexation of the new Dobrudja was eliminated from the Peace Conference in London and transferred to the more congenial atmosphere of the Conference at St. Petersburg, where it was settled without any inconvenient conditions being laid down. To disarm further criticism, the Roumanian Minister in London, M. Mishu, in March, 1913, published in the "Jewish Chronicle" an assurance that the Jews who came under Roumanian rule would enjoy the same civil and religious equality as before; and four months later the Government of M. Majorescu announced that the Jews who had taken part in the Roumanian campaign against Bulgaria (and who numbered about 15,000) would be enfranchised with their families "en bloc" by a special Bill. What, now, has become of these assurances?

The measure that has been drafted by the new Roumanian Government for the organization of the new Dobrudja offers Bulgaria's former subjects only a modified sort of equality. The new citizens of Roumania will be able to acquire only a limited amount of land, and that only in the annexed territory; and they will be deprived of Parliamentary representation, which they had enjoyed for thirty years under Bulgarian rule, and likewise of local self-government. Moreover, the owners of landed estates will be required to prove their ownership by producing land-tax receipts for the last thirty years, a stipulation of unreasonable severity that nothing can justify. But the Jews of the new Dobrudja can consider themselves fortunate in comparison with their brethren who have groaned under the Roumanian yoke all their lives, for these seem doomed to a continuance of their bondage. The apparent magnanimity which Roumania had displayed in promising that the Jews who had taken part in the campaign against Bulgaria would be made free citizens has proved to be the merest bluff. M. Clemenceau, in a private letter addressed from Carlsbad on August 27, 1913, to Signor Luzzatti, stated that M. Marghiloman, then Roumanian Minister of Finance, and M. Lahovary, the Roumanian Minister at Paris, had personally assured him that the emancipation of the Jewish campaigners would be effected if the agitation for the enfranchisement of the whole of Roumania's Jewish population were stopped. The agitation was stopped, but nothing has been heard of the promised Bill, and thus hundreds of disappointed Jewish reservists have left the country in disgust.

One final resource still remained. It was suggested that the provisions of the Treaty of Berlin which ensure the equal rights of religious and national minorities should be reaffirmed in connection with the recognition of the territorial changes consequent upon the Balkan War. For months views and communications were exchanged between the Powers, with the result that the official announcement was made a few weeks ago in the House of Commons, that the Powers are not agreed upon the question of reaffirmation. Anybody who is even superficially acquainted with the persecution of the Jews in Russia or with the disabilities of the Jews in Germany could hardly have expected any other result; and, besides this purely Jewish factor in the problem, Russia and Austria-Hungary are so keenly solicitous of the friendship of Roumania that neither can be expected now to give her a lesson in tolerance. The British Government, indeed, declared that it will recognize the annexations only of those States that grant equal rights to religious or national minorities, but this attitude is not likely to make any practical difference to its relations with Roumania. A splendid opportunity for exacting from Roumania the fulfillment of the promise she made in 1878 has been allowed by the Powers to slip, and the bondage of the Jews in the land of King Charles is likely to continue for many years a standing reproach to the civilization of Europe.

Recently we published an article under the foregoing title by Benjamin Segel, wherein reference was made to the position taken by Privy Counsellor Dr. Eugene Fuchs, Berlin. Herewith we take pleasure in presenting to our readers the translation of the original article by Dr. Fuchs as published in the Sunday supplement of the "Vossische Zeitung."

Jewish Perjury Superstition.

By Privy Counsellor Dr. Eugene Fuchs.

Translated from the German for the Reform Advcoate by J. H.

Under the foregoing heading Mr. A. Hellwig has attempted in the 41st volume of the "Archives for Criminal Anthropology and Criminal Statistics" to furnish the proof, that among the Jews many superstitious conceptions as to obligations of he oath were current, which conceptions often might and have led individual Jews to commit perjury. Hellwig goes so far as to hold the Jewish religion responsible for fostering such aberration as, according to his views, some Jewish institutions, principally the Kolnidre prayer, could readily be misconstrued and might lead the

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pious Jews to think their oaths not to be binding nor of any moral obligation. According to Hellwig's understanding the Jews are fully warranted by their religious conceptions to commit perjury where the interests of non-Jews are concerned.

What erroneous conceptions of Jews and Judaism have been created by the publication of the article aforementioned may be seen from the few closing remarks of W. Schütze in an article under the identical heading published in volume 43 of the same periodical, wherein he expresses the demand that "the Jews on their part must not hide or excuse any of the sources bearing on the subject, in order that the investigation might be carried on without prejudice and in an impartial scientific manner."

Dr. jur. M. Eschelbacher, Rabbi in Düsseldorf, was quick to accept this challenge. In volume 54 of the same periodical he has shown, that Judaism has nothing to hide or to excuse, that it demands nothing better than a more universal knowledge of its literature, although it must insist that the sources thereof be presented in their original form and entirety and not in either a curtailed or an intentionally falsified version, such as generally is presented by the Anti-Semitic elements. As shown by Eschelbacher Judaism holds nothing more sacred than the oath, no greater sin than perjury can be committed, every promise must be fulfilled and every vow carried into execution. The Jewish law did not establish any special forms for the oath, which might give the opportunity for perjury by their non-observance. All the several onerous forms, which Hellwig has considered as of specifically Jewish origin, are entirely foreign to the spirit of Jewish legislation and they were instituted by the legislation of the Christian medieval states and in some instances my modern Anti-Jewish powers as weapons against the Jews. Rabbinical law is extremely careful to prevent perjury; in the preparation for a judicial oath the Rabbinical law is even more cautious and severe than is the present day German law. In view of a human tendency to define the duties and obligations of an oath according to the individual personal convenience and conception, it was the duty of the Jewish judges to instruct any one about to be sworn: "Know, that your oath will be so construed as we understand it and not as you might mean it," whereas under the most modern judicial form of today the witness is only required to tell the whole truth and hide nothing. If Hellwig really believes, that superstitious perjury has become customary among the Jews, not as the outcome of the Jewish law, but in direct opposition thereto, he fails to furnish proof or facts warranting any such unjustifiable assumption. All the regulations applying to the oath in the Jewish sources are so clear and concise and the obligation to adhere to the truth are admonished so strongly before the oath is accepted, that there can be no room for a misunderstanding on this score. We might ask Mess. Hellwig and Schütze whether the saying of Apostle Paulus (Romans III-7) "For if the truth of God has more abounded through **my lie** unto his glory; why yet am I also judged as a sinner?" has ever induced them to be prejudiced against the oath of a Christian? In its original connection this saying of Paulus is fully justified as the passionate expression of an impulsive and zealous personality. Taken by itself and separated from the context this saying might be misconstrued into the most unjustifiable suspicious of the honesty of the Apostle. This illustration might suffice as a warning not to apply isolated sentences or partial institutions of other religious beliefs by themselves and separated from the original contexts or meaning and to draw erroneous conclusions or even base unjustifiable accusations upon such fragmentary and emasculated evidence. The corner stones for all anti-Semitic accusations as to false vows and perjury are found in the so-called Hatarah Nedarim and the Kolnidre prayer. Both of these permit the release from carelessly made promises or vows, but both of them only have reference to vows and promises assumed by free choice and only affecting the individual making them. There is no power or authority that can release from obligations **to others.** That is distinctly stated in all commentaries to the Talmud and it is repeated in all Jewish prayer books, which contain the Kolnidre. Schütze, in his quotation of the Kolnidre, did not secure his version from the recognized authority, the Jewish prayer book, but he copied the intentionally garbled rendering of the Anti-Semitic Catechism—or to be more correct, of the Handbook to the Jewish question by Fritsch,—the worst kind of writings of anti-Semitic tendencies, which are printed for the sole purpose of furnishing weapons of attacks on the Jews. Hence the source of Schütze, whence he draws his information, quotes the Kolnidre prayer in a falsified and garbled version, as can readily be seen by a comparison of the authentic text as contained in the Jewish prayer books with the version claimed as authentic by Schütze-Fritsch.

JEWISH PRAYER BOOK.

All vows, bonds, devotions, promises, obligations, penalties and oaths: wherewith we have vowed, sworn, devoted and bound ourselves **for Ourselves** — (al nafschathana) from this Day of Atonement unto the next Day of Atonement, may it come unto us for good: lo, of all these, we repent us in them. They shall be absolved, released, annulled, made void and of no effect, they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.

SCHUTZE-FRITSCH VERSION.

All vows, obligations, penalties and oaths, which we vow, assume and swear on this day of Adjuration and until the next day of Adjuration, we repent them all and they shall be absolved, released and annulled, made void and of no effect. Our vows shall not be vows and our oaths shall not be oaths.

As seen by above comparison the Anti-Semitic sources change and alter the Kolnidre materially in several respects. Of the Jewish Day of Atonement they make a Day of Adjuration. The most important phraseology of the riginal, the words: "al nafschathana," which restrict the release from vows, etc., to those made **"for ourselves only"** are entirely left out. The penalties which we have devoted they change into "obligations we have assumed."

Neither need the book of "Release from vows" (Hatarah Nedarim) any excuse nor need it fear the light of the most searching scrutiny. It is a worthy companion to the Kolnidre. While in the latter the whole congregation repents and asks absolution from its vows, the Hatarah Nedarim provides for the release of the individual, when he regrets his vow or the execution thereof be rendered impossible. Eschelbacher correctly shows, that such assumptions as Hellwig and Schütze advocate, would justify in the mind of the judges a revival of the oldest and most threadbare prejudices and lead them not to investigate the particular case without prejudice, but to condemn in advance and upon the mere presumption derived from false premises and religious hatred. It is not only-

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the duty of Judaism to protect itself against the prejudice of the unworthiness of the Jewish oath, but also of the legal authorities not to permit this aspersion to influence their decisions from the objective standpoint of rendering their findings from the purely legal aspect and free of all personalities or prejudices.

Prof. Dr. Gross, the editor of the Archives, published the article of Dr. Eschenbacher with a comment, which I feel requires to be here cited in full, as, although I have had considerable experience for many years in quoting extracts, I fear that a mere extract would not sufficiently do justice to the contents and the tone of the editorial comment.

("Note by the Editor.")

"I publish this article only at the urgent solicitation of its author, as I am fully convinced that the whole subject should be permitted to be ignored. In this, like in many other cases bearing upon the credibility of the Jewish oath, the difference of opinion arises from the much debated Kolnidre prayer, which Schütze cites in the Anti-Semitic version while Eschenbacher quotes from the "Original." (Where is the authority for that?) At all events there can be no accusations, as can be seen by the comparison of the two texts, of an intentional falsification, but at the best only a reasonable shortening and curtailing of superfluous verbiage can be attributed to Schütze.

No one, not even the profoundest scholar of the Old-Hebrew language, would be in position to vouch for the absolute correctness of the translation of some words, that even in German have an uncertain and varying meaning. Whether "Gelöbniss (promise) "Gelübde" (vow) "Verzichtungen" (denials or deprivations) "Verbindlichkeiten" (obligations) are "Bannformel" (conjurations) "Eide" (oaths) or "Versagungen" (self denials) can hardly be established in the languages current at this time and certainly could not now be established in the very oldest Hebrew version, the "Original." As the exact intent of the words is unknown, all dispute as to their meaning is useless and not even deserving an academic discussion.

The important feature, however, establishes without contradiction that the Kolnidre prayer renders the credibility of the Jewish oath dubious rather than, as constantly insisted upon, the expression of the highest degree of conscientiousness, and the Jews would do well not to insist upon a more general publicity of the matter. We are not in position to decide whether the Kolnidre prayer in any way refers to what we understand under the term of an "oath" at this time. Possibly any and all of the several words translated by Beschwörung," (oaths) "Bannformel," (conjurations) "Versagung" (self denials) might at the time that prayer was first instituted have implied the meaning we understand under the term of oath. Even so —without being capable of positive proof—it cannot be denied that there is mention of "Gelöbnisse" (vow) from which "release or absolution" is sought. If the Christian theologians on their part maintain, that if a vow or promise made to the Highest Deity can thus be annulled surely a promise made to mere man need to be fulfilled; there can be no logical argument in refutation of this deduction.

No importance or stress need be attributed to the words "for ourselves;" this may be only the constructive form in the old Hebrew and it would seem impossible to "vow" or "swear" otherwise than for the individual self.

I have always maintained, that among Christians and the adherents of all other religions beliefs there exists a certain amount of superstition and of perjury, and the same applies to the Jews also. I repeat here in the same manner, that perjury exists among all peoples and races—and among the Jews as well as among all others. This happens to be a general condition and in our case the Kolnidre prayer in no way would prove the exceptionally better qualification of the Jews. —H. Gross.

This concludes the editorial comment.

Nearly every sentence of the editorial comment provokes contradiction.

1. The very introduction is rather astonishing, as Gross claims, that he only publishes the Eschelbacher article at the **urgent solicitation of the author,** although he himself thinks the **whole subject should be permitted to be ignored.** Just imagine the seriousness of the situation: Schütze attacks Judaism and cites Fritsch as his authority for the statement, that the oath of a Jew can only be accepted with suspicion. He proclaims that "the Jewish religious sources and practices unquestionably provide inexhaustible material furnishing every Jew, who wishes to be dishonest towards people of another creed, with the required elasticity of conscience." He continues: "Every judge should know this, so he may, without drawing any general inference, be in position in all serious cases to attribute the proper weight to the evidence of the accused, the witnesses or the experts before reaching a judicial decision." Schütze advises, to remember in all important trials that the Talmud, the Schulchan Aruch and the Rabbinical writings furnish the Jews with an elastic conscience in regard to other people. He asks the judges, in case of a suit between a Christian and a Jew not to treat the case impartially and upon its merits, but to attribute no weight to the evidence of the Jew in view of the writings mentioned above. Gross has not hesitated to publish that demand in his archives, which are read by the judges and the prosecuting attorneys of the state. Now, when a defender against the calumnies heaped upon Jews and the Jewish religion has arisen, who shows up the baseness of the attack, the editor of the archives openly declares, that he publishes the article only at the urgent solicitation of the author and although he himself thinks the whole subject should be permitted to be ignored. As long as Hellwig and Schütze have had their inning the controversy could not be permitted to be considered as closed, and if Gross was of the opinion, that the matter should be permitted to be ignored, then he had no right to comment upon the article of Eschenbacher and to make remarks, that were bound to elicite contradiction and which, in the interest of science and justice, could never be permitted to go unchallenged and uncontroverted.

2. Eschelbacher has proven that the version cited by Schütze does in no way conform to the text contained in the Jewish prayer books and is derived from the Anti-Semitic catechism and Gross asks in a most sneering manner: "Where is the original text?" From the lips of a jurist and a scholar in legal lore this question sounds rather queer to say the least.

If an attack is to be made upon the Jews on account of their forms of prayer, it is to be expected that such attack be based upon the very wording as contained in their prayer books, not according to the perverted version of the Anti-Semitic catechism. Do Hellwig and Schütze really dare to assert, that the text of the prayer books has been purposely falsified and what is the motive for Gross' question: "Where is the original text?" Has any one ever asked where the original

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of the gospels or of the Corpus juris etc., might be found?

3. Gross wants to imply, that there can be no question of an actual perversion or falsification of the text but merely of a curtailing without in any way altering its sense or meaning.

Inasmuch, however, as the Jewish religious sources distinctly draw the line between vows, that one may make on his own free will on his own behalf and those made to others, that only the former are considered as being possible of release and the latter are always to be absolutely binding, then I insist, in defiance of Gross, that whoever in a translation of the Kolnidre prayer omits the words **"for ourselves"** is guilty of the forgery or falsification of the original sources.

4. If Gross can find nothing objectionable in the "Christian Argument" that, whoever might obtain release from a vow made to the Highest Deity, also need not keep a promise made to a fellow-man, then he certainly is more friendly than logical in the treatment of the "Christian argument."

With equal logic and justice the arguments of a prosecuting attorney in a case of attempted suicide might be considered as unobjectionable were he to contend, that the accused might have tried to murder another as the other party would have been of less interest to him than his own body. Gross entirely overlooks that, like suicide and murder being far apart, although both criminal under our laws, so are vows or penalties imposed by oneself far removed from the obligations assumed towards another by oath or promise. We are masters of our thoughts and intentions and if we vow to do or not to do a certain thing then this is a matter of our own conscience only and something for which we may account to our God only. If God releases us from any obligation that we have personally assumed, that would in no way warrant the deduction, that He also might release us from an obligation assumed towards another. The latter is not a mere internal affair between ourselves and God, but it bears on the relations between ourselves and our fellowmen. Our duties and obligations towards our fellow-men are beyond the limit of recall by our own volition, and if we have called upon God to witness the truth or the promise given to another, then our religion does in no way tolerate that the other should, without a hearing, lose his just right to the truth or to the promise made.

5. If Gross really believes, that even the most profound scholar of Old-Hebrew cannot vouch for the correctness of the translation, as the words in question have an indefinite and varying meaning in German, and that on that account all controversy be useless, he is trying to beg the question. The controversy does not turn upon what might be understood as "vow, bond, devotion, promise, obligation, penalty or oath" but solely upon the one question whether release may be obtained for the obligations assumed on behalf of the individual or also upon those affecting the interest of another. If Gross really believes, that no weight should be attributed to the words: "For ourselves only," if he pretends that this is only the constructive form of language as we can only vow or swear for ourselves, than he stoops to sophistry unworthy of a trained judicial mind. I quite agree that we can only swear or vow for ourselves, but there is a wide distinction whether such a vow or oath is only in relation to a personal matter or whether it may have a bearing upon another.

6. If Grosse concludes: "I have always maintained, that among Christians and the adherents of all other religious beliefs there exists a certain amount of superstition and of perjury, and the same applies to the Jews also. I repeat here in the same manner, that perjury exists among all peoples and races—and among the Jews as well as among all others. This happens to be a general condition and in our case the Kolnidre prayer in no way would prove the exceptionally better qualification of the Jews." We are all ready to agree with every word of those statements, only we must call attention, that they are in direct contradiction with his prior statements and with the attacks of Hellwig and Schütze, for he stated before: "The important feature, however, establishes without contradiction that the Kolnidre prayer renders the credibility of the Jewish oath dubious rather than, as constantly insisted upon, the expression of the highest degree of conscientiousness, and the Jews would do well not to insist upon a more general publicity in the matter." According to my view the Kolnidre prayer is of as little value against the credibility of the Jewish oath, as would the words of the Apostle Paul, cited in the foregoing, and the other passage of the Gospels:" "I tell you, that you shall not take an oath; be your words yes or no and anything beyond is of evil," could in any manner affect the credibility of the oath of a believing Christian. But this does not matter. Eschelbacher has not made an attack; he has not tried to establish or prove an exceptionally better qualification of the Jews; he has only defended the Jews and Judaism against the aspersion that the Jewish religion aided and abetted the Jews to commit perjury. Such defense should have been entitled to publication in Gross' archives in the interest of a fair minded and unprejudiced discussion on purely scientific grounds and without the criticism which Gross deemed necessary to add to it. His criticism is biased, one-sided and full of contradictions. It shows how the venom of Anti-Semitism manages to cloud the vision of men of high intellectual attainments and in position where fairmindedness and impartiality to all should prevail over petty personal animosities and inclinations.

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Rabbi T. Schanfarber. Services are held Saturday morning, commencing at 10 o'clock.

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45th St. and Vincennes Ave.

Mr. Abraham Holtzberg, of the Hebrew Union College, will conduct the services every Saturday morning during July and August.

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Hyde Park Masonic Temple.
51st St. and Michigan Ave.

Services Saturday at 9:30 a. m. Rabbi A. B. Yudelson will preach.

Beth El Temple.

Services take place regularly at 10 a. m., every Saturday. Rabbi Julius Rappaport officiating.

Temple B'nai Abraham.
Marshfield Ave.

Services are held every Saturday morning at 10:30. The Rev. Ungerleider officiating.

Temple Emanuel.
Buckingham Pl. and Evanston Ave.

Services every Saturday at 10:15 a. m. Rabbi Felix A. Levy officiating.

Moses Montifiore Congregation.
1048 N. Robey Street.

Services are held every Friday morning at 9. The Rev. J. Newman officiating.

Temple Sholom.
Pine Grove Ave. and Grace St.

Abram Hirschberg Rabbi. Services are held every Friday evening at 8, and Saturday morning at 10:30.

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Local News

David Zaretsky, 2641 Augusta St., has disappeared from his home about five weeks ago. His parents Mr. and Mrs. S. Zaretsky of the same address, are heart-broken, as he was a boy of good habits. When he left his home he wore a black suit with black shadow stripe, white shirt with black stripe, wash collar, black socks and black button shoes. Stammers when he talks. Wore signet ring with initials engraved in Chinese letters, and has scar on forehead. Five feet eight inches tall, light hair, light eyes and complexion light. Is sixteen years old.

* * *

How the many different nationalities are organized to promote Athletics, will be seen at the Chicago Hebrew Institute, Sunday, August 9th, at 3 p. m., by the International Gymnastic Union, composed of different nationalities—German, Bohemian, Norwegian, Swedish, Finnish, Pol-

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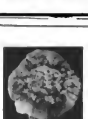
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ish and Jewish Organizations, consisting of twenty-four different societies.

The Institute has been a member of this unusual organization since the Athletic Department has been in existence, six years ago, and has been very active not only in competing and winning many championships in the different sports, but has been successful in making the Institute known for clean and gentlemanly sport, which resulted in a true friendship, social and otherwise.

Race Prejudice has been almost wiped away in the city of Chicago in Athletics. The Boys of the Athletic Department have nobly represented the Institute and have brought glory and honor to our people.

In our Play-ground there are many other nationalities—Greek, Italian, Irish, Finnish and Americans, who will witness this Athletic Feat. It will be a great gathering. At this time of the European War, the interest will be all the more intense. It will represent the Olympic Games Contest where each nation is represented.

The Gymnastic Club, under whose auspices the meet is being held, headed by Mr. Manuel Cooper, the originator of this and many other ideas for the best of the boys and girls of the Institute, is in charge of all details.

The following organizations are members of the International Gymnastic Union, most of whom will compete and have sent in as many as fifteen (15) different entries:

Chicago Turngemeinde, Vorwaerts Turnverein, Socialer Tv., La Salle Tv., Aurora Tv., Englewood Tv., Englewood Tv., Einigkeit Tv., Lincoln Tv., Teutonia Tv., Eiche Tv., Schweizer Tv., Pilsen Sokol, Chicago Sokol, Tabor Sokol, Norwegian T. So., Scandia G. and A. Cl., Sleipner Ath. Cl., Hebrew Institute.

Three prizes consisting of Silver Cups and Medals will be given in each event and a Team Trophy to the Society scoring the highest number of points.

* * *

Many Chicagoans are reported stranded in Germany, the most disturbed portion of the European war belt. How they will get out unless the United States sends a relief ship to the German coast is a problem annoying Chicago relatives safe in this city. Little news has been received from the hundreds marooned, owing to the seizure of all telegraph, telephone, and cable lines. From all the lists available, however, it appears these Chicagoans are in Germany, all anxious to get out.

Among the Chicagoans now detained in Europe are the following:

Rosenfield Lester; Appel, Grace S.; Appel, Louis; Appel, Sidney K., Auer, Mr. and Mrs. Sidney K.; Bader, Mr. and Mrs. L. J.; Bobbe, Mr. and Mrs. J.; Levi, Mr. and Mrs. David, Harris, Mr. and Mrs. Jacob; Hart, Mr. and Mrs. Joseph; Hartman, Mr. and Mrs. A.; Hartman Constance; Hartman, Ruth;Iralson, Mr. and Mrs. M.; Iralson, Virginia; Kramer, Lillian; Kronthal, J.; Newman, E. M.; Rosenfeld, L. W.; Rosenfield, J. A.; Salkey, A. S.; Silber, C. J.; Traub, Mr. and Mrs. Benno.

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Betrothed.

Mr. and Mrs. Frank Perlson of 5341 West Twelfth place announce the engagement of their daughter, Alice, to Sam Mandelbaum, of Omaha, Neb.

Mr. and Mrs. Joseph Gutman of 5001 Calumet avenue announce the engagement of their daughter, Margaret, to Samuel Sperling of Chicago.

Mr. and Mrs. L. Sonnenschein of 2137 Fremont street announce the engagement of their daughter, Ruth Elizabeth, to Mark Coyne Goodman, son of Mr. and Mrs. A. L. Goodman, of 4524 Michigan avenue.

Married.

Miss Mildred Rothschild, daughter of Mr. and Mrs. S. Rothschild of 5406 Indiana avenue, was married to Nathan Meisler on Tuesday, August 4th, at the Hotel La Salle.

The marriage is announced of Miss Elsa Weissenbach, daughter of Mrs. Yetta Weissenbach of 4900 Vincennes avenue, to Moe Ettenson, son of Mrs. R. H. Ettenson of Leavenworth, Kans., on Tuesday, August 4th, at the Blackstone hotel.

Died.

LEFFLER—Mrs. Jennie Leffler, wife of M. Leffler, mother of Mrs. S. A. Ackerman, Jacob, Max and Evelyn, at her residence, 51 E. 5th St. Funeral on Wednesday, August 6th, at Waldheim cemetery.

PRINS—Victor L. Prins, son of Carolina Prins and brother of Beatrice Prins, Mrs. J. Blumenthal, Mrs. Albert Greenberg, and Leo, R. Prins, aged 26 years. Funeral Tuesday, August 4.

Domestic News

In accordance with a law passed last year, Governor Cox has appointed a board of ten to work out a new system of legal procedure for Ohio. Mr. Samuel Mayer, president of the Credit Men's Association, and Mr. Simeon Johnson, former vice mayor of Cincinnati, have been appointed on the board.

* * *

Incorporation papers for the orphan asylum to be opened by the orthodox Jews of Rochester, N. Y., have been filed with the county clerk. The home of Louis Edelman in Gorham street has been purchased and only a few alterations will be necessary. The institution will be known as the Jewish Sheltering Home, and will be ready for occupancy about the middle of September.

* * *

The first number of the American Jew, of St. Louis, published and edited by Jacques Back has reached the office. The number has several special contributions and is printed well.

* * *

The first co-operative conference of Jewish farmers ever held in New York State took place at Utica on July 22 and 23, 1914.

The conference was attended by delegates from co-operative associations among farmers, as well as co-operative stores and other consumers' organizations.

Honorable Marc W. Cole, Superintendent of the Bureau of Co-operation of the Department of Agriculture, was chairman of all the meetings, and the sessions were devoted to the practical discussions of various phases of co-operation, such as uniform bookkeeping, purchasing, selling, advertising, etc.

One of the very helpful features of the conference was the round table at which in an informal way many various details in the management of co-operative purchasing and selling have been brought up.

The gala occasion of the conference was the dinner held on Wednesday evening, July 22nd, at which Hon. Martin H. Glynn, Governor of the State of New York, made an excellent address on co-operation. We are sorry that due to lack of space we cannot reprodnce this speech. The Governor pointed ont the leadership which New York State has taken in adopting the Land Bank, Bureau of Foods and Markets and the Bureau of Co-operation.

Commissioner Calvin J. Huson, State Master of the Grange Vary, as well as prominent citizens of Utica, also made addresses.

Among the important resolutions passed at the conference, was the establishment of a uniform system of bookkeeping and also to hold an annual conference on co-operation. The next conference will be held in December in Utica.

* * *

Two young men have graduated at the Connecticut Agricultural College, namely: Solomon J. Sherman and Louis Reiner. The latter has accepted a position as instructor at the Baron de Hirsch Agricultural School.

Foreign News

The cablegram to the Jewish Daily News from Berlin, reporting the meeting of the directors of the Haifa Technicum held there on the 17th, says that Mr. Wissotzky, the Russian Jewish philanthropist, had refused to participate in the institution any further, unless the administration of the Technicum were separated entirely from the offices of the Hilfsverein. Mr. Wissotzky agreed to pay the salary of a secretary and an office, but the Hilfsverein representatives regarded his proposal as an insult and refused to support it. Mr. Wissotzky thereupon withdrew his offer of 100,000 marks additional for the completion of the Technicum building. It appears, says the Daily News despatch, that the affairs of the Technicum will be liquidated.

* * *

Kieff is in a state of great excitement as the result of the disclosure of the police plot against the Jews there. For weeks both the educational and the police authorities were active in preparing an unprecedented sweep of the Jews in the "holy city," encroaching on the rights of the Jewish artisans, as well as on those of the Jewish pupils in the schools. At first the police rejected the documents issued by certain artisans' guilds. They then proceeded to nullify all kinds of right of residence documents of Jewish artisans (both old and young), on the ground that they contained no information on the period of apprenticeship of the holders of the certificates. The Curator, on his own authority, also applied his recently introduced restriction against the admission of Jewish pupils whose parents did not possess the right to reside in Kieff, to all students already studying at secondary schools. The police in their turn, decided to follow up these measures by the expulsion of those students and their families from Kieff. In one week about two hundred families were compelled to leave the town, and in the event of the continuance of the same policy, some thousands of families are threatened with absolute ruin. Not even the pupils of the special schools, founded by M. Brodsky, are exempted from the new order. Police officials who show any signs of leniency are severely punished. The exiles sent, petitions to the Ministry, Senate, and to the local Governor-General. It appears, however, that at St. Petersburg, too, similar crusades against Jewish artisans and students are being arranged by the authorities, and that the Minister of the Interior has urged a general revision of the right of domicile of Jewish artisans. The Liberal Press, many influential Christians, a number of members of the Kieff Municipality, and most landlords and lawyers, have opened a campaign against the expulsions. Even Nationalist deputies and officials of the Ministry of Education, as well as the former Ministers, Count Tolstoi and M. Schwartz, condemned the expulsions. The protests and the threat of Duma deputies to frame an interpellation have so far met with partial success only. The Governor-General offered to postpone the expulsions for a month. The Minister of the Interior also cancelled the exile of some of the artisans, whilst the Curator expressed his willingness to modify his circular. Meanwhile, a Committee was formed to assist the exiles, and some of the russian newspapers have opened funds for them. The peasants round Kieff have also requested the Governor not to expel any Jews from their villages. About four hundred Jews have been expelled from the health resorts in the district of Ufa.

* * *

This year's exportation of oranges in Palestine is finished, and we think it interesting to give below a detailed statement about the exportation of oranges from this port:

Exportation of Oranges from Jaffe 1913-14.

Destination.	Nos. of cases.
Liverpool	887,481
Manchester	400
London	4,626
Other parts of England	3,561
Marseille	3,412
Hamburg	9,487
Triest	58,492
Odessa	148,400

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Egypt and Red Sea	149,846
Turkey	268,942
Roumania, Bulgaria, etc.	19,405
Total	1,553,861

The prospects for the next season are quite promising indeed, as the flowering season took its normal course. The grain-crop is now at its heighth, and generally speaking the results can be looked upon as favorable, particularly in the wheat-harvest.

From Gaza, where we expected a good or average-crop, we are informed, that the harvest is far below our expectation. The same has been reported from the German Colony "Wilhelma" near Jaffe, where the field-mice do considerable harm.

The prospects for the summer-seeding are said to be favorable; only the water-melons, a remarkable exportation article, suffered seriously from heavy rain-falls in the month of April.

* * *

The Jewish colony Chederah, between Jaffe and Haifa, will before long, have their own harbor which will greatly further the trade of this district.

Baron Edmund Rothschild of Paris is having this entire installation made at his expense, and will attend the celebration of the laying of the foundation stone.

IDEALISM OR PROGRESSIVISM.

By Ralph Barton Perry.

Under the label of "idealism" I have here loosely grouped not only tendencies that are ordinarily so termed, but also tendencies that would usually be labelled pragmatism, mysticism, or absolutism. The common ground among these tendencies is the ontological status of the religious ideal. There is an important difference of method and argument between the version which would assert that "the ideal is the real" and the version which would assert that "the real is the ideal." The exponents of the former version would contend that ideals have ontological validity in proportion to the degree of satisfaction they afford. The very fact that an idea does express desire, aspiration, or hope would be taken as giving it a certain guarantee of truth. The exponents of the latter version would propose rather to render the ideal consonant with reality in its ultimate metaphysical aspect, or would find the ideal and the real in one deeper experience of the ideal-real. Thus Prof. Hocking would mean by reality "that which first is, and afterward is in accord with our purposes," by which he means, if I mistake him not, that reality prescribes our purposes. For reality to be independent of man means that man is dependent on reality. Although I shall be dealing immediately with this latter version, I shall have in mind the fundamental contention common to both versions—the contention, namely, that the supreme reality and the supreme ideal are one and the same thing.

Prof. Hocking thus records his acceptance of reality as the proper locus of religious values: "I believe, with McTaggart, that men have no right to the satisfactions which their religion affords them except as they earn that right by successful metaphysical thought. We cannot pass at once from our needs to the satisfaction thereof, without considering what that reality is from which we must obtain satisfaction. 'What people want,' says McTaggart, 'is a religion they can believe to be true'; than which nothing could be better said . . . God can be of any worth to man only in so far as he is a known God."

In what sense then is God known? Hocking's fundamental argument runs somewhat as follows: To know at all is to know socially. In knowing nature I share the content of other minds, and am acquainted with other minds as fellow-knowers. As our anther expresses it, "we look at nature through the eyes of a social world." "This present world of nature is known by me as being, in just this sense, a common world; it seems to me, indeed, that it is not otherwise known—that is, that a knowledge of Other Knower is an integral part of the simplest knowledge of Nature itself." God, I take it, appears upon the scene at the point at which Other Mind is capitalized; which is the point at which cognitive companionship is correlated with the permanent and orderly system of nature.

But to be God in the religious sense this absolute and unfailing Other Mind must reconcile me unqualifiedly to my world. It must enable me to find perfection in things as they are, to find the most real also the most good. "We must find some worth in God," says Hocking, "that we cannot find in the forward look of evolution . . . We must be free to open ourselves, wholly, in imagination and in fact, if need be, to the whole of human experience." In short, though we know all that there is to be known, we must have no regrets. But how does the existence of a Knower of the cosmic order make this possible? There is only one clear answer that I can gather from our text. "The presence of a companion Mind, standing outside the arena of human effort with its contrasts of good and evil, may be found in experience to transmute evil into good." "That pain which is taken in common, like effort which is carried on in common, is found through the association to lose its hardness." In other words, whatever be the misery of existence or the tragedy of the spectacle it affords, God and I can endure it together. Like bereaved parents, we may extract a last consolation from the fact that we have each other.

In addition to this bare presence, gratifying to my social instincts, God is said to possess a certain moral value or "justice" in his impartiality," a justice which so strongly resembles an indifferent treatment of the righteous and the unrighteous." How this detachment and impartiality is distinguished from the indifference of fate or mechanism is not clear. Even granting the author's doubtful claim that the essential morality of man is "that he make himself universal," one does not see that man is brought to this escape from his "self-enclosedness" any more effectually by the idea of a being that contemplates "the contrasts of good and evil" from above, than by such an idea of these contrasts as might be afforded by any secular generalization. And here, except for those who are privileged to enter into the mystical consciousness, the account of religions values ends. God is "an Other Mind," an individual Subject, wholly active," "the Eternal Substance . . . known as such," "the Eternal Order of things," "that which does whatever substance is found to do." The net advantage which accrues to man from the existence or knowledge of such a being is, apart from the immediate cognitive value itself, the moralizing value of detachment and the social value of a companion in misery. For the rest, one is left to acquire a taste for things as they are, or a poise of mind that shall enable one to face the facts without flinching. Except for the social value itself, these values are simply the values which man may manage to earn whatever be the specific nature of the world; and the social nature, as here defined, guarantees nothing whatsoever except a social relation as such. Its value would be great only in case of great extremity, or in case love could be so exclusively bestowed upon this abstract object as to make all other losses negligible.

We are told, whoever, that God has a "responsiveness of his own," a superlative lovableness, I take it, in which all values are somehow caught up and preserved, and that "herein lies the immediate experience of the personality of God." But here again we are doomed to disappointment, as I fear must always be the case when we look to the report of the mystical consciousness. "I shall always be more certain that God is, than what he is." "Man knows well that he is not alone; he does not know so well in what companionship he is." "May it be that the mystic is more sure that he is sure than of what he is sure—except that he is sure of God and of his own relation to God?" I gather from the balance of the text as well as from these admissions, that the mystical experience is essentially an experience of conviction. For some reason our author holds that "in these matters, the that actually precedes the what, both in time and in importance." Why there should be any importance whatsoever in intensity of conviction so long as there is doubt as to its object, is difficult to see, unless indeed one falls back upon the hygienic value of the state itself. In any case, the mere existence of a peculiarly intense state of conviction which may attach itself to different objects cannot be regarded as evidence for any of these objects, and irresistibly suggests a subjective explanation.

There is the best of authority, as well as of evidence, for regarding mysticism as a type of emotionality, a subjective form of conviction, in which any content may be presented or any object judged. Mysticism may, as James has pointed out, be ascetic or self-indulgent, dualistic or monistic, personal or impersonal, naturalistic as with Walt Whitman, or supernaturalistic as with Saint Augustine or Bunyan. "The fact is," concludes James, "that the mystical feeling of enlargement, union, and emancipation has no specific intellectual content whatever of its own. It is capable of forming matrimonial all-

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ance with material furnished by the most diverse philosophies and theologies, provided only they can find a place in their framework for its peculiar emotional mood." The ideas precipitated by mystical experiences re-echo the normal experiences or thoughts of the time. Their importance or truth may be realized for the first time, but they are not original. "Generally speaking," says Höffding, "they have their source in the circle of traditional ideas with which the subject was already familiar, but which he had previously disregarded." Thus Bunyan says of his Christian inspiration: "This made a strange seizure on my spirit; it brought light with it, and commanded a silence in my heart of all those tumultuous thoughts that before did use, like masterless hell-hounds, to roar and bellow and make a hideous noise within me. It showed me that Jesus Christ had not quite forsaken and cast off my soul." Can one doubt that Bunyan in another age and environment and with another dogmatic tradition, would have interpreted the same experience in other terms?

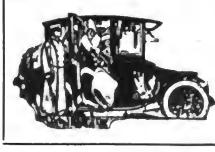
The conviction itself is more simply accounted for than by the reality of the object which it reports. Is there any one who has not had an inspirational or ecstatic dream, from which he has, alas, awakened; or a flash of insight that has felt profound only to turn stale or commonplace upon reflection? Can any one distinguish such illusory experiences from veridical insight except by the rationalizing consciousness? If the mystical experience is to be regarded as cognitive, it must be tested in sober moments of observation and analysis. Taken in its immediacy, it is equivocal and variable. That religious beliefs should assume a mystical intensity and vividness is well, provided they be true. There is a pathos in clearness and articulation, but there is no other purge from the confusion and error to which moods of inspiration are otherwise liable. The objection to an appeal to the mystical experience lies not only in the doubtfulness or emptiness of its report, but in its discrediting of the critical consciousness, so hardly won and so incomparably important.

In leaving this type of religious philosophy, let me restate in a word what seems to me to be its characteristic defect. We are to identify the consummation of hope with the totality of things as they are. But to accomplish this unnatural union, it proves necessary either to cultivate an acquiescence in things as they are, an acquiescence that may be tinged with a sort of sublimated love, provided reality be conceived as content of a universal mind; or to abandon the ordinary canons and tests of thought and acquire a mood of ecstatic conviction to which one imputes the maximum both of truth and value. In the first case, one adjusts hope to reality, which is always possible theoretically and even psychologically in the worst of worlds. Such an equilibrium is gained by the abandonment of all values save one's personal peace of mind. In the second case, one loses sight both of reality and of values, or at least of all values save the sensuous value of the ecstatic state itself. This type of religious philosophy, no less than the last, is a counsel of desperation, a last resort. I will not say that it is unjustifiable, but only that it is to be held in reserve until another possibility has been canvassed. This other possibility is the responsiveness of the cosmic reality to our concrete empirical preferences. I say "responsiveness" because I take it to be self-evident that our empirical interests are not already realized in the existing nature of things. But is there ground for believing that cosmic reality will eventually let us have our way; or that our interests may be efficacious and in the long run triumphant? Whatever be the answer, of one thing I feel certain, namely, that a favorable answer would be the best news that philosophy could report.

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By "progressivism," I mean a philosophy of religion that justifies the naive and daily practical hope that we may some day have those particular things which we want, such as wisdom, power, harmony, long life, virtue, friends, universal happiness, together with the removal of fear, pain, sin, death, and all the innumerable miseries that now beset us. If it could be shown that some hope of this empirical and differential kind is well founded, there would be so much the less need of the consolations of religion, or these consolations could be reserved to offset the residual misgivings that would abundantly remain.

Hobhouse's "Development and Purpose" is an inspiring example of patient philosophical research. Some twenty-six years ago, dissatisfied with what he took to be the theoretically premature and morally confusing spiritual philosophy of the Anglo-Hegelians, the author set to work to study the actual course of natural evolution, with special reference to the development of mind in animals and man, and the development of the human mind and will as exhibited in the history of society. The results of these investigations he published in two works: "Mind in Evolution" (1901), and "Morals in Evolution" (1906). In 1896 he had already published the result of his examination of fundamental concepts ("Theory of Knowledge"), especially as to the nature of mechanical causation and organism. He now gives us the larger generalizations which he believes the results of his previous special studies to justify. He presents his conclusion, he says, "not as something which is to satisfy all emotional cravings or end all intellectual doubts, not because it is artistically complete or even because it is proved with demonstrative certainty, but merely on the humble and prosaic ground that, on a complete and impartial review of a vast mass of evidence, it is shown to be probably true."

The conclusion falls into two parts, that based more strictly on "a comprehensive review of experience," and that attained by the analysis of the conception of causality. The review of experience establishes, in the author's judgment, the central place of self-conscious mind in natural evolution. The first stage is the development of mind, and the second the development by mind. Blind struggle and natural selection may have been the chief factors in bringing about the existence of man, but, once established and enabled to function in its own characteristic manner, the human mind has introduced a new principle of correlation and harmony. The guarantee of the permanence of achievements of this type lies in the mind's power to assimilate and regulate those very forces which would otherwise disintegrate and annul it. "Only if mind should once reach the point at which it could control all the conditions of its life, could this danger be permanently averted. Now it seems to me that it is precisely on this line that modern civilization has made its chief advance, that through science it is beginning to control the physical conditions of life, and that on the side of ethics and religion it is forming those ideas of the unity of the race, and of the subordination of law, morals, and social constitutions generally to the needs of human development, which are the conditions of the control that is required."

The transition from this empirical generalization of history to the more fundamental or metaphysical view is made by an analysis of the conception of mechanism and teleology. An examination of the action of the organism reveals a determination of part by whole, and of present by future. In life, action is determined not merely a tergo and indifferently, but by its tendency to produce specific effects upon co-ordinate processes. We thus reach the definition of a purpose as "a cause conditioned in its operation by its own tendency," and of an organic unity as a group of such causes governed by "the tendency of their combination towards a certain result." This same modus operandi is characteristic of mind and of society. Is it also characteristic of the cosmic process as a whole? Hobhouse concludes that the larger synthetic operations of nature cannot otherwise be explained. I cannot here enter into the merits of the argument. He concludes that "the evolutionary process can be best understood as the effect of a purpose slowly work-

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ing itself out under limiting conditions which it brings successively under control." Both the empirical and the analytical arguments lead us "to conceive the world-process as a development of organic harmony through the extension of control by Mind operating under mechanical conditions which it comes by degrees to master." I shall not attempt to argue the strictly philosophical questions. Let me say only that a more careful, well-reasoned, and convincing examination of the question of purposiveness and progress it would be difficult to find. But what shall be said of the religious value of this type of philosophy?

First, as to its results. It attributes to the cosmic reality an actual working tendency in a forward direction coincident with man's hopes of first intent. It promises the fulfilment, through the complicity of the cosmic order, of those ends for which men are actually exerting themselves. It does not promise something else, or offer consolation for inevitable failure, or teach renunciation, but encourages the belief that the enterprise of civilization in which men are actually engaged, civilization with its concrete and specific values, will succeed in that historical future towards which its efforts are directed. It not only defines reality as friendly to man, but as friendly to man's actual interests. Furthermore, it endows man himself with power to make his way. Instead of teaching man's dependence on a power to whom he should be grateful for small favors, whom he should love as the dog licks the hand of the master that beats him, it teaches that the masterful will moves in him, giving assurance to his hopes and strength to his hands.

This philosophy confirms not only the hopes of man, but also his moral judgment. Man is not asked to adjust his ideals to reality, but to persist in his ideals. He is encouraged to pursue with better heart and with a broader cosmic outlook the same end that moves him to earn his living, support his family, make much of himself, and exert himself to improve the state of mankind. These secular motives are taken up into what Chesterton calls "the oldest and the best of all causes, the cause of creation against destruction, the cause of yes against no, the cause of the seed against the stony earth, and the star against the abyss." The religion which here finds justification is that religion of service which received its classic formulation a generation ago in the essays of John Stuart Mill. "A virtuous human being," he said, "assumes in this theory the exalted character of a fellow-laborer with the Highest, a fellow-combatant in the great strife; contributing his little, which by the aggregation of many like himself becomes much, towards that ascendency and ultimately complete triumph of good over evil."

A word, finally, as to the method of religious philosophy which is represented by this work of Hobhouse. Its great merit, quite apart from the correctness of its results, lies in its clear recognition of comparative values. The values of reality itself, as these bear upon the actual human interest at stake, are of first and most momentous importance. And second in importance is correct knowledge of this reality, in order that man may guide his action aright. The subjective and imaginative values must not be allowed to obscure the importance of the values of reality and true belief. Not that I would for a moment wish to discredit the values of fancy and subjectivity, or, for that matter, rob man of any atom of comfort which his faculties may enable him to extract from his lot. But it would be fatuous to seek consolation so long as, or whereever, it is possible to remove the need for it. If the spectacle of existence and destiny be unendurable, by all means let the lights be turned low; but man should see things in a dim religious light only, if need be, after he has seen them clearly. He should be satisfied to regard life as a predicament only after he is sure that it is not an opportunity. It is possible both to seek the best and be prepared for the worst. Discipline is justified because total success is impossible. Compensation is justified when failure is inevitable. If sober and vigorous thought does not justify hope, then man may well fall back upon his imagination, and nourish illusions that shall be flattering in proportion to their unreality. But this will take care of itself. The optimistic bias of the imagination is the one religious source that will never fail. It should be the part of a philosophy of religion to scan the cosmic horizon for signs that shall be as hopeful as possible, but that shall first of all be trustworthy; so that if there be any chance of really reaching the haven originally desired, it shall not be lost from a too hasty resignation or abandonment to soothing distraction. A philosophy of religion, in short, should devote itself to the construction, not of the most hopeful belief, but of the most credible hope.—The Christian Register.

JEWISH HOME-LIFE.

A Christian View.

By

Mentor in the London Jewish Chronicle.

From the pulpit of St. Paul's Cathedral before now sermons to which Jews have been compelled to listen have been preached. In pre-expulsion times our people in London were forced nilly willy to listen to doctrine hurled at them across the broad aisles of the City Church. On Sunday last the words that proceeded from the Canon in residence were words to which Jews would do well to pay heed. The sermon was not designed for them nor was their presence at its delivery invoked much less insisted upon. Yet the burning and eloquent periods of the preacher should strike a deep chord in our hearts. Canon Rawnsley spoke kindly, sympathetically, admiringly of Jews. So kindly, so sympathetically, so admiringly, that the least pachydermatous, the least stiff-necked, of us must turn to ourselves, to our own inward consciences and ask ourselves whether we fully deserve the rich encomiums he lavished upon us. We are forced to listen to his sermon. We cannot ignore it.

The theme upon which Canon Rawnsley address ed his congregation at St. Paul's

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was the fruitful one of Home-Life in its relation to the social economy of the country. He pointed ont how the Home must of necessity be the basis of any State, and that, therefore, as the Life of the Home was commendable or otherwise, so we could be sure would the foundation of the State be well and truly or ill and faultily laid. He looked out upon the average Home in many sections of English spheres, rich as well as poor, and he saw much to cause anxiety and alarm. He saw Christian Homes which were literally Houses divided against themselves, where parental authority, love, regard, or care were as absent as were filial obedience, affection, devotion, or sympathy. He saw fathers estranged from their sons, and mothers out of accord with their daughters, brothers knowing not and thinking less of sisters, and sisters ignoring the very existence of brothers. This segregation of the members of the family, one from the other, this go as you will and do as you like spirit, this non-dependence in the name of independence generally rife, the worthy Canon perceived was fatal to Home-life, and was eating as a foul and malignant canker into the very vitals of the Nation.

On the hypothesis that worthy Home-life is essential to the well-being of society, Canon Rawnsley took no unduly pessimistic view of the state of affairs prevailing. To the average Jew or Jewess who knows anything of the inner economy of non-Jewish households, the mutual detachment of the members comprising them is always a matter for surprise. It begins with the husband and the wife. The non-Jewish husband and wife seldom merge in sentiment, seldom become "one flesh" to the extent that is general among Jewish couples. It is difficult to define what exactly it is that makes the difference, but there is an impalpable something of which, though we cannot define it, we are none the less conscious that prevents an entire and complete assimilation one to the other, and which percolates, as it were, through the whole of the family relations. It may well be that among non-Jews there exists a clearer division of responsibility in the home and the family than among Jews. This in its turn may be traceable to the fact that home and family themselves are of less consideration among non-Jews than among Jews as such, as elements of religious observance. Christmas is the one family celebration during all the year among Christians, and it can be observed just as enthusiastically when shorn of all religious significance as with any sort of religions exercise interlarded. Indeed, so far as home and family are concerned, everything religious about Christmas is shunted on to the place of worship, leaving to the home only the pagan festival associated with gargantuan teaching. And in later years the non-essential character of the home in the celebration of Christmas has been manifesting itself more and more as that Christmas is coming to be regarded as the time of the year not to be spent at home.

With the Jew, however, his everyday religion is bound up with his home. The Kiddush with which he greets the Sabbath and the Habdalah with which he ushers in

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the working days are home celebrations. What, indeed, is the Jewish Sabbath away from the Jewish home? For the due observance of the Jewish Sabbath a Jewish home is infinitely more necessary than a Jewish place of worship. If the rough and tumble of the world, with its strivings and its anxieties, with its disappointments and its sorrows, with its labor and its contention, fall necessarily to the husband, to the Jewish wife there is reserved the provision of the Jewish Sabbath—the resting—the delight-day—in the Jewish home. She it is who kindles the Sabbath light and blesses it, symbol of the home, the haven of peace and respite, beacon flashing across the harbor when the wave-tossed mariner, storm-driven on the sea of life, awhile may anchor. If again the thousand petty cares of home, the difficulties, the cark, the fret, the irritation, the annoyance of domestic life, fall upon the wife, the sanctification of the Sabbath by the husband is reserved for the home, and its preliminary is a glorification, an idealising of the work of the wife, the woman of worth, whose "price is far above rubies." Thus in the Jewish home are Jewish husband and Jewish wife, clasped hand in hand, and heart to heart, their respective lives joined as one in the Sabbath sanctification. This is but a single instance of how the home enters into the life of the Jew and the Jewess as such. It is but a single instance, but it may well account for something lacking in the home life of the non-Jew, and for the prevailing difference that subsists.

Be the reason, however, what it may, the difference in the average home life Jewish and non-Jewish is notorious. Canon Rawnsley said so on Sunday in the course of his sermon. He spoke of Jewish home life, and he said:—

There was something about the atmosphere of a Jewish home which was learned by no direct teaching, but which breathed its benison upon the household and unconsciously affected it. That was the duty owed to the parents and the solidarity of the family tie. Was he wrong in saying that the vitality of the Hebrew race, the secret of its permanence and its continued power on the earth, lay still firmly based upon the corner-stones of home life, and that what the King said to his people: "The foundations of national glory are set in the homes of the people, and they will only remain unshaken while the family life of our nation is strong, simple, and pure," was exemplified in the homes of Israel to-day? The moral precepts of Judaism were still centred in the perfection of family life, in obedience to parents, devotion to children, in the chastity of the girl, and in the support and protection of the wife.

A fair description, to be sure, of the Jewish home as it should be is contained in these quoted words of Canon Rawnsley. He did not in the least exaggerate or unduly gloss the Jewish conception of the Jewish home. But let us recollect what Canon Rawnsley did not say; that his description of Jewish Home-Life was not that of any select class among us—that it refers not alone to Jewish Home-Life, as it is conceived in the mansions of the rich and the wealthy, but as it is known among our lowly and our poor.

Contrast with this estimate of Jewish Home-Life the Canon's description of the homes among the Christian poor. Here are his words:—

Among Christian people, in the homes of the poor, it was often the woman who was called upon to drudge till she died, to keep the family together. The idea of being responsible for such care of girlhood as would prevent its ruin was a thing unthinkable in many a house. The girl, as soon as she had had her evening meal, went off with her friend, and came home when she would. Little children of three and four openly defied their parents, and he had seen parents apparently showing off to a circle of admiring friends on a Bank Holiday "the spirit that is in him "when a creature of six kicked his father's shins and cursed his mother to her face. As soon as children left school they went their own ways.

But the Canon went on to observe that the average home among better circumstanced Christians manifested the existence of "the same canker of lack of parental authority and want of discipline." Parents, he declared were tolerated by the rising generation rather than held in reverence. The nexus between son and home, as soon as the young man went out into the world, was purely a cash nexus, and the girl grew up to feel that home duties were intolerable. Can anyone truthfully say, who has had the opportunity of seeing something of the average Christian home, and of the life that is lived in it, that Canon Rawnsley drew an unduly lurid picture of what the home and the home-life are? If his picture lacked anything at all, it was in his bringing into too great relief the attitude of children towards parents, and not showing more vividly the attitude of parents towards children. The present writer can match the Canon's story of the "Creature of Six." For he once heard a father, by no means belonging to the lower class so conventionally called, boast in public that he had got a lad of his "put away"—which meant sent to prison, possibly to damnation, in the life of a criminal—because "he wasn't ever wanted!" and he "never could take to him." And, added this fine specimen of fatherhood, the mother didn't quite relish the idea at first but she quite agreed it was just as well in the end!

There are bad fathers and mothers among Jews as there are bad children, employing the term in their respective relations one to another. There are good fathers and mothers among Christians as there are good children, using the expression similarly. There are homes among Jews and there is home-life that would be a disgrace to Christians, there are homes among Christians and there is home-life that would be a credit to Jews. But none the less, regarding the average, the Jewish home and Jewish home-life are comparatively quite as commendably superior as Canon Rawnsley declared them to be. He doubtless spoke but sheer truth when he marked this commendable superiority as having been the strongest bulwark of the Jew in withstanding the conditions to which, in his past history, he has been subjected. But we shall delude ourselves if we accept the words of praise which the Canon uttered with, as it were, our mouths open and our eyes shut. His sermon was an admonition to us Jews as well as handsome generous praise. If what he

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said of our past be true and if as he sees us in our Home-Life to-day approximates to the correct, what of to-morrow and the next day? We do not fully deserve the rich ecomiums the Canon lavished upon us, unless we can be reasonably certain about to-morrow and the next day. If we are forced to listen to his sermon as encouragement, we cannot ignore it as warning. The least pachydermatous, the least stiff-necked of us must ask ourselves, do we on these terms deserve the praise Canon Rawnsley accorded us? The subject is a wide and a deep one. It impings upon many considerations and involves many points of view. A few days' contemplation, a week's thought before we return to it will not be disadvantageous especially as a full consideration of the matter here and now would mean an undue extension of this already not short contribution. The subject is one that will well bear returning to in the next issue of this column.

THE IDEA OF GOD IN BABYLONIA AND IN ISRAEL.

Professor Eduard König, Ph. D., in the Homiletic Review.

It is not all unknown that ever since the "Babel-Bible" controversy took place, the exclamation is often heard, "How much alike are all things in Babylonia and in the Bible!" Frequently such sentences are allowed to fall from the lips as the following: "Babylon and the Bible are radiations from a common hearth of culture, different, indeed, in their development and maturity, but nevertheless plainly the fruitage of a single plot;" or: "This little region (Palestine) possesses throughout the art and the culture of Babylonia; only through Babylonia is it what it is." It is equally obvious that those who make known the diversities, and not merely the concords, of Babylonia and Israelitic culture are charged with being behind the times, or are consigned to the famous sink-hole of orthodoxy. This last the moderns have themselves dug for all investigators who, even tho their viewpoint is scientific, do not simply float with the stream of modern conceptions.

The battle between the "Pan-Babylonists" and their opponents is by no means finished. Indeed, it is an opportunity of the present to subject to reexamination the steps in the process, since in the year 1913 some new works appeared dealing with the problem. It is not the intention, however, in this paper to consider the entire range of Babylonian and Hebrew culture; only the weightiest problem in this region is to be taken up for comparative treatment, viz., the conception of God.

To the discussion of this particular theme we will prefix no extended prolegomena concerning the possibility of Babylonian influence upon Palestine. I do not deny this possibility; but I regard it as a scientific duty to collect the differences, so often overlooked, which existed between the Canaanitic-Israelitic culture and that of Babylonia. The first of these differences relate to the language, the writing, the direction which writing took, the names of the month, the beginning of the year, and the week of five days and of seven. The entire series of concords and differences will be found stated in my new volume. Under such conditions there exists also the possibility that with regard to the ideas of God concords and divergences may be observed side by side in Babylonia and in Israel.

I. In modern times an important part is played by the affirmation that in its earliest stage of Israelitic religion was polytheistic. Those who take this position do not mean by this that the forebears of Israel were worshippers of many gods—in that they would be correct, as can be seen both from Josh. 24:2, "Your fathers dwelt of old beyond the River (i.e., the Euphrates) . . . and they served other gods," and from other witnesses. The sponsors for this modern statement characterize the religion of the patriarchs and their immediate descendants as idolatrous. The widespread advocacy of this view is in part bound up with the influence which the Darwinian theory of evolution has exercised, without opposition, in many departments of science. At any rate, Assyriologists have supported that modern theory con amore. They have made it a fundamental part of their position that the polytheistic religion of Babylonia was the mother of Abraham's religion. Hence it has come about that Assyriologists especially discern in the well-known words, "Let us make man in our image" (Gen. 1:26) the echo of a Babylonian polytheistic melody. But let comparison be made of the Biblical account of creation with the Babylonian epic. This latter begins:

"When above the heaven was not named
(i. e., did not exist) . . .
Then were created the gods in the midst
of (heaven),
Lakhmu and Lakhamu were called into
being," etc.

There is absolutely no need here to recall the beginning of the Bible. Is it not evident how the swarm of gods and goddesses vanished before the loftier form of the One Eternal? How clean blows the pure breath of monotheism throughout the first chapter of the Bible! Immediately before the words quoted above from Gen. 1:26, the author of the chapter wrote "And God said," and immediately added (verse 27) "And God created man in his image." How then could it be supposed that the author had straightway with clumsy hand violated the monotheistic character of his exposition in the words, "Let us make man?" In the explanation of the expression "Let us make" it is not usually to be held that the plural in the month of God occurs only in the first person of the plural

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form. So the expression "Let us make" is to be understood as the manner of speech of a Being who converses, as it were, with himself concerning his own plans. Hehn (p. 180) is therefore right in refusing to see in Gen. 1:26 a draft upon Babylonian thought. Unfortunately, however, he says regarding the plural form of the Hebrew expression for deity (Elohim) that it "perpetuates the recollection of Israel's earlier polytheism" (p. 178). This must come from the fact that he has not made use of my Geschichte der alt-testamentlichen Religion, where on pp. 130 ff. it is adequately proved that the plural form of the Hebrew Elohim is only one of the uncommonly numerous plurals which occur in Hebrew to express the ideas of majesty, heaven, water, etc. Accordingly, the correct conclusion concerning the plural form Elohim can be no other than that it is a linguistic phenomenon which has no significance in the religious-historical realm.

II. It is somewhat surprizing that many Assyriologists hold that the Israelitic religion, both as polytheism and as monotheism, was derived from Babylonia. They affirm, indeed, that the monotheistic apprehension of God was preached by enlightened spirits in Babylonia. Or they set forth this thesis in the following forms: "The phenomena of the cosmos and of the whole circle of things (Kreislauf) are the potential material (Stoffwerdung) of deity;" or, "To the wise man the stars represent the invisible divine force, by worshiping which he draws near to deity." But who were these "enlightened spirits" or this "wise man?" Must not a man like Hammurabi have belonged to this class? He is, indeed, portrayed above the inscription of his code of laws as the representative of the sun-god. In the inscription he begins the introduction to his laws with the words: "When Anu the sublime and Bel apportioned the earthly race of men to Marduk, En's son." He, therefore, names four deities in the first three lines of his inscription. Or do the priests belong to the order of "the wise"? They taught to the contemporary populace hymns to "god and goddess." Even Berosus, priest of Bel about 280 B. C., knew nothing of the "monotheistic tendency" of Babylonian religion of which mention is often made nowadays by Jeremias and others.

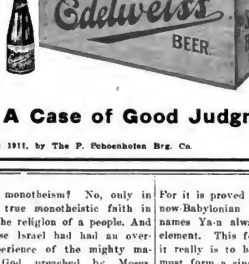
The religious literature of Babylonia shows only that phenomenon of henotheism of which F. Max Mueller speaks in his Hibbert Lectures. To many a Babylonian-Assyrian worshipper some one god or goddess is for the moment so much in the foreground of interest that the particular deity is approached as the one object of worship. Of this character, for instance, is a long prayer addrest to Ishtar; yet at the close comes the refrain: "Queen of the gods, let they soul be calmed" (i. e., "be reconciled." The Babylonian conception of God mounts higher in other passages in the cuneiform literature toward the monarchical form of polytheism, as when Marduk, the city-god of Babylon, is set forth as the proprietor of all divine powers and functions. But such monarchical heights of polytheism we recognize also in the Greek Zeus and others.

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Is that real monotheism? No, only in Israel did a true monotheistic faith in God become the religion of a people. And why? Because Israel had had an overpowering experience of the mighty majesty of the God preached by Moses. When God destroyed the Egyptian persecutors of his people, he at the same time became victor over the pantheon of the Egyptians. The faith which budded forth out of this historical experience grew under the fostering care of the prophets to the dimensions of a tree that outlasted the centuries.

Consequently Israel could not have received monotheism from the Babylonians, and did not receive it thence, for the forefathers of Israel still "served other gods" (Josh. 24:2). The converse conception of Delitzsch and his followers is just as unhistorical as his deliverance to the effect that "it is its monotheism which gives to the Bible its historical significance." The universal historical significance of the Bible is due, according to the testimony of historical sources, to the fact that it is the starting-point of the biblical religion of salvation resting upon a unique self-attestation of God.

III. The most amazing point emerging in the assertions of some Assyriologists is the declaration that the divine name Yahweh had been discovered in an ancient Babylonian text. This was one of the remarks of Delitzsch in his first lecture on Babel und Bibel, and in his latest edition (p. 79) he has allowed to stand the affirmation that a name occurs in the cuneiform which has the meaning "Yahweh is God." He is supported in this by other scholars, as recently by S. Landersdorfer. The latter assumes the identity of the word Ya'we, appearing in that cuneiform name, with the Ya-u which often occurs as the first element in proper names of Babylonians, and claims that this Ya'we is to be regarded as a divine name. This is an ill-founded conclusion. For it is proved that in the Assyrian and new-Babylonian literature in proper names Ya-u always appears as the first element. This form Ya'we, therefore, if it really is to be regarded as a name, must form a singular exception. As a result, in the group of cuneiform examples adduced by Delitzsch the first element is rather a verbal form, as in many other composite proper names a verbal form comes first. As a verbal form Ya'wi could be intended, and the name would then mean "God lives;" or Ya'pi was meant, when the name would signify "God protects." This translation, given by me long ago, has been recently pronounced possible by Dr. Albert Clay; and it gives me great satisfaction to note that now Hehn (p. 232) recognizes in the first element of that proper name a verbal form. Consequently, the investigation in its progress comes back to the perception that the divine name revealed to Moses (Ex. 3:2 ff.) was not borrowed from Babylonia.

Furthermore, the investigation set forth in my Geschichte (pp. 162-169) sets forth that the idea (now widely entertained) that Moses took over from the Kenites this name of God (Yahweh) is supported by no datum and is opposed by many scholars.

IV. Not to be questioned is the independence of that part of the doctrine of God in the Old Testament which has relation to the holiness of Yahweh. For Babylonian literature speaks not only of the conflicts of gods and goddesses, but also of their love intrigues. How scandalous as reflecting upon Ishtar are the words with which Gilgamesh repels the approach of the goddess: "To which of thy lovers hast thou remained true?" etc. We also read of the Babylonian deities that "by drinking they were drunken, their bodies were filled." Hehn is contented with remarking that "One simply can not affirm that stress was laid upon their holiness" (p. 352). On the other hand, by the teachers of the Old Testament religion Yahweh is characterized as the protector of the right and the thrice holy God—indeed, this took place in very early times.

V. Finally, in respect to the administration of salvation or the redemptive activity of God, how are the Babylonian and Israelitic ideas of God related? In the more modern treatises mention is often made of the savior-god who is glorified in Babylonian-Assyrian religion. He is the "incarnation of the calendar-deity who in the course of time conquers the darker power and brings in the springtime of the world." Jeremias means by this chiefly the Babylonian Tammuz, who represents the personification of the awakening of nature in spring, of whom, when vegetation withers under the wilting rays of the July sun, it is said that he suffers death and is bewailed in wild ceremonial. Still further it is alleged of the deity Marduk that he lamented to his father, Ea, because he could not heal a certain sickness. To this Ea replied that the son possest his father's wisdom, and advised him to issue the ban against the sickness by using a magical formula, the underlying reason for this representation being that it was supposed that illnesses were due to demons. None of these things is mentioned by Hehn, but he remarks that the god Marduk passed as the compassionate one among the deities, as he who let salvation pass to the obedient, conferred strength upon the righteous, and loved to awaken the dead (pp. 55, 61.)

But are the roots of the preaching of salvation as found in the Old Testament to be traced in the world of Babylonian thought? All my investigations on this subject have led to the following conclusions: (1) According to the emphatic protest which the Old Testament writings register (Ex. 20:3, etc.) against Babylonian and all other worships of a foreign character, it is not to be supposed that the heralds of the Old Testament religion drew their prophecies of salvation from a foreign source. (2) This position is fortified by the difference concerning the future that are to be discovered in the thought-content of Babylonian and Old Testament sayings. The outlook upon the future which is shown in Babylonian-Assyrian writings deals almost entirely with bodily health, speaks of fruitfulness in nature, of victory over political foes, and of like matters of external concern. But in the prophecy of the Old Testament the chief concern is with a level of salvation consonant with deity, having to do with the return to God of errant humanity. Moreover, the Old Testament view of the future places the emphasis of the coming salvation upon expiation of human guilt, and upon the real peace of the human soul which springs from this.

Thus, with reference to all principal matters that can be discust as having to do with the idea of God current in a religion, it has been shown by abduction of facts that the doctrine of God held by the Israelites was in all points independent of the religious mode of conception in Babylonia. The conception of God which came to expression in the Old Testament was an independent quantity in the spir-

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itual history of the human race. Altho Old Testament religion was in no respect absolutely isolated, it was yet a unique phenomenon. Of course, like the other religions, it based itself upon the universal belief in God as it was similar to them also in the employment of altars and many details of the cultus (prayer, offerings, and the like). Nevertheless, in its essential character and in many particulars Old Testament religion has a special individuality. And respect is due to products that belong to the spiritual history of the human race, for they afford leverage for the advances of evolutionary processes. The spiritual history of mankind is to be protected against the danger of leveling, as this danger comes to exist, for example, in the tendencies of Pan-Babylonism.

THE ETHNIC SCRIPTURES.

Persia—Zend-Avesta (Holiness of God.)[1]

Professor George W. Gilmore, New York City.

One of the rewards of the student of ethnic religions is the series of surprises that he meets. He is constantly coming upon that which arouses his admiration for its grasp of undoubted truth, or startles him by its profundity, or pleases him by its feeling for humanity, or amazes him by its modernity. At any sitting he may find his respect for man as the God-seeker and his love for God as the self-revealer deepened, for he finds indubitable evidence of frequent contact and intercommunion between the infinite mind and the finite. He will discover also interrelationship unsuspected, influences unthought, stimuli passing from one race or branch of a race to another, evoking reflections and working in their secondary environment far-reaching results that in their primary home the circles cumscription of race characteristics or ineptitudes made hardly possible.

I. Modernity of Thought: All of this is illustrated by the religion and scriptures of Zoroaster, the prophet of Iran. Not, indeed, that one will discover in the Zend-Avesta the interesting story or telling fable or convincing illustration of the Tripitaka, or the finished poetry of the Dawn hymns of the Rig-Veda. "The man whose interest in religion is only esthetic is not very likely to tarry long in this field," says Professor Moulton.[2] In style and substance the scriptures of Zoroastrians are the antipodes of the Rig-Veda.

Intrinsically they are the least "entertaining" of all the ethnic scriptures, this, too, in spite of the extremely lofty conception of Deity's actuality and man's possibility. When the first translation was given to the Western world, among the arguments used by the scholars of the time to prove them a fabrication was "the uncommon stupidity of the matter." They carry the imprint of the founder's severe mentality, bear the impress of a period of storm and stress, are the challenge of an agricultural civilization to the savagery of merciless nomadic Turanian raiders, foreshadow the Pilgrim conflict with the nomadic Red Indian, the conversion of the wilderness of forest and desert to the use of plow and sickle, the fight of the settler with flock and herd against the huntsman whose life was hid in his bow.

In this indeed is the surprise of modernity. The cultural side of the faith dominates the book. Agriculture is exalted; rescue of ground from the wilderness is one of the greatest benefits, an act of faith, a good work. Kindness to cattle is especially commended, and their use in sacrifice condemned.

"At the sight of the barley the demons sweat;
At the sight of the fan the demons cough;
At the sight of the millstone the demons greet;
At the sight of the doughcake the demons are off.
The demons he sends in haste away;
From the house of the doughcake scared they fly.
They search their jaws, they can not stay
Where the barley storehouse multiply."[3]

All this labor is holy, it works the will of God and drives to despare the demons whom he hates.

Moreover, as agriculture implies family life and the begetting of progeny, that father and sons may labor together, as it also involves community life, while asceticism, avoidance by man of his fellows and of their tasks, is implicitly condemned. Man is a creature of the world; he is to overcome evil in it and not to escape evil by retiring from the world. So the creating of property is commended. Nomads may have only their tents and their meager equipment; Ahura's worshipers evince their victory over evil by conquest of matter and its possession. It is hardly to be wondered at, therefore, that the Iranian community in India, the Parsees, is noted for the industry and the wealth of its members, and that it makes the proud boast that it has no beggars.

II. Affinities and Influences of the Religion: The interrelations of Zoroastrianism are usually rich. The people whose religion this became formed with the Aryans who conquered India the eastern branch of the Indo-Aryans, and the traces of this relationship (which became in part also a theological opposition) are indelibly imprest on faith and language. The earlier parts of the Avesta not only translate easily into Sanskrit, but in many cases become Sanskrit with very small changes. Indeed, the early Persians and the Aryan conquerors of India once formed a united people, whose descendants separated and formed the two eastern branches of the Indo-European family.

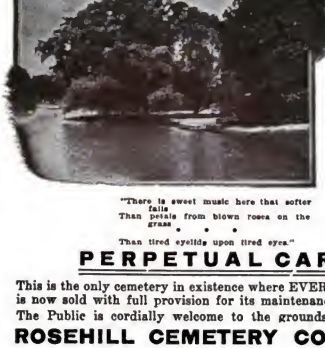
A point of closer interest is that in the religion of Iran we came into immediate contact with origins of our own faith. A developed angelology, demonology, and eschatology were by Hebrews achieved only very late in their history. While in such phrases as Jehovah's "hosts" (Josh. 5:14—15) there is the background and potentiality of definitely and sharply conceived angelology, it is not till the book of Daniel that we find angels achieving distinct personality and name—Gabriel and Michael. Similarly not till Zechariah's time and the age of the authors of Job and of Chronicles is anything like personality given to the chief demon. Neither in Zechariah nor in Job is Satan represented as the devil. In Job (1:6) Satan has access to God with "the sons of God"; in Zechariah (3:1-2) his function is nearly that of prosecuting attorney before Jehovah the Judge. In these passages the Hebrew for "Satan" is for the most part not a proper name—it is an adjective with the article, "the adversary"; even in Chronicles (21:1; cf. 2 Sam. 24:1) it is still doubtful whether the Hebrew is to be rendered "Satan" or "an adversary" (cf. R. V. margin). Only considerably later was Satan certainly a proper name, and its owner identified explicitly with the serpent of Gen. 3 (cf. Rev. 12:9). In the Apocrypha and Old Testament Pseudepigrapha the angelology and demonology has already reached sharp definition, while conflict between angelic and demonic powers (cf. Rev. 12:7-9) is a feature in the world drama there depicted. Orders and ranks appear in heavenly and hellish hosts —archangels and archdemons with well-known names and characteristics lead their respective armies.

Once more, attention has already been called to the Hebrew idea of life beyond the grave—a shadowy and joyless existence, having neither heaven with its joys nor Tartarus with its pains (Isa. 38: 18, cf. verse 19). It was on all fours with the Babylonian conception. Similarly, of the resurrection of the individual the book of Daniel (written c. 166-165 B. C.) is the first to speak. But in the intra-testamental Apocrypha and Pseudepigrapha a definite heaven and hell, with implied or express judgment of the dead, are already conceived sharply and described with much detail, and a general resurrection is the abiding expectation. Of the New Testament doctrine there is no need to speak except to note its vividness and its advance over even the late Old Testament and Pseudepigraphic presentation.

There is a call for explanation of the tremendous development in these doctrines between the exile and the first pre-Christian century. The phenomena presented are these: there is a background of potentiality in pre-exile Hebrew belief concerning hosts of heaven and evil spirits. This potentiality of unfolding, however, does not actualize until after intimate contact with life beyond the Euphrates, and then doctrines unfold with startling suddenness and completeness. What was the stimulus? This can be accounted for best by the faith of the Iranian prophet Zoroaster. So far as Israel is concerned, the doctrines met by Hebrew communities in the East which concerned angels and demons, resurrection and judgment to come, appealed to the ethical sense so strong in their religion. It supplied the impetus that was needed to develop the content of the faith implicit in such doctrines as the justice of God (judgment), his providence (angels), and the essential worth of man (resurrection). The result was, however, not brought about simply by borrowing Zoroastrian doctrine (tho the Asmodeus of Tobit is beyond question the Avestan Aeshma daeva), but by unfolding the germs already present in Israel's own religion.[5] These doctrines were developed in Christianity with even greater

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definiteness. Our debt to Zoroastrinnism, and the character of it, are therefore quite evident, furnishing unusual reasons for our interest.

III. The Prophet: The story of the prophet of Iran, Zoroaster (Old Persian, Zarathushtra; Modern Parsee, Zarthost; Greek, Zoroastres), is now accepted as that of a really historical person, living in Northwestern (or Northeastern) Persia c. 600 (or 630)—583 (or 553) B. C. (the date of Zoroaster is still under discussion). When we disperse the cloud of myth which tradition gathered about his person, he seems to have been well educated in boyhood; at the age of twenty to have begun a ten years' period of wandering, retirement, and meditation; when thirty to have received the first of a series of seven visions, which covered ten years; at forty to have sustained and overcome his final temptation and begun to preach; after several years of labor to have convinced King Vishtaspa, "the Constantine of Zoroastrianism," of the truth of his mission; and after that to have passed the rest of his life in strenuous propaganda, preaching the exclusive claims of the faith he delivered. The marvel of his thinking is the reach and depth of his conception of Deity, whose attributes he conceived abstractly and personified in the six Amesha Spentas (see below). Except in Brahmanic India, such lofty flights of abstract thought are unique for the early period in which he lived.

IV. Religious Ideas: A brief description of the religion may make more intelligible the suggestiveness of the religion for Judaism. God (Ahura Mazda, or Ormuzd, Lord All-Knowing) is eternal, holy, omniscient, beneficent, the creator. Coeval is Angra-Mainyu (Ahriman, "Hostile Spirit"), evil and limited in knowledge. Ahura, fore-knowing the coming conflict, created six assistants "Immortal Beneficents" (Amesha Spentas, Amshashpands), with which he formed the holy Hospital or Seven. The names of the six are names of abstract qualities—Good Thought, Best Righteousness, etc. The personification of these abstractions is one of the strange feature of the religion. To offset these Angra-Mainyu created six archdemons, Evil Mind, etc. When Ahura created his world all good, Ahriman introduced evil creations, lesser demons, serpents, disease, deformity, etc. Man, when created, had to choose by which of these two powers he would abide. Those who choose Ahura must by purity, devotion to right living, and earnest industry (especially in agriculture) assail evil perpetually. The holiness of God is evinced by his inexorable and finally victorious war on evil.

While dualism is thus the prima facie characteristic of this faith, and the spirit of evil is eternal in origin the issue is, in his destruction with all his evil powers and their works, an ultimate monotheism. Among the essentials of the belief are, eschatologically: a heaven for the blessed, reached on the fourth day; a hell for the wicked, reached on the third where they suffer; a final battle between the forces of good and evil; a resurrection, final judgment, the purification of all souls of men—universalism—and a new imperishable earth inhabited forever by pure beings. The eschatological and (what has not yet been mentioned) the apocalyptic elements of Zoroastrinnism are thus evident in its very foundatinns.

V. The Scriptures: The name by which the Zoroastrian scriptures are known in the West is Zend-Avesta. This term, however, is the result of a misapprehension by eighteenth-century investigators. Modern Zoroastrinas (Parsee s) call their books "Avesta and Zend," which is practically equivalent to "Avesta and commentary." The two words "Avesta" and "Zend" are nearly identical in meaning, since both come from roots meaning "to know." The distinction is possibly that "Avesta" means "revealed wisdom," and "Zenda" wisdom which is the result of study.

The language in which the Avesta is written is sister to that of the Vedic hymns. Its close relationship to the Sanskrit is stated above. As in Sanskrit literature considerable difference exists between the early Vedic hymns and the late epics—so two quite various dialects appear in the Avesta. These are the Gatha and the Younger Avestan. The dissimilarities are in part parallelel in the Old Testament by the difference between the Hebrew of the Song of Deborah (Judges 5) and that of Daniel or Ezra-Nehemiah. The linguistic evidence points either to a considerable difference in time of composition of the separate parts or (less probably to composition in regions where different dialects are used. A very considerable part of the Avesta is in meter. The manuscripts are all comparatively modern, the oldest known having been written 1278 A. D.

Inspiration is as implicity claimed for Zoroaster's teaching as for biblical doctrine. This Iranian prophet asserts

derivation of the word which he preaches from Ahura Mazda. The "thus saith the Lord" of Hebrew prophets is therefore hardly less decided than Zoroaster's assertion of direct receipt of truth. Reception or rejection of this tenet was within man's province, whose free will is thus asserted, his part in the world conflict allotted, and his destiny decided.

The present sacred literature of the Parsees is only a very small part of what once existed. The Parsees hold that formerly twenty-one books existed of which only two remain in a nearly complete form, with a considerable part of one othor, and parts and minor fragments from perhaps twelve others. The Middle Persian translations of existing scriptures refer to or cite many lost books and preserve the titles. And other literatures (Latin, Persin, Arabic) mention "2,000,000 verses by Zoroaster," toll of 1,200 chapters, or relate tho story of the two copies each on 12,000 cowhides. Parsee tradition charges Alexander with the destruction of one if not of both of the two perfect copies said to be extant in his time—one of which he sent to Greece, tho other being burned. Altho later Persian kings of the first and third Christian centuries are said to have brought together the remnants of this literature, tho Mohammedan conquest of Persia was doubtless responsible for the loss of much of this remainder. So that the Parsees who fled to India that they might perpetuate their faith carried with them only the remnants which remain to us as the Avesta. The probability is, however, that the most characteristic and important parts remain. Of the romance of the rediscovery of this literature, the skepticism concerning its genuineness which greeted it, and the linguistic, ethnological, and religious enlightenment that followed thero is not here space to speak.

The Zend-Avesta separates into two parts, A. the Avesta (proper) and B. the Khorda Avesta (Little Avesta).

A. The Avesta. The divides into four parts.

1. The Vendidad ("anti-demon law"), described appositely as the priest-code of the religion, is a blend of cosmology (three chapters, called "Fargards"), religious legislation (fifteen chapters), an account of the revolation of the law to Zoroaster and the consequent retreat of the arch-fiend to hell (one chapter), and medical mythology and magic (three chapters). The entiro book, except the first chapter in which God speaks without prompting, is in the form of a conversation between Ahura Mazda and Zoroaster, the latter asking questions and the former answering. Revelation is therefore explicitly claimed. The cosmology describes creation by the hands of God (Ahura Mazda, Ormuzd) and counter creations of evil by the arch-spirit of evil (Angra Mainyu, Ahriman); then comes the story of Yima, the Noah of Mazdaism, who preserves mankind against a flood of cold (not water); this chapter ends with revelations of the end of things.

The legislation begins with what we would call civil or social relationships, and deals with contracts, assaults or property and person, false oaths, and physical condition—condemning asceticism.

"He who has a wifo is far above him who begets not sons; he who keeps a house is far above him who has none; he who has children is far above the childless man; he who has riches . . . above him who has none.

"And of two men he who fills himself with meat is filled with the good spirit much more than he who does not do so. . . . It is the man that can yet strive against the onsets of Asto-vidhotu ("the bone-divider," nearly = "angel of death"), . . . against the self-moving arrow, . . . against the winter-fiend, with thinnest garment on, against the wicked tyrant and smite him on the head, . . . against the ungodly Ashomaogha (fiend or heretic) who does not eat" (Vendidad, IV, 47-49, Sacred Books of the East, IV. 46, 47).

The material which follows has to do largely with ceremonial purity, how to preserve it or to recover it. It speedily transpires that three things, earth, fire, and water, aro by nature holy and are to be guarded from pollution. And in connection with this that death is the great defiler. Consequently the legislation of the Vendidad is in great part directed to purity.

"Purity is for man, next to life, the greatest good—that purity which is procured by the law of Mazda to him who cleanses his own self, with good thoughts, words, and deeds" (Vendidad, V. 21).

Death is conceived as the great defiler because it is supposed that as soon as the soul departs a "corpse-fiend" seizes the body, which thereupon contaminates whoever and whatever it touches. This fiend can be expelled only by the glance of "a four-eyed dog" (one wit two spots on the head) at the corpse. Consequently dogs of various varieties havo curiosly abundant treatment in this book. One very long chaptor and two others deal with the subject. It is not to be overlookod that the spell of word of power has a large part in this religion. Noble invocations to the primitive bull, to clouds and rain, to waters with sun and moon and stars, are found in Chap. XXI.

Comparison of this code with the Brahmanical codes and with the priest-code of the Hebrews shows a common tendency to externalize religion and to preserve by performance of ritual duties right relations between man and God.

2. The Yasna ("book of the offering") is the chief liturgy of the religion, in seventy-two chapters containing litanies for use by the priests in the services of adoration in honor of the principal beings. This part of the Avesta is celebrated as embracing the most ancient parts, those which claim Zoroaster as their author. These are the fivo Gathas ("songs") which consist of chaps. 28-34 (prayers and doctrine), 43-46 (teachings), 47-50 (verses, some of them assigned to Zorosster's disciples), and 51 and 53 (addresses or instruction on the nature of God). The Gathes form the kernel of the Avesta, from which tho rest was developed. They differ from the rest in style, originality, and prophetic authority.

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"The primeval spirits are a pair, combining opposite strivings, each independent in action, famed of old. A bottor wore they, and a worse, as to thought, word, and deed. Between these two let the wise choose aright. . . .

"When in the beginnings the two spirits came together to make life and its absence, to determine how the world shall finally be—for the wicked the worst life, for the holy the best mental state—when they had finished each his part in . . . creation, they chose each his separate realm. He who was evil . . . chose the evil, . . . but the more bounteous spirit chose divine righteousness. . . . (This results in a world-wide and world-long conflict between good and evil, fought by the gods and the evil angels). And when the great struggle shall have been fought

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out . . . Then, O Mazda, the kingdom shall have been gained for thee by Good Mind . . . And may we be such as those who bring on this great renovation, and make this world progressive. As the Ahuras of Mazda may we be, in helpful readiness to meet thy people, presenting benfits in union with the righteous order. (And when perfection is attained), then shall destruction fall on the demon of falsehood; . . . but swiftly in the happy abode of Good Mind and Ahura shall the righteous gather, they who walk in good repute and honor . . . Thus, O men, ye learn the religious incitations which Ahuras gave in happiness and sorrow, . . . what is the long wounding for the wicked, and the blessings in store for the righteous. When these (have come), salvation shall be yours'' (Yasna XXX., cf. Sacred Books of the East, XXXI, 28-33).

Of the rest of the Yasna it must be said that a large part consists of invocations in praise of the various worshipful objects of the religion, prayers, and instructions. Yasna XII. is known as the Zoroastrian Confession,[1] Chapters 54-72 are known as ''The Later Yasna,'' their more recent origin being thus recognized. The worshipful, reverent spirit of the religion is in the Yasna the keynote, while it is also evident that there was present still a tendency to polytheism, a difficulty in distinguishing between God and his angelic creations.

3. The Vispered (''all the chiefs'')—the meaning is doubtful), in twenty-three chapters, is also liturgical, being in its severed parts supplementary to corresponding portions of the Yasna. Its interest is altogether minor.

4. The Yashts (''act of worshiping''), twenty-one in number, constitute the psalmody of the faith, consisting of hymns of praise of various spirits, personifications, or abstractions. They are interesting, not mere for a frequent tone of lofty poetry and an epic flavor, but for the content of mythology and legend which is present now and again. The first, to Ahura Mazda, reintroduces the method of dialog between the Supreme Spirit and his prophet. Zoroaster asks what holy word is strongest, most victorious, glorious, and effective. Ahura Mazda answers that his own name combines these qualities. At the request of the prophet, the various names of God are then imparted.

''And he who in this material world, O Spitama Zarathushtra, shall recite and pronounce these names of mine, either by day or night, . . . when he rises up or . . . lays him down . . . when he binds on the sacred girdle or when he unbinds (it), . . . that man, neither in that day nor in that night shall be wounded by the weapons of the foe . . . Those names shall come in to keep him from behind and . . . in front . . . from evil-doer bent on mischief, and from that fiend who is all death, Angra Mainyu. It will be as if there were a thousand men watching over one man'' (Yasht 1:16-19; Sacred Books of the East, XXIII, 28-29).[2]

Other Yashts of note are those to the cows, conceived possibly as the personification of the beneficent animal kingdom, the worth of which and the duty of protecting which are fundamentals in the Mazdeesn system of religion; that in Mithra, the Indian Mitra, whose worship under Roman auspices in Mithraism penetrated to Western Europe[3] and threatened to control with Christianity for sway over the West; and that to Sraosha, the angel of divine worship.

B. The Khorda Avesta is intended for the use of the people, while the Avesta proper is intended for priestly use. The contents include five Gahs, which are invocations for the five divisions of the day and name various worshipful objects; two Sirozahs, which invoke the Izeds or genii of the days; four (three) Afrinngans, blessings recited over a meal of wine, milk, and fruits in honor either of an angel or of a deceased person's spirit; and five Nyayis, prayers of request addrest respectively to the sun, Mithra, the moon, the waters, and to fire. The recitation of these is obligatory on every layman over eight years old, who stands girded while performing the duty. Those to sun and Mithra are recited three times daily, that to the moon three times a month, those to water and fire daily when one is near them. The comparative brevity of these is seen when it is noted that the translations in English take up only forty-six pages.

The two best known and most used prayers of the Zoroastrian faith are the Ashem-Vohu:

''Holiness (purity, right) is the best good; it falls by desire, it falls by desire to us, even our holiness which is the perfection of holiness'' (Yasna 27:15);

and the Ahuna-Vairya (Hanover):

''Even as he (Zarathushtra) is the Lord for us to choose, as is he the Judge, according to the Right, he that bringeth the life-works of Good Thought into Mazdah, and (so) the Dominion unto Ahura, even he whom they made shepherd for the poor'' (Moulton, Early Zoroastrianism, p. 160).

Compare another reading:

''The will of Ahura is the law of holiness: The riches of Vohu-Mano (Good Mind) shall be given to him who works in this world for Mazda, and wields according to the will of Ahura the power he gave him to relieve the poor'' (Yasht I, preliminary matter, Sacred Books of the East, xxiii. 22-23).—The Homiletic Review.

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[1] The translation of the Avesta most accessible is in the Sacred Books of the East, vols. 4, 23, 31. Vols. 5, 18, 24, 31, 37, and 47 translate Zoroastrian books which exist in the Pahlavi language, and should be read by those who desire sidelights. Other translations are: L. V. Mills, The Five Zoroastrian Gathas, Leipsic, 1894; L. C. Casartelli, Leaves from my Eastern Garden, Market Weighton, England, 1908 (selections from the Avesta); and in German, C. Bartholomae, Die Gathas des Awesta, Strasburg, 1905. On the Avesta the introductions in the books cited above are valuable. A valuable little book is J. H. Moulton, Early Religious Poetry of Persia, New York, Putnam's, 1911 (40 cents), and the same author's Early Zoroastrianism (London, 1913) is indispensable; it contains many excellent translations, including the Gathas entire. Consult also A. S. Geden, Studies in the Religious of the East, London, 1913; G. F. Moore, History of Religions, New York, 1913.

[2] Early Religious Poetry, p. 28.

[3] Professor Cowell's translation of Vendidad, 3:32, quoted in Moulton's Early Religious Poetry, p. 20.

[4] See The Homiletic Review for March, p. 191.

[5] This subject is developed by Professor L. Mills, of Oxford, in Our own Religion in Ancient Persia, Chicago, 1913; and in Moulton's Early Zoroastrianism, Lecture ix.

[6] This claim is regarded by the most eminent scholars as warranted by internal evidence.

[7] Sacred Books of the East, xxxi, 247-250; more smoothly given in G. F. Moore History of Religions, pp. 366-367.

[8] It will be noticed that this conception is susceptible of reduction to the magic of the ''word of power,'' tho the origin idea was probably that of occupying the mind with ''pure thought''—the one prophylactic against evil harm.

[9] See New Schaff-Herzog Encyclopedia, vii, 419-423.

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AMUSEMENTS.

GARRICK—"Peg O' My Heart," the dainty little romance of love and youth by Hartley Manners, which is at the Garrick Theatre, has broken over half a dozen records for business and the matinees are admittedly the largest in the history of the playhouse. Miss Peggy O'Neil, the clever little actress who in the short space of two years has advanced herself from a chorus position to the leading role in a great success, is receiving praise on every side for her remarkable characterization of the title role. Matinees are given on Wednesday and Saturday.

NATIONAL — Rachael Marshall's astounding drama of the commerce in girls, "The Traffic," which has scored nothing less than a sensation in Chicago, will be seen at the National week commencing Sunday Matinee, August 9. The prodneers of "The Traffic" have provided an exceptionally fine cast of players, including Bess Sankey, who is seen in the leading feminine role and King Strong who enacts the "cadet" role "Vic Connors," while in its presentation and production it bears the touch of Belasco.

AMERICAN MUSIC HALL—Considerable good fortune attends the selection of the attraction which will dedicate the American Music Hall to the uses of burlesque Sunday afternoon, August 16, for in Jean Bedini's "Mischief Makers," Manager E. H. Wood is assured he has one of the banner attractions of the new burlesque circuit. Heading the cast of principals are Lalla Selbini, who has been featured over a number of vaudeville circuits; the Aloha Twins, The Victoria Four, The Tango Phiends and other popular in vaudeville together with Rich McAllister, Helen DeNourie, Sallie Fields, Joe Freed and Jean Bedini, himself. The company has been in rehearsal in New York for several weeks and after a week spent in smoothing out the rough spots at the Garden theater, in Buffalo, comes direct to the American Music Hall for its formal opening on the Progressive Circuit. Particular attention has been paid to the selection and drilling of the chorus, which is said to be exceptionally attractive.



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